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THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

Being a Record of the News, Work and Progress of the Diocese.

Published Monthly at Raleigh, N. C. Rev. C. A. Ashby, Editor and Business Manager.
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DIOCESE OF NORTH CAROLINA.

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Mr. Henry M. London, Treasurer of the Diocese ---------- Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds ------ Box 988, Charlotte

Entered as second-class matter at the post-office at Raleigh, N. C.

Short paragraphs of news of Diocesan interest are always welcomed for insertion if they are sent in without delay after the event recorded. They should be typewritten.

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All matter intended for publication must reach us on or before the end of the month. All communications and subscriptions should be addressed, and all checks and money orders addressed to

THE CAROLINA CHURCHMAN,
RALEIGH, N. C.

THE ATTENTION OF OUR READERS IS ESPECIALLY CALLED TO OUR ADVERTISERS. WE URGE OUR CHURCH PEOPLE, WHENEVER POSSIBLE, TO GIVE THEM THEIR PATRONAGE.

This paper strives to be a diocesan informer—telling of the labors and directions of the Bishop; the work of the Woman's Auxiliary, the Thompson Orphanage, the Archdeacons, the Girls' Friendly, the parishes, missions, and Sunday-schools—in fact, all that concerns us. We ask our readers, and especially the clergy, to aid us in getting the paper into the homes of all our people. To the extent that it is not taken is the hand of the Diocese shortened when occasion arises to reach our members.

The Carolina Churchman,
Raleigh, N. C.

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

PATIENCE.

Have you faith that overcometh—
Faith triumphant o'er the world?
Does your love rise forth with gladness?
When the morning incense curls?

Have you joy that scatters blossoms
All about the daily task?
Have you many other virtues
For which all hearts long to ask?

Faith we need, and joy, and love, too,
While we struggle, while we pray;
Most of all, we need that patience
To await the Spirit's day!

Patience till the day when others
Will awake to truth and light;
Patience while the flesh and spirit
Day by day renew the fight!

Patience till His grace has helped us
To become like Him a King!
Reigning over wills and passions
That can only sorrow bring!

May we alway, patient Master,
Bear along our cross with Thee!
Thou the light that leads us onward,
Till the evening shadows flee!

Pittsboro, N. C. (MISS) H. M. MORGAN.

DIOCESE OF NORTH CAROLINA.

The Bishop's Appointments, 1921.

February 1, 2, 3—Tuesday p. m., Wednesday, Thursday a.m.—Concord. Convocation of Charlotte.
4. Friday p. m. Mount Airy.
6. Sunday a. m. Milton.
Sunday p. m. Yanceyville.
9. Ash Wednesday. Winston. St. Paul's.
10. Thursday p. m. Germantown.
13. Sunday a. m. Burlington.
Sunday p. m. Durham. St. Philip's.
17. Thursday p. m. Oxford. St. Stephen's.
20. Sunday a. m. Stovall.
Sunday p. m. Townesville.
24. Thursday p. m. Warrenton. Emmanuel.
25. Friday a. m. Ridgeway.
27. Sunday a. m. Henderson. Holy Innocents'.
Sunday p. m. Henderson. St. John's.

March:
4. Friday p. m. Middleburg.
6. Sunday a. m. Louisburg. St. Paul's.
Sunday p. m. Kittrell.
13. Sunday a. m. Southern Pines.
Sunday p. m. Sanford.
16. Wednesday. Sewanee, Tennessee.
20. Palm Sunday a. m. Raleigh. Christ Church.
Palm Sunday p. m. Raleigh. St. Mary's.
23. Wednesday p. m. Raleigh. St. Saviour's.
27. Easter Day a. m. Raleigh. Good Shepherd.

April:
1. Friday p. m. Rocky Mount. Good Shepherd.
3. Sunday a. m. Ringwood.
Sunday p. m. Battleboro.
4. Monday p. m. Enfield.
5. Tuesday p. m. Littleton. St. Alban's.
8. Friday p. m. West Durham.
10. Sunday. Chapel Hill.
17. Sunday a. m. Charlotte. Holy Comforter.
Sunday p. m. Charlotte. St. Martin's.
20. Wednesday a. m. Charlotte. Thompson Orphanage.
24. Sunday a. m. Union County. St. Timothy's.
Sunday p. m. Monroe. St. Paul's.
25. Monday p. m. Wadesboro.
26. Tuesday p. m. Ansonville.
27. Wednesday p. m. Rockingham.
29. Friday p. m. Hamlet.

May:
1. Sunday a. m. Pittsboro. St. Bartholomew's.
10, 11, 12. Tuesday p. m., Wednesday, Thursday. Diocesan Convention.
15. Whitsunday a. m. Charlotte. St. Peter's.
17. Tuesday p. m. Concord.
18. Wednesday p. m. Lexington.

The Holy Communion will be administered at all morning services. At every service the offerings of the people will be received for the work of the Diocese. The clergy are requested to hand their lists of candidates for Confirmation to the Bishop before the services.

Feast of the Epiphany, 1921.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

Carolina Churchman:

Please make mention in the January issue that our next annual meeting of the Charlotte Convocation will be held in All Saints' Church, Concord, beginning Tuesday evening, February 1, and continuing until Thursday noon.

We hope to make this one of the very best and most interesting meetings to date. We have had a **fine year**; very few vacant Missions, and all appropriations paid in full, with a neat balance to carry forward to 1921.

With very best wishes, believe me to be,
Cordially yours,
WM. H. HARDIN,
Archdeacon, Convocation of Charlotte.

MECKLENBURG COUNTY.

All the Churches and Missions in Mecklenburg County have not only pledged their full apportionments for 1921, but the Treasurer's books show that every Church has paid its full apportionment for 1920.

ST. MARTIN'S CHURCH, CHARLOTTE, N. C.

St. Martin's Church has again increased its rector's salary $600, and the congregation presented the rector and his wife with a check for $100.00 for a Christmas gift. Ten thousand five hundred dollars has been subscribed by the congregation and Sunday school for "themselves" and "others" for 1921.

Subscribe to The Carolina Churchman.

NATION-WIDE CAMPAIGN PAYMENTS FOR 1920.

Includes Payments to January 11, 1921.

CHARLOTTE CONVOCATION.

	Received.	Apportionmt.
Ansonville, All souls	$ 240.00	$240.00
Burlington, Holy Comforter	4436.11	2805.11
Charlotte, Holy Comforter	2764.61	2629.00
Charlotte, St. Andrew's	106.16	104.00
Charlotte, St. Martin's	3116.97	2900.00
Charlotte, St. Mary the Virgin	217.94	115.00
Charlotte, St. Peter's	7269.48	6856.00
China Grove, Ascension	217.99	210.00
Cleveland, Christ	312.00	292.00
Concord, All Saints'	1364.49	1300.00
Cooleemee, Good Shepherd	367.69	353.00
Davie County, Ascension	335.33	326.00
Elkin, Galloway Memorial	20.00	5.00
Germantown, St. Philip's	67.50	81.00
Greensboro, Holy Trinity	3328.97	3253.00
Greensboro, St. Andrew's	947.69	1500.00
Hamlet, All Saints'	13.18	120.00
High Point, St. Mary's	121.82	1241.00
Iredell County, St. James'	104.00	104.00
Laurinburg, St. David's	210.00	210.00
Leaksville, The Epiphany	522.96	591.00
Lexington, Grace	1222.72	1196.00
Mayodan, Messiah	-----	300.00
Mecklenburg County, St. Mark's	248.05	230.00
Milton, Christ	77.00	74.00
Monroe, St. Paul's	300.00	500.00
Mount Airy, Trinity	15.00	300.00
Reidsville, St. Thomas	312.50	811.00
Rockingham, Messiah	441.24	790.00
Rockingham County, St. Andrew's	-----	96.00
Rowan County, St. Jude's	52.00	52.00
Rowan County, St. Matthew's	107.00	107.00
Salisbury, St. Luke's	2228.22	3502.00
Salisbury, St. Paul's	151.14	138.00
Salisbury, St. Peter's	64.04	56.00
Spray, St. Luke's	543.66	385.00
Statesville, Trinity	128.69	450.00
Stoneville, Emmanuel	23.35	18.00
Union County, St. Timothy's	4.00	4.00
Wadesboro, Calvary	687.41	1594.00
Walnut Cove, Christ	180.00	216.00
Winston-Salem, St. Paul's	1511.85	3494.00
Woodleaf, St. George's	38.00	38.00
Spencer, St. Joseph's	14.00	-----

RALEIGH CONVOCATION.

Battleboro, St. John's	255.96	225.00
Chapel Hill, Chapel of the Cross	1037.04	1233.00
Duke, St. Stephen's	503.36	537.00
Durham, St. Philip's	4878.22	2980.00
Enfield, Advent	504.15	550.00
Halifax, St. Mark's	318.96	292.00
Henderson, Holy Innocents	4097.79	3552.00
Hillsboro, St. Matthew's	1508.35	1500.00
Jackson, Our Saviour	484.00	464.00
Kittrell, St. James'	71.22	125.00
Lawrence, Grace	32.75	22.00
Littleton, St. Alban's	475.22	407.00
Louisburg, St. Paul's	306.49	520.00
Middleburg, Heavenly Rest	93.50	131.00
Northampton County, St. Luke's	126.25	202.00
Oxford, St. Stephen's	1744.73	1634.00
Pinehurst	500.00	500.00
Pittsboro, St. Bartholomew's	509.00	391.00
Raleigh, Christ	7862.64	6298.00
Raleigh, Good Shepherd	4744 80	4517.00
Raleigh, St. Mary's School	1268.69	980.00
Raleigh, St. Saviour's	262.95	319.00
Ridgeway, Good Shepherd	201.82	197.00
Ringwood, St. Clement's	38.00	62.00
Roanoke Rapids, All Saints'	920.00	1466.00
Rocky Mount, Good Shepherd	3587.65	2316.00
Sanford, St. Thomas'	117.24	100.00
Scotland Neck, Trinity	870.71	1637.00
Smithfield, St. Paul's	400.32	419.00
Southern Pines, Emmanuel	200.00	200.00
Speed, St. Mary's	64.25	61.00
Spring Hope, St. Jude's	186.00	186.00
Stovall, St. Peter's	145.00	145.00
Tarboro, Calvary	2069.83	1853.00
Townsville, Holy Trinity	5.00	450.00
Wake Forest, St. John's	50.00	141.00
Warrenton, Emmanuel	1448.21	1414.00
Weldon, Grace	1186.52	1065.00
Wilson, St. Timothy's	1695.05	2418.00
Williamsboro, St. John's	15.00	-----

COLORED CONVOCATION.

Charlotte, St. Michael's and All Angels	128.70	234.00
Durham, St. Titus'	70.00	70.00
Greensboro, Redeemer	7.97	10.00
Littleton, St. Anna's	25.00	45.00
Louisburg, St. Matthew's	50.00	45.00
Monroe, Holy Trinity	19.47	42.00
Oxford, St. Cyprian's	21.07	19.00
Pittsboro, St. James'	14.63	13.00
Raleigh, St. Ambrose	237.00	237.00
Raleigh, St. Augustine's	1595.00	606.00
Rocky Mount, Holy Hope	18.00	18.00
Satterwhite, St. Simeon's	19.50	13.00
Statesville, Holy Cross	21.00	20.00
Tarboro, St. Luke's	161.30	150.00
Warren County, St. Luke's	20.00	1.00
Warrenton, All Saints'	72.00	57.00
Wilson, St. Mark's	88.08	85.00
Winston-Salem, St. Stephen's	8.32	6.00

Total:

Charlotte Convocation	$34,344.76
Raleigh Convocation	44,786.67
Colored Convocation	2,577.04
	$81,708.47

Above includes all remittances from parishes, Women's Auxiliary branches, Sunday schools, etc., etc., credited to parish apportionments, but does not include "specials."

J. R. WILKES,
Treasurer, N. W. C. Fund.

ST. PHILIP'S, DURHAM.

At a meeting of the Vestry of St. Philip's, Durham, on January 5, 1921, the following resolutions were passed in recognition of the large Trust Fund recently established by Mr. W. A. Erwin for the benefit of the Missions at West Durham, Duke, and Cooleemee:

Whereas, the Vestry of St. Philip's Parish has just been apprised of the establishment by Mr. W. A. Erwin of a permanent Trust Fund of $30,000.00, three-fifths of the income from which is to be used perpetually for insurance, repairs, and maintenance of services at St. Joseph's Church, West Durham, at present a Mission of St. Philip's Parish; and

Whereas, the sum of $790.91, which is three-fifths of the proceeds for the year 1920, has already been received by the Treasurer of the Parish from the said Trust Fund which was established by Mr. Erwin on December 31, 1919; and

Whereas, a copy of the deed of trust has been furnished our Rector, Rev. S. S. Bost, and by him filed in the fireproof valut of the Citizens National Bank, of Durham; therefore, be it

Resolved, That the Vestry hereby makes official and grateful recognition of this fine and generous act of Mr. Erwin, and, on behalf of the entire parish, acknowledges a lasting obligation.

Resolved, further, That we fully realize the far-reaching blessing which will accrue to the Church through this trust, not only in this day, but in all the days to come; and we may pray that God may greatly extend the useful life of its founder.

Resolved, further, That a copy of these resolutions be sent to Mr. Erwin, a copy to The Carolina Churchman, and a copy spread on the pages of our minutes.

VESTRY OF ST. PHILIP'S PARISH.

Durham, N. C., January 5, 1921.

NATION-WIDE CAMPAIGN FOR 1921.

CONVOCATION OF CHARLOTTE.

Location and Church.	Apportioned 1921	Pledged.
Ansonville, All Souls	$ 240.00	$367.00
Burlington, Holy Comforter	2805.00	2827.00
Charlotte, Holy Comforter	2629.00	2629.00
Charlotte, St. Andrew's	104.00	104.00
Charlotte, Chapel of Hope	-----	25.00
Charlotte, St. Martin's	2900.00	2900.00
Charlotte, St. Mary's	115.00	140.00
Charlotte, St. Peter's	6856.00	7000.00
China Grove, Ascension	210.00	210.00
Cleveland, Christ Church	292.00	292.00
Concord, All Saints	1300.00	1150.00
Cooleemee, Good Shepherd	353.00	353.00
Davie County, Ascension	326.00	344.00
Elkin, Galloway Memorial	5.00	20.00
Germantown, St. Philip's	81.00	81.00
Greensboro, Holy Trinity	3253.00	3253.00
Greensboro, St. Andrew's	1500.00	1300.00
Hamlet, All Saints	120.00	120.00
High Point, St. Mary's	1241.00	-----
Iredell County, St. James'	104.00	104.00
Laurinburg, St. David's	210.00	210.00
Leaksville, Epiphany	598.00	598.00
Lexington, Grace	1196.00	1610.00
Mayodan, Messiah	300.00	-----
Mecklenburg County, St. Mark's	230.00	230.00
Monroe, St. Paul's	300.00	300.00
Milton, Christ Church	74.00	74.00
Mount Airy, Trinity	300.00	300.00
Reidsville, St. Thomas'	811.00	300.00
Rockingham, Messiah	790.00	790.00
Rockingham County, St. Andrew's	96.00	-----
Rowan County, St. Jude's	52.00	52.00
Rowan County, St. Matthew's	107.00	107.00
Salisbury, St. Luke's	3502.00	2650.00
Salisbury, St. Peter's	138.00	150.00
Salisbury, St. Paul's	56.00	65.00
Spray, St. Luke's	385.00	385.00
Statesville, Trinity	450.00	100.00
Stoneville, Emmanuel	18.00	18.00
Union County, St. Timothy's	50.00	-----
Wadesboro, Calvary	1594.00	1594.00
Walnut Cove, Christ	216.00	216.00
Winston-Salem, St. Paul's	3494.00	1315.00
Woodleaf, St. Andrew's and St. George	38.00	38.00
	39,439.00	34,321.00

Kannapolis, St. James'—Reports through All Saints, Concord.

CONVOCATION OF RALEIGH.

Battleboro, St. John's	225.00	-----
Chapel Hill, Church of the Cross	1233.00	-----
Duke, St. Stephen's	537.00	537.00
Durham, St. Philip's	2980.00	5025.00
Enfield, Advent	550.00	360.00
Halifax, St. Mark's	292.00	292.00
Henderson, Holy Innocents	3552.00	6500.00
Hillsboro, St. Matthew's	1300.00	1350.00
Jackson, Church of Our Saviour	464.00	464.00
Kittrell, St. James'	125.00	125.00
Lawrence, Grace	22.00	22.00
Littleton, St. Alban's	407.00	-----
Louisburg, St. Paul's	520.00	520.00
Middleburg, Heavenly Rest	131.00	131.00
Northampton County, St. Luke's	202.00	137.00
Pinehurst	500.00	500.00
Oxford, St. Stephen's	1634.00	-----
Pittsboro, St. Bartholomew's	391.00	463.00
Raleigh, Christ Church	6298.00	9000.00
Raleigh, Good Shepherd	4517.00	4600.00
Raleigh, St. Mary's Chapel	986.00	1086.00
Raleigh, St. Saviour's	319.00	169.00
Ridgeway, Good Shepherd	197.00	50.00
Ringwood, St. Clement's	62.00	62.00
Roanoke Rapids, All Saints	1466.00	1633.00
Rocky Mount, Good Shepherd	3316.00	3316.00
Sanford, Tt. Thomas'	100.00	110.00
Scotland Neck, Trinity	1637.00	1637.00
Smithfield, St. Paul's	419.00	419.00
Southern Pines, Emmanuel	200.00	200.00
Speed, St. Mary's	61.00	61.00
Stovall, St. Peter's	145.00	145.00
Tarboro, Calvary	1853.00	1853.00
Townesville, Holy Trinity	425.00	425.00
Wake County, St. John's	141.00	101.00
Warrenton, Emmanuel	1474.00	800.00
Weldon, Grace	1065.00	1305.00
Wilson, St. Timothy's	2418.00	1200.00
Spring Hope, St. Jude	186.00	-----
	42,444.00	44,598.00

COLORED CONVOCATION.

Charlotte, St. Michael's	234.00	234.00
Durham, St. Titus'	70.00	70.00
Greensboro, Ch. of the Redeemer	10.00	25.00
Henderson	10.00	10.00
Littleton, St. Anna's	15.00	10.00
Louisburg, St. Matthias'	45.00	50.00
Monroe, Holy Trinity	42.00	42.00
Oxford, St. Cyprian	19.00	-----
Pittsboro, St. James'	13.00	14.00
Raleigh, St. Ambrose	237.00	250.00
Raleigh, St. Augustine's	600.00	600.00
Rocky Mount, Holy Hope	18.00	18.00
Salisbury, St. Philip's	5.00	5.00
Satterwhite, St. Simeon's	13.00	-----
Statesville, Holy Cross	20.00	20.00
Tarboro, St. Luke's	150.00	150.00
Warren County, St. Luke's	1.00	20.00
Warrenton, All Saints	57.00	57.00
Wilson, St. Mark's	85.00	120.00
Winston-Salem, St. Stephen's	60.00	15.0
	1,650.00	1,710.00

Resume.

Both the Raleigh and the Colored Convocations oversubscribed the total apportionment to them, while the Charlotte Convocation has subscribed $5,000 less than its apportionment.

The Colored Convocation has only two unreporting churches, and only one of those reporting have failed to reach the top. Of their twenty churches, seven have oversubscribed, and ten others have pledged their full apportionment.

In the Charlotte Convocation, with fortyfour churches asked to subscribe, four have not reported, nine pledge oversubscription, and twenty-five pledge full apportionment, while six have not reached the top.

In the Raleigh Convocation, with thirty-nine churches, five have not reported, ten have oversubscribed, and seventeen pledge full apportionment, while seven have not reached the top.

The amounts pledged to date, with eleven churches not reporting, is as follows:

General Missions	$39,199.60
Raleigh Convocational Missions	11,878.20
Charlotte Convocational Missions	11,934.70
Thompson Orphanage	14,600.40
University of North Carolina	1,011.10
Campaign expenses	2,005.00
Total	$80,629.00

ANNUAL MEETING OF CHRIST CHURCH.

The annual meeting of the congregation of Christ Church was held in the parish house last night, and showed the most gratifying list of activities ever attained in all the ninety-nine years of the existence of that historic parish, which will celebrate its centennial anniversary with fitting ceremonies during the present year.

The meeting was largely attended, and those present listened with marked attention to the various committee reports submitted for the consideration of the congregation. The parish overpaid its assessment for the Nation-Wide Campaign, and contribnted about $1,400 in a Christmas collection for the starving children of Europe. The receipts during the year approximated $25,000. The handsome granite parish house, which was erected at a large cost, six or seven pears ago, now owes a little more than $2,000, and this small amount will be completely wiped out during the present year; the Easter offering alone being expected to cover this, so that Christ Church may begin the second century of its existence free from indebtedness.

The Vestry, whose wise guidance had so largely contributed to the success of the closing year, was re-elected, as follows: Dr. Richard H. Lewis, Senior Warden; Mr. Charles Root, Junior Warden; and Messrs. William H. Williamson, William L. Brogden, Perry E. Seagle, Robert S. White, Samuel Lawrence, Frank P. Haywood, William P. Little, John Ward, Rowlett E. Barnes, and Lee A. Shirley.

The Rev. Milton A. Barber has been rector of Christ Church for more than ten years, and has proved a spiritual guide and business administrator in every way worthy of the trust committed to him. The parish also considers itself fortunate in having recently secured the services of the Rev. B. M. Lackey as curate, this gentleman having special charge of the Mission of St. Saviour's, in Glenwood. —News and Observer, January 11th.

THE CHURCH SCHOOL SERVICE LEAGUE.

The Church School Service League is a notable advance in the effort of the Church to develop the whole life of the child along lines of sincere Christian service.

At the Church of the Holy Innocents, Henderson, N. C., it holds its meetings each Monday afternoon in the parish house. The children come directly there from the public school, the youngest at 2 o'clock, the oldest class arriving at 3:30. By special arrangement with the teachers of the public schools, no pupil is kept in on Monday; so each class meets promptly at the appointed time and is continued for one hour.

The work of all the classes shows wonderful interest and enthusiasm. For over a month now every one has been making something useful, to be sent Thanksgiving to an Indian Mission.

The children are graded, each class being organized with its own officers; the children themselves, under direction of the teacher, carrying on the business and opening each session with devotional exercises. Many things were made—scrap-books by the children from six to seven; wash-rags knitted, and doll clothes made by little girls of ten years; while the older girls made outing gowns for Indian babies, and also knitting sweaters.

The boys have been quite as busy, making pencil boxes out of cigar boxes which have been scraped and painted; also work-boxes, out of same. These both were completely equipped.

At the same time, the boys from fourteen to sixteen have been covering the library books and repairing the backs of torn hymnals. The boys also gather evergreens for decorations for church and parish house.

While each class has its work to do, the play spirit of the child is not forgotten, and a part of the hour is devoted to games and music.

For one to visit the parish house during the afternoon given to the Church School Service League is to see an inspiring sight, and one is sure to feel that the Church has opened a new field that will bring a new conception of Christian work and living to the child that will broaden his love for the Church and increase his joy in doing for others.

On the Monday before Thanksgiving Day, each child brought fruit to the parish house; this was put into baskets which the children themselves had decorated, and carried by them, in groups, to the jail, the county home, the Sarah Elizabeth Hospital, and the Jubilee Hospital, for colored patients.

For the period of Community Service the activities again are various. For community Christmas trees, candy bags and boxes are being made and dolls are being dressed. Rag rugs and scrap-books are to be contributed for the county home.

In every phase of service the spirit shown is high and buoyant.

By MRS. MAURICE J. O'NEIL.

ESTIMATED BUDGET AND EXPENDITURES OF NATION-WIDE CAMPAIGN FOR 1920.

Office Expenses:	*Estimated.*	*Actual Expense.*
Salary of Executive Secretary, 3½ months	$ 350.00	$350.00
Salary of stenographer and extra help	400.00	353.10
Personal expenses, Executive Sec'y	50.00	31.40
Printing and stationery	150.00	118.48
Post Office box ($3.90), janitor's service ($6.00)	5.65	9.90
Postage	125.00	94.49
Telegrams	75.00	3.20
Telephones	25.00	1.41
Office supplies	50.00	39.45
Express and drayage	20.00	8.20
Incidentals: mimeograph put in condition, $18.00; typewriter cleaned, $12.00	32.00	30.00
Total office expenses	1,282.65	1,039.63
Expenses of Conferences:		
Meeting and expenses of Ex. Com.	75.00	30.04
Conference in Raleigh, Sept. 30	100.00	246.64
Col. Con. in Raleigh, September 30	75.00	100.51
Personal conferences	10.00	-----
Ex. Secy's Conference in New York	50.00	48.22
Expenses of speakers at Conferferences, $76.19; received from Conferences, $24.97	75.00	51.22
Total expenses of Conferences	385.00	476.63
Printing and Interest Charges:		
Organization chart and motto	90.00	32.50
Edition of Carolina Churchman, with comparative statements	122.35	165.00
Mailing tubes and expense of sending out three issues of "Church at Work"	50.00	51.10
Other printing: Service Pledge Cards (15,000), $35.00; Church Attendance Cards (5,000), $15.00; Nation-Wide Campaign Prayer Cards, $13.90; Campaign Report Cards, with return envelopes (300), $11.86	-----	94.76
Interest on loan $2,000 for budget for seven months	70.00	70.40
Total printing and interest exp.	332.35	413.76
Totals:		
Office expenses	1,282.65	1,039.63
Conference expenses	385.00	476.63
Printing and interest expenses	332.35	413.76
	2,000.00	1,930.02
Dec. 15. Balance in Raleigh Savings Bank and Trust Company	-----	69.98
	2,000.00	2,000.00

JOHN L. JACKSON, Secretary.

EPISCOPAL AND CONTINGENT FUND PAYMENTS, 1920.

Receipts to January 12, 1920, and Assessments for 1921.

City and Church	Received Jan. 12	Assessment 1920	Assessment 1921
Ansonville, All Souls	$27.00	$27.00	$24.00
Battleboro, St. John's	24.00	24.00	27.85
Burlington, Holy Comforter	270.00	270.00	289.20
Chapel Hill, Chapel of the Cross	131.00	131.00	280.00
Charlotte, Ch. of the Holy Com'tr	223.00	223.00	346.80
harlotte, St. Andrew's	5.00	5.00	11.15
Charlotte, St. Martin's	275.00	275.00	282.70
Charlotte, St. Mary the Virgin	5.00	5.00	5.00
Charlotte, St. Peter's	631.00	631.00	877.00
China Grove, Ascension	13.00	13.00	10.30
Cleveland, Christ Church	17.00	17.00	22.50
Concord, All Saints	100.00	100.00	190.40
Cooleemee, Good Shepherd	17.00	17.00	25.00
Davie County, Ascension	16.00	16.00	15.70
Duke, St. Stephen's	94.00	94.00	94.00
Durham, St. Philip's	312.00	312.00	398.50
Edgecombe Co., St. Matthew's	3.00	3.00	3.00
Elkin, Galloway Memorial	8.00	8.00	8.75
Enfield, Advent	58.00	58.00	52.30
Germantown, St. Philip's	7.00	7.00	7.70
Greensboro, Holy Trinity	325.00	325.00	303.60
Greensboro, St. Andrew's	231.00	231.00	223.40
Halifax, St. Mark's	45.00	30.00	28.20
Hamlet, All Sains	-----	15.00	34.70
Henderson, Holy Innocents	368.00	368.00	442.20
Hillsboro, St. Matthew's	162.00	150.00	204.00
High Point, St. Mary's	141.00	141 00	136.20
Iredell County, St. James'	-----	6.00	7.50
Jackson, Church of the Saviour	48.00	48.00	31.70
Kittrell, St. James'	-----	13.00	13.00
Laurinburg, St. David's	24.00	24.00	18.00
Lawrence, Grace Church	6.00	6.00	8.90
Leaksville, Epiphany	50.00	50.00	40.90
Lexington, Grace	120.00	120.00	130.80
Littleton, St. Alban's	28.00	28.00	36.95
Louisburg, St. Paul's	54.00	54.00	52.00
Madison, St. John's	-----	3.00	3.00
Mayodan, Messiah	-----	65.00	75.00
Mecklenburg County, St. Mark's	16.00	16.00	16.00
Milton, Christ Church	3.00	3.00	6.00
Monroe, St. Paul's	87.00	87.00	95.00
Mount Airy, Trinity	61.00	61.00	61.00
Northampton County, St. Luke's	-----	22.00	26.15
Oxford, St. Stephen's	169.00	169.00	182.65
Pittsboro, St. Bartholomew's	45.00	45.00	45.00
Raleigh, Christ Church	532.00	532.00	634.65
Raleigh, Good Shepherd	416.00	416.00	524.00
Raleigh, St. Mary's School	20.00	20.00	20 00
Raleigh, St. Saviour's	3.00	3.00	3.00
Reidsville, St. Thomas'	-----	85.00	94.80
Ridgeway, Good Shepherd	23.00	23.00	24.35
Ringwood, St. Clement's	-----	6.00	14.40
Roanoke Rapids, All Saints	137.00	137.00	168.25
Rockingham, Messiah	25.00	50.00	94.80
Rockingham C., Sot. Andrew's	-----	5.00	3.00
Rocky Mount, Good Shepherd	338.00	338.00	382.45
Rowan County, St. Jude's	3.00	3.00	3.00
Rowan County, St. Matthew's	7.00	7.00	18.60
Salisbury, St. Luke's	334.00	334.00	368.00
Salisbury, St. Paul's	3.00	3.00	3.00
Salisbury, St. Peter's	3.00	3.00	3.00
Sanford, St. Thomas'	3.00	3.00	3.00
Scotland Neck, Trinity	147.00	147.00	165.97
Selma, St. Gabriel's	-----	3.00	3.00
Smithfield, St. Paul's	43.00	43.00	53.15
Southern Pines, Emmanuel	50.00	84.00	50.00
Speed, St. Mary's	3.00	3.00	9.95
Spencer, St. Joseph's	-----	3.00	3.00
Spray, St. Luke's	25.00	25.00	35.00
Spring Hope, St. Jude's	20.00	20.00	20.00
Statesville, Trinity	22.28	42.00	51.85
Stoneville, Emmanuel	3.00	3.00	3.00
Stovall, St. Peter's	17.00	17.00	17.00
Tarboro, Calvary	286.00	286.00	376.80
Townesville, Holy Trinity	-----	42.00	32.40
Wadesboro, Calvary	145.00	145.00	131.15
Wake Forest, St. John's	-----	13.00	5.00
Walnut Cove, Christ Church	21.00	21.00	21.00
Warrenton, Emmanuel.	145.00	145.00	142.80
Weldon, Grace	109.00	109.00	114.50
Wilson, St. Timothy's	254.00	254.00	274.80
Winston-Salem, St. Paul's	347.00	347.00	332.65
Woodleaf—			
St. Andrew's and St. George's	6.00	6.00	7.65
COLORED CONVOCATION:			
Charlotte—			
St. Michael's and All Angels	24 00	48.00	49.45
Durham, St. Titus'	5.00	15.00	3.00
Greensboro, Redeemer	3.00	3.00	12.00
Littleton, St. Anna's	-----	6.00	5.75
Louisburg, St. Matthew's	-----	9.00	17.40
Monroe, Holy Trinity	-----	3.00	3.00
Oxford, St. Cyprian's	-----	3.00	3.00
Pittsboro, St. James'	3.00	3.00	3.00
Raleigh, St. Ambroce	49.00	49.00	60.00
Raleigh, St. Augustine's	25.00	25.00	25.00
Rocky Mount, Holy Hope	3.00	3.00	3.00
Satterwhite, St. Simeon's	-----	3.00	7.20
Statesville, Holy Cross	-----	4 00	3.00
Tarboro, St. Luke's	31.00	31.00	41.85
Warren County, St. Luke's	---	3.00	3.00
Warrenton, All Saints	-----	11.00	10.80
Wilson, St. Mark's	17.00	17.00	13.00
Winston-Salem, St. Stephen's	-----	3.00	8.40
Total	$7,805.78	$8,281.00	$9,679.32

IN MEMORIAM.

Mrs. W. A. Hoke.

The Woman's Auxiliary of Calvary Church, Wadesboro, N. C., has heard with profound sorrow of the death, on October 30, 1920, of Mrs. W. A. Hoke, of Raleigh, N. C., whom we recognized as a faithful and efficient leader, a woman of many Christian virtues, and ever an inspiration in the work which was so near her heart.

Therefore, be it resolved, That our branch of the Auxiliary, while profoundly grateful for her courageous leadership, and deeply mindful of the great loss sustained, bow in humble submission to the will of God in calling her to a higher and nobler work.

Be it further resolved, That we extend the deepest sympathy to her family in their great sorrow, and pray for them the comfort of the Everlasting Arms.

Be it further resolved, That these resolutions be placed upon our minutes, a copy sent the family of the deceased, and that we ask for their publication in The Carolina Churchman.

MRS. W. P. PARSONS,
President Auxiliary.
MRS. T. A. MARSHALL,
Secretary.
MRS. B. M. WALTON,
MRS. J. D. LEAK,
Committee.

Mrs. Mary McBee Hoke.

Christ Church Branch of the Woman's Auxiliary, of Raleigh, N. C., wishes to record its sorrow for the death, and thanksgiving for the life, of Mary McBee Hoke, the beloved President of our Diocesan Auxiliary, who fell asleep October 30, 1920.

She was faithful to every duty, and love, kindness and gentleness radiated from her presence.

God, give us grace to study, as she studied, the work of the Auxiliary; to pray for it as she prayed; to work for it as she worked; to give ourselves to it as she did, even to the last.

May He comfort in His own way her husband and daughter and all her loved ones, and grant to her eternal joy and the blessedness of serving Him in Paradise.

MRS. JAS. BOYLAN,
MRS. THOS. W. BICKETT,
MRS. GEORGE ALSTON,
Committee.

LENT.

In conversation recently with an ardent student of the new theory of the psycho-analysis of man's make-up, the enthusiastic statement was made that in this new movement of thought the men of science were working around to the old, old Christian analysis of human nature. "We are taught in the comparison, or clash, of two interests or ambitions, the necessity of making a deliberate choice on the basis of 'value,' or, maybe, the choice will be almost automatic." It is not difficult to recall that the Saviour taught that we could not serve two masters, as life was not large enough to contain the attendant emotions, and that we must make a choice. Likewise, the Lenten season teaches us to strike a balance between the "value" of contrasted spiritual and material interests. Again, "We are taught that if any interest, or ambition, however innocent or attractive, should even seemingly interfere with the attainment of our personal ideal, that it should be abandoned; such an act being called 'Inhibition.' But what is this scientific 'Inhibition' but the Christian call for self-denial? And what has Lent been for a thousand years, or more, but a school of 'Inhibitions,' or self-denials?" Indeed, within the circle of these Blessed Days, under the inspiration of Sacrament and Service, the ordinary Christian, for generations, has learned "values"—the necessity to deny himself and take up his cross daily. This whole scientific theory of "value-judgments" is only one way in which men of science have been forced to express the necessity for certain essential denials in favor of higher ends, and to recognize in a way the efforts which Christian men have insisted upon since the days of Christ. The Christian caught his inspiration from the living lips of the Great Teacher; the scientific man arrives, after a long journey "around Robinson's Barn," with some chagrin, that so many good, common people, with hearts of faith, have been for years sweetening their lives with the advertised latest results of worldly wisdom. There is no harm in this meeting of inspiration and research in the shadow of Faith, Repentance, and Obedience.

Even the world sees the importance of the cultivation of the essentials of Lent, and we should not allow ourselves to be laughed out of court, or to neglect the gracious privileges of the Holy Season. It is our faithful duty to let others know that the Church and the world may walk as friends among the days, with the blessed conviction that it is necessary for both to "have a right judgment in all things," especially in all values.

Let us lift our spiritual ideal a bit higher on Ash Wednesday, resolving to "hibit" or deny anything which may interfere with the accomplishment of that ideal. Let us resolve that, in case of doubt, we will find our values for what they are worth, as Christ hath taught. Here we have the best of the Christian and scientific world of life in a nut-shell, only the seitneist measures his "values" on the basis of pleasure and pain, and the Christian weighs his "values" on the basis of his faith in God in Christ.

Lent is "an honest-to-goodness" attempt to train the child of God along the formative ways of his faith, following much the same lines wherein the children of the world find their training in temporal affairs. The same Wisdom should cry in the openings of the same gates. In these days vocational training means hard work, resolute attention, and very little luck. These forty days, so full of Prayer and Praise and Worship and Sacraments and Teachings, would seem to make the very moss-covered bricks of God's house to shine with His presence, and to give birth to the very highest ideals of the Christian life. It would be well to let the world know that we have the deepest sense of "values," too. Lent comes to fruitage through the experience of the Church, and, properly used, should teach us how to judge the true value of events and things. Many slump here because they form no ideals as the unit of measure. Whether any ideal may be reached in this world, is of little consequence, but whether we have ever tried to reach after an ideal higher than ourselves is of fearful importance.

The world's insistence on a knowledge of "value" as an essential for success has been learned in a hard school of experience and failure—a kind of Lent, dreary enough. The Lent into which we are asked to enter is golden with the promise of spiritual attainment if we are ready to learn, but it parallels also the dreadful words of St. Matthew 27:9.

F. H. T. HORSFIELD.

CALVARY CHURCH, TARBORO.

Sunday, December 19th, was a full day in Tarboro. It began with the Holy Communion in Calvary Church at 7:30 a. m. Morning Prayer followed at 9 o'clock, and during this service the Bishop baptized the infant son of his niece, Mrs. James Lawrence Sprunt, of Wilmington. While the Sunday school was in session in church, the Rector baptized an adult in the chapel. Promptly at 10:30 the vested choir of the Sunday school led the processional hymn for a Confirmation service, at which eleven persons received the laying-on-of-hands. This was the third Confirmation class within a year.

At 11 o'clock began the chief service of the day, the ordination to the priesthood of the Rev. L. L. Rose, one of the two assistant clergy associated with the Rector of Calvary Church the past year. The preacher was the Rev. Donald H Morse, Rector of St. John's Church, Delhi, N. Y., and the Rev. B. E. Brown, Rector of Calvary Church, was the presentor. The Rev. S. W. Hale was the epistoler, and the Rev. J. R. Mallett, of Walnut Cove, the gospeler. The Rev. J. D. Martin, of West Durham, was also present. The Bishop was the celebrant, and all the visiting priests joined in the laying-on-of-hands.

In the afternoon there was another impressive ceremony at St. Matthew's Mission, Edgecombe County, where four people were baptized and twenty-six confirmed, the majority of whom were men. This is one of the three missions in charge of Mr. S. S. Nash, and it is largely through the devoted efforts of this layman of the Church that so many souls were brought to the Bishop. The congregation filled the church to overflowing, and many were obliged to stand during the services.

ST. AMBROSE, RALEIGH.

On the fourth Sunday in Advent (December 10th), at 11 a. m., in St. Ambrose Church, Raleigh, N. C., the Rt. Rev. Henry B. Delany, Bishop-Suffragan of the Diocese of North Carolina, advanced to the Priesthood the Rev. A. Myron Cochran. The Morning Prayer having been said in connection with the session of the Sunday School at 10:15, the procession of the candidate and clergy, led by a crucifer and a choir of twenty voices, entered the church at the appointed time for the remaining parts of the service.

Immediately after the singing of the processional hymn, the sermon was preached by the Rev. Julian C. Perry, of Sumter, S. C. In most inspiring words the preacher admonished all, and particularly the candidate, to make sure of experiencing with Isaiah the blessedness of the "Vision Resplendent," wherein the seeing of the Blessed Redeemer in all His glory and majesty will effect in the life of the earnest disciple that measure of consecrated devotion which will be a continual joy to the possessor and a blessing and a comfort to those who may chance to come into contact with one so possessed. There was not a person in the congregation, which filled to overflowing the church, who was not thrilled by the splendid message of the Rev. Mr. Perry.

The sermon ended, the candidate, who, with his presentor, sat in the aisle without the chancel, was presented by the Rev. Walter J. Smith, the Superintendent of the Thompson Orphanage, who, because of the long friendship which has existed between himself and the Rev. Mr. Cochran, was pleased to break away from his very busy life and come to Raleigh to render a service which will ever be most deeply appreciated.

The questioning and charging of the candidate were very impressive features of the service, and, as was remarked later, not a few of those present were vividly conscious of the presence of the Holy Spirit.

Assisting Bishop Delany in the Laying-on-of-hands were the following priests: Rev. Julian C. Perry, Sumter, S. C.; Rev. Walter J. Smith, Thompson Orphanage, Charlotte, N. C.; Rev. James F. King, St. Michael's, Charlotte, N. C.; Rev. Roger Bunn, St. Mark's, Wilson, N. C.; Rev. Joseph Hudson, St. Luke's, Warrenton, N. C.; Rev. J. E. C. Small, St. Titus', Durham, N. C. and Rev. Edgar H. Goold, Principal of St. Augustine's School.

With the communicating of the congregation there was ended one of the long-to-be-remembered occasions in the life of the Parish of St. Ambrose.

The parishioners were pleased to see some of our white friends present at the service on Sunday, as they were similarly pleased to see the many colored friends at both the Sunday service and the reception which they gave to the Rector and his family on the following Monday night.

Mr. Cochran has had a long experience in Church work, extending from the time when he was a choir boy at St. Mark's Church, Charleston through his years of college work in Tennessee, where for six years he served as organist and lay-reader at Hoffman Hall, an Episcopal institution at that time operated in conjunction with Fisk University. Since college graduation, Mr. Cochran has had an extended experience as principal of two Church schools, having served one year as principal of the Vicksburg Industrial School, at Vicksburg, Miss., and for fourteen years as principal of the St. Michael's Training and Industrial School, at Charlotte, N. C. During all of these years he served as an active layman in Church work, until September 5, 1918, when, in Holy Cross Chapel, at Statesville, N. C., he was ordained to the Diaconate, going immeditely thereafter to Philadelphia, where he served as organist, choir director, and curate of the Chapel of St. Simon the Cyrenian. He has come into the pastorate of St. Ambrose, where, since the first Sunday in March, he has enjoyed the hearty co-operation of the congregation, and he feels that if the present zealous and enthusiastic support of the congregation can be maintained for at least five years, some, if not all, of the plans for this parish may be realized. The present zealous support of the congregation has resulted in the ten months since March in the addition of fourteen and eighteen members by confirmation and baptism, respectively, and in the raising of more than $3,000.00 for current and missionary purposes.

The plans for the parish include the conversion of the present church building into a parish house, the erection of a new church building on the corner of Wilmington and Cabarrus Streets, and the establishment of the parish in self-support. We are encouraged to work with confidence for the realization of these plans when we note the zeal of the parishioners and the kindly interest of many friends who, as did one of the white friends present at the recent ordination, frequently express their desire to be of some real help to us.

Plans for the immediate future of the parish comprise a celebration of the "Feast of Lights" on January 6th, and monthly musicales on the second Sunday evening in each month.

The Rector's report for the year, to be read to the congregation on the last night in the year, will show, among others, the following facts: Number of services since March, 180; total attendance at all services, 8,657.

A cordial invitation is always extended the friends of the parish to join in the worship at St. Ambrose.

Convocation of Raleigh

REV N. C. DUNCAN, Archdeacon.

My failure to get in a letter in the last issue of The Carolina Churchman was due, not to a lack of things to write about, but to a period of unusual activity for the Archdeacon. This failure to write was probably the best contribution I could have made—releasing space for more worthy matter, and, if not to great profit, the work was most delightful.

It was a great pleasure to attend the Provincial Synod, which met in Louisville, Ky., November 16, 19, and I am very grateful to the brethren for giving me this pleasure. The meeting was inspiring, enlightening, enjoyable; and the hospitality afforded by Louisville was something to rejoice the heart and make one forever grateful to Kentucky.

The meeting of Convocation was held in Calvary Parish, Tarboro, December 1-3. The attendance was not all that we had expected, but there was a fine interest manifested by those present.

The opening sermon was preached by Rev. John Hartley, Ph.D., instead of Bishop Darst. Bishop Darst had promised to preach the opening sermon, but was drafted as a missioner in the Nation-Wide Campaign and sent to the Diocese of Washington. Dr. Hartley delivered a splendid sermon, making a fine spirit and setting a high ideal for the sessions to follow.

Owing to a delayed train, several of the Raleigh delegates had to make the trip through the country, and I had the pleasure of taking the Bishop, Rev. Milton Barber, Miss Kate Cheshire, and Mrs. Warren W. Way in the Convocation car. We got a late start, took a wrong road, got stuck in the mud, and arrived in Tarboro at 9:30 p. m., after the opening service was over. In spite of the roads and weather, it was a thoroughly delightful trip, and I would be glad to take it again if I could have the pleasure and privilege of such charming company.

Among the resolutions passed at Convocation, one may be of special interest. A building committee was appointed to co-operate with the Archdeacon and Executive Committee in the matter of building chapels throughout the Convocation. This committee will consider the advisability of erecting chapels in certain localities, devise ways and means to secure funds, make plans for building, etc. This committee consists of Rev. Morrison Bethea, Chairman; Messrs. Samuel Lawrence, and Graham Andrews. One meeting has been held, and p'ans are under way. The first effort will be to organize a building league.

The following from my report to the Convocation shows the Convocation's added transportation assets:

"With the permission of the Executive Committee, I exchanged our old car for a new Ford Sedan. I paid a difference of $750.00 and gave a check for $75.00, one note to the Citizens National Bank for $375.00, and one note to Mr. J. S. McDonald for $300.00. I am sure that the exchange was in the interest of economy and efficiency, and I had this opinion confirmed by several of my friends before I made the exchange."

I wrote to several of my friends for contributions towards payment of this indebtedness, and some of them have very generously responded. However, I have not met all of the obligations, and I trust that our generous friends will come to our rescue.

Whileo n the subject of Fords, I shall mention that I bought a new touring car just three weeks ago, giving a note for the entire amount. There was an immediate and necessarydemand for a car, and I got it, trusting to the good people throughout the Convocation to contribute the money. I did it with the consent of the Executive Committee, and the committee passed a resolution permitting me to use all offerings at my services for this purpose. This car is for the Townesville field, and consisting, as it does, of five churches, an automobile is necessary. I am working towards making our missionary centers strong and efficiently equipped. This policy has met the approval of every business man with whom I have talked in regard to it. I shall be glad to send receipts to many of our friends for contributions to the Archdeacon's Fund.

The Rev. John H. Crosby, formerly of this Diocese, but for the past two years engaged in government Red Cross work, has accepted a call to Townesville and has taken charge of this most important field. Mr. Crosby is delighted with the prospects for development, and I am looking forward to most interesting developments there.

With Mr. Crosby's acceptance of the Townesville field, we have but one remaining vacancy in the Convocation. The Weldon and Jackson field is still vacant, but we have prospects of a man to go there in the near future.

At the meeting of Convocation, our budget of appropriations was fixed at $12,292.12. To meet these appropriations we have pledges of $11,646.00. It will be seen that our appropriations exceed our income. However, there are nearly always vacancies, and there is no immediate prospect of a call being made upon the $600.00 Emergency Fund. So we have our appropriations practically covered. It means, though, that every parish and mission pay every cent of the money pledged.

The appropriations are made as large as possible. The work must go on, advance, grow larger. We have assumed heavy responsibilities and obligations. There is so much to do we must bring more to the task than the visible means of support. We must bring faith —a greater, overwhelming faith— which enables us this coming year to make fine ventures for God. God pity the little souls, too small to make ventures. Our work can never go beyond our vision and our faith. We know that we shall succeed if we but undertake to do what the Master commands. Go on with that faith which

> "Step out into the seeming void,
> And finds the rock beneath."

BISHOP CHESHIRE'S VISIT TO SWITZERLAND

After the close of the Lambeth Conference of Bishops, early in August, Bishop and Mrs. Cheshire started for Switzerland. They had sent word they would arrive in Basle on a certain day and would then go to Geneva as soon as possible, but they changed their plans and went to Lucerne for two or three days. One of his presbyters was in Geneva and had announced a reception for the Bishop on the night of Tuesday, August 17, and telegraphed him on the preceding day: "Reception for you tomorrow night. Come, soon as convenient." Mrs. Cheshire thought rightly about the matter, but the Bishop in his modesty could not imagine that a reception would be prepared for him in Geneva, and so they spent another day in Lucerne. However, they arrived before the reception was over, and met a number of his Episcopal friends, among them the Bishops of Montreal, South Tokio, Cape Town, Honduras, Laskatcheman, and our own Bishop McKim.

The following day, the Bishop attended the sessions of the Preliminary Conference for Faith and Order, held at the Atheneum, where the Red Cross had been organized in 1863. At night, the Bishop and Mrs. Cheshire attended a reception in honor of the members of the Conference, and was introduced as "Monsieur l' Eveque de Carolina du Nord."

Then followed a trip through the glorious mountains of Switzerland. It included Lake Geneva, Castle of Chillon, the mountain railroad from Montreum to Spiez on Lake Thun, Intertaken, the railway up to Little Lebeidegg, a carriage ride over the Grimsel Pass, the Rhone Glacier, Lermatt, and the Gornergret, Chamouny, and the Mer de Glace.

At Gletsch, on Sunday, in view of the Rhone Glacier, and with the rocks for a kneeling-stool, the Bishop conducted Morning Prayer for his little party of four.

Years ago the Bishop had a Swiss friend in Charlotte, and heard he had returned to Geneva. No inquiry by telephone yielded any clue to his whereabouts. The city directory gave a similar name, and off we rushed on a hot August afternoon, only to find an old man living by himself in a very plain room. He gave us, however, another clue to the apartment of a gentleman who was probably the son of the Bishop's friend in Charlotte. We climbed the steps of a large apartment-house, but there was no response to our ring at its bell, and there was no time to pursue the clue further.

One other incident shows the Bishop's love of books. In a second-hand shop in London or Paris he had picked up a good copy of one of his favorite authors, and in Geneva he took a long tramp across the city to secure for it a beautiful binding from one of the best binderies of the city.

A. B. HUNTER.

St. James' American Church,
Florence, Italy.

GOVERNOR BICKETT'S APPEAL.

The divinely appointed mission of America is to save civilization. In 1917 we went into the world war and contributed billions of dollars and millions of men to save the civilization of Europe. Today we have the chance to save civilization in China.

Starvation stares a whole nation in the face, and unless America rushes to the rescue, twenty-five million people are doomed to die for lack of bread. We cannot claim to be a civilized, much less a

Christian, nation, unless we put forth heroic efforts to prevent such an appalling tragedy.

It is proposed to help in two ways:

1. We urge every man and woman in North Carolina to give something at once. We are not unmindful that many people in North Carolina are in dire financial straits, but men who have suffered themselves are always the first to go to the relief of other sufferers.

2. I urge every person who gives something to save China to also sign a petition urging Congress to do two things: First, to supplement the gifts of the people with loans from the government and in this way create a fund sufficient to meet the tragic necessities of China in this awful hour. Second, to appoint a commission clothed with power to administer the funds given by the people and loaned by the government in a way that will not only save human beings from starvation, but will also prevent the recurrence of a situation like the present.

We are advised that great American engineers who have made a profound study of the causes of famine in China hold that by a scientific system of dikes and irrigation this famine-stricken land can be made absolutely secure from such a peril in the future.

Such a work, done by the United States at this time, would tie four hundred millions of Chinamen to the American people forever. It would build up American trade in China, and if the peace of the world should ever again be threatened, China would be found on the side of America.

As a piece of constructive statesmanship our government could well afford to advance to China the money with which to buy the surplus crops of the American farmer. This would not only relieve starvation in China, but would at once bring prosperity to our own country. Christianity and common sense alike cry aloud for China, and we ask the people of North Carolina to respond to this cry in a way that will do credit to their judgment and to their humanity.

T. W. BICKETT,
Governor.

SUBSCRIPTION DANCES.

[Monroe Journal.]

To the Editor of The Journal: I trust that you will give me space in your valuable paper for an expression of my opinion on the subject of public subscription dances.

I want to say at the outset that I am not opposed to dancing in itself. I was taught to dance in boyhood, as I was taught to ride a horse, and I have myself taught my own children the first steps in dancing. My own experience in attending dances and taking part in the dancing has convinced me that there is nothing demoralizing in dancing as dancing, but, rather to the contrary, that it encourages proper respect and courtesy toward women.

The public dance hall, as it exists in the larger cities, I have for years regarded as a serious menace, unless exceptionally carefully supervised by men and women having the moral welfare of the dancers solely at heart. I would say the same as to dance halls or schools conducted by churches.

Until recently, I have known practically nothing of the public subscription dance, which is, as I understand it, a dance which any man may attend upon payment of a stipulated amount, and bring any women he may select, without his own name or the name of his proposed partner being submitted to any board of chaperons or managers. The whole matter of chaperons does not seem to figure prominently in these dances. It might be called a negligible adjunct of the public subscription dance.

Hence, the important essential of dancing, as of any other recreation in which men and women partake together, the essential of proper supervision, is practically disregarded, and it is not surprising that instances o findiscretions, or even of serious moral lapses, are being heard of in connection with public subscription dances.

I believe it to be the duty of every community to do everything possible to prevent the holding of public subscription dances. Even if there is a long list of well known chaperons, the fact that the dance is open to the public merely upon payment of the price makes the task of proper supervision difficult and the risk of improper behavior imminent. To my mind, there is no assurance of moral safety unless, in addition to the presence of respected chaperons, the participants themselves in the dance are men and whomen who are personally known to the chaperons or managers, and who have social reputations to sustain.

I feel it my duty to voice my opposition to dancing improperly conducted, at the same time that I voice my approval of dancing as a recreation properly conducted. I would oppose a walking party so conducted as to be a moral danger to the participants, or a swimming party, or an automobile ride—in fact, any form of recreation in which men and women take part together.

As to certain of the new dance steps, or motions, perhaps, would be the better word, I think it hardly necessary for me to denounce them, for I believe that already they are falling into the disfavor they deserve in the eyes of all true men and women who enjoy the wholesome recreation of real and proper dancing within reasonable hours and with proper supervision as to participants and conduct.

Very truly,
SANFORD L. ROTTER.

THY WILL BE DONE.

Thy will be done, O Lord, although it be,
I'm led to Thee through paths of briar and thorn:
I know they'll somewhere end, and then I'll see
The dark clouds merge into the soft grey dawn.

My weary heart, too tired to utter words,
Comes now to Thee, to lay its burden down;
For Thou wilt surely lift it all away,
And give to me, instead, a jeweled crown.

And on each gem some kind word will be writ,
Which suffering, gave another weary one;
For tears congealed, I find, compose this crown,
Which turned to jewels 'neath a Heav'nly sun.

And in that wondrous light this truth we'll see,
Which now is told in tones, both soft and low,
Although it cruel seemed to us to be,
"'Twas Love Divine which made Christ's blood to flow."

MARY T. KING.
Raleigh, N. C., November 29, 1920.

Sir Arthur Quiller Couch dedicated his recent novel, "To any one who supposes he has a worse enemy than himself."

Woman's Auxiliary.

MRS. W. L. WALL, EDITOR,
HILLSBORO, N. C.

THE MARY McBEE HOKE MEMORIAL SCHOOL.

To such a president as Mrs. Hoke there should be erected a memorial school or hospital where for years to come men and women may be trained or healed, and led to Christ. The institution should bear her name for to know her name would mean to know the story of her life, and the story of this life, simple, faithful in every relationship, self-effacing and finally given for the extension of the Kingdom of God would surely make its appeal because through such lives men are shown their Father.

Mrs. Wall has appointed as a committee to secure funds for a memorial to Mrs. Hoke, Mrs. D. Y. Cooper, Henderson; Mrs. I. McK. Pittenger, Raleigh; and Mrs. W. A. Erwin, Durham; and because the need is so great in Africa and because of Mrs. Hoke's deep interest in Africa, the committee is preparing now to ask the branches of the diocesan branch of the Auxiliary if they approve of building a school in Liberia—and if they do to give or pledge the money immediately in order that the announcement of the completion of this fund may be a part of the memorial service during the Annual Meeting in April.

The committee is in touch with Bishop Overs, who has written, "I know of a place in the interior where $2,000 would build a splendid memorial school." To bring home to us in America the need for these schools in the interor out from Liberia this is what Bishop Overs reported to the Presiding Bishop and Council at its September meeting:

"I come now to what seems to me the most essential, namely, the necessity of lengthening our cords, by an earnest, active, practical propaganda to carry the light of the Gospel to the heathen population of the interior. This is the heart and soul of our mision. If we fail in this we fail in everything. We have been hugging the coast line too long. This whole interior of Liberia is calling for Christian teachers. While traveling in the northern part of the district, we passed through several towns where there was not a single Christian teacher, but in each of these towns there lived a Mohammedan priest. I became interested in the manner by which all these priests were supported. Upon inquiry I was informed that in the great Mohammedan centers each family sets apart one member as a priest to propagate their religion. What is more, that family assumes all responsibility for the support of the priest until he has become thoroughly established in some town and is able to take care of himself. No wonder Africa is becoming flooded with Mohammedanism. The Crescent is a menace to Liberia at the present moment. The nation that was founded in the name of God and the Christian religion whose constitution is full of Christian ideals and expressions of Christian truth, is in danger of becoming a Mohammedan state. Shall not the Church awake to its opportunity—the marvelous opportunity of evangelizing Liberia before it is too late? There must be a definite plan for our interior work. My observation and experience leads me to suggest that we should establish ourselves at the big centers of population instead of sending lonely men out promiscuously to be lost in out-of-the-way places. Care should be exercised in the selection of a place in which to build. Then get a good compound and erect a priest's house and a house for two teachers, the na good-sized building to be used as a Church and school. These should be well constructed buildings of native material. Such a compound would comman attention and respect from the native population, and three good consecrated men, with their families, could soon make their influence felt, not only at the station itself, but to the regions beyond. If we could build three of these central stations next year then each year thereafter add to the number, we could soon cover the whole of the nation and at least give the heathen population that which is their right—an opportunity to hear the Gospel message, and their children the opportunity to be taught. To establish this interior work upon my plan will require a gift of $7,000 for each station. It is the beginning of a big work, and it is worthy of big effort, and if necessary, of big sacrifices." This is Liberia's day of opportunity. A successful Liberia would be a star of hope to the dark continent I can see no reason why this republic in the future should not be able to extend its influence over the great continent, and be in every deed the beginning of the free united states of Africa."

Two thousand dollars would build the school. We could give this in a year. Or, we might build one of the three stations ($7,000)—pledging to pay half this year and half next. "This is is worthy of big effort, and if necessary, of big sacrifices!" H

THE SURVEY.

The "Survey" was studied by the women of Holy Innocents Parish, Henderson, last fall and proved most interesting. By actual count eighty women attended one or more meetings of the Study Classes; and fifty-one was the average attendance. Eight classes began and eight continued through to the end. Every leader was present at everyone of the seven meetings and freely gave of her time and thought in preparing as well as in leading the classes. Interest grew as the time went on and who can estimate the good accomplished for the Church, for the mission fields and for herself by everyone who entered into the spirit of this movement "to enlighten our minds" about the things pertaining to the Kingdom of God?

MRS. P. H. THOMAS.

Thompson Orphanage
And Training Institution

Rev. W. J. Smith, Editor. .Charlotte

ORPHANAGE NOTES.

Christmas comes but once a year, and it brings more pleasure to more people than any other day in the year. It has a peculiar charm for children, and yet no one should grow so old as to fail to catch the spirit of that charm. Too many, alas! look upon it from a material standpoint, and seek only the enjoyment that comes from worldly pleasures, but the spiritual side is the all-important part of the day, and our children should be taught that it means everything to them spiritually, or it means nothing.

We try to make Christmas a happy time for the children at the Orphanage. They hang up their stockings like other children, and the next morning they are just as eager to see what good old Santa Claus has brought them, but long before Christmas Day comes good and useful things begin to come in boxes, barrels, bags, and parcel post packages — some for the pantry, some for the storeroom, and some for individual children.

This year our friends have been very good to us from Thanksgiving up to the present time, and we thank them ,each and all, for what they have done for us.

The chapel was very appropriately decorated for Christmas, and we had the full service, with vested choir, and Mrs. Jones at the organ. Mrs. Jones taught music for us a few years ago, and we were fortunate enough to have her on a visit during the holidays. She took charge of the music while here, and was a great help to us. The offering on Christmas day, and also on the day following was for the suffering children in the Near East. While our children were feasting we wanted them to remember those who were starving. It is needless to say that our children had a good dinner, although the traditional turkey was absent.

After dinner they were taken up to the Elks Lodge on West Trade Street, and treated in a royal manner to nuts, fruit and candy, and a nice present given to each child. The children of the Alexander Home were also present, and all had a good time together.

On Tuesday after Christmas, Holy Innocents Day, the Thompson Orphanage Guild gave their usual Christmas tree in the school room, and it was very much enjoyed by all present. With Mrs. Jones at the piano, the children sang their Christmas carols, and then, after a few words, the superintendent asked the Rev. Mr. Osborne, the father of the institution, to give the Christmas greeting, which he did in a happy manner.

Each one of the children received a nice present, and also a bag of nuts and candy, with an orange in the bottom.

School opened on the fourth of this month, but not with a full attendance, as twenty or more of our children were down with measles, brought here by two children from Charlotte who were not known to have been exposed to it. Perhaps as many more will have it before we are through with it. We are indebted to the New York Bible and Prayer Book Society for a gift of prayer-books and hymnals.

On the 15th of last month we had a pleasant visit from the Rev. and Mrs. Gibble, and the next morning Mr. Gibble made a good talk to the children in the chaped. We hope they will come again.

Hamilton Linder, one of our old boys who is making a good record at Patterson School, came to see us on Christmas Day, and we were glad to see him looking so well.

Later in the month another old boy, LeRoy Meacham, of Rockingham, came to see us. He is travelling for a grocery house, and is only seventeen years old.

On the 19th of last month it was our pleasure and privilege to present for Ordination to the Priesthood the Rev. A. Myron Cochran, deacon in charge of St. Ambrose Church, Raleigh, where he is doing a good work. The sermon was preached by the Rev. Julian C. Perry, of Sumpter, S. C., and the impressive service was conducted by the Rt. Rev. Henry B. Delany, Suffragan Bishop of North Carolina. We hope to see a full account of the service in another column.

On the 28th of last month we had a short visit from Mrs. C. S. Smith and her daughter, Carlotte, of Morganton.

A happy and prosperous New Year to all of our friends.

Cash Contributions Received From November 10th to December 10th.

Asheville, Mr. J. H. Law	$ 100.00
Aurora, Mrs. Mary Snell and daughter	2.00
Arden, Christ School	8.00
Asheville, Trinity Parish	223.20
Aurora, Church of the Holy Comforter	15.00
Asheville, T. O. G.	20.00
Burlington, Mr. Erwin A. Holt, a Thank offering	100.00
Biltmore, All Souls	28.84
Beaufort, St. Paul's School	25.00
Bessemer City, St. Andrews	4.00
Beaufort, St. Paul's	14.71
Burlington, S. S. Church of the Holy Comforter	16.82
Charlotte, Mr. J. Renwick Wilkes, N. W. C.	671.00
Charlotte, Belk Bros. dis.	8.66
Charlotte, Mrs. Annie Fort, for John's glasses	5.00
Charlotte, S. S. St. Andrew's	3.42
Charlotte, Mr. C. P. Austin	5.00
Charlotte, Fourth Ward School	1.00
Charlotte, J. H. Clark Lumber Co.	10.00
Concord, W. A. All Saint's Church	10.00
Charlotte, New High Sch	6.91
Charlotte, 9th St. School	.62
Charlotte, High School	2.85
Charlotte, Elizabeth Sch.	2.17
Charlotte, Mr. J. Renwick Wilkes N. W. C.	7.62
Charlotte, Mr. R. G. Spratt	20.00
Charlotte, a Thanksgiving offering	13.36
Charlotte, Mr. and Mrs. F. B. Ferris	25.00
Charlotte, Belmont School	2.40
Clinton, W. A. and Parochial Society	5.00
Cooleemee, Church of the Good Shepherd	60.84
Charlotte, Mr. F. B. Ferris	1.00
Charlotte, Dr. H. W. Wilder	10.00
Charlotte, Mr. R. D. Moore	5.00
Charlotte, Mrs. Annie Fort for John's glasses	5.00
Clinton, Christ Church	24.60
Charlotte, Mr. W. H. Kelly	24.00
Charlotte, Jas. P. Stowe & Co. dis.	.95
Cullowhee, St. David's	6.10
Durham, W. A. St. Philip's	40.25
Durham, St. Philip's	276.38
Davie County, Ascension Church	2.30
East Carolina, N. W. C.	500.00
Elkin, Mrs. L. C. Gallaway collected in Elkin	40.94
Elkin, Gallaway Memorial Church	5.00
Edgecombe Co. St. Matthew's	10.00
East Carolina, N. W. C.	511.11
Enfield, Mrs. Laura Applewhite	1.00
Fayetteville, Mr. Robert Strange	20.00
Fletcher, Calvary Ch.	45.25
Gastonia, S. S. St. Mark's	9.38
Greensboro, S. S. St. Andrew's Deaf Mutes	4.52
Greenville, Mr. F. H. Van Eberstein	5.00
Greenville, St. Paul's Guild	32.50
Gastonia, St. Mark's	72.78
Greenville, Mrs. E. G. Joyner	5.00
Greenville, St. Paul's	43.85
Glen Alpine, St. Paul's	10.00
Henderson, Mr. Melville Dorsey	10.00
Henderson, Miss Laura H. Carroll	5.00
Henderson, Mr. D. Y. Cooper	25.00
Hendersonville, Fassifern School	33.00
Hillsboro, St. Matthew's	90.10
High Point, St. Mary's	22.00
Hamlet, All Saints	21.00
Hamlet, S. S. All Saints	3.34
Halifax, St. Mark's	23.77
Hillsboro, "Messengers of Hope," S T. S.	17.50
Hendersonville, St. James	48.56
Hendersonville, St. James, per Mrs. C. H. Oates	25.00
High Shoals, St. John's	3.75
Iredell Co., S. S. St. James Church	2.00
Kannapolis, W. A. St. James	10.00
Lawrence, W. A. Grace Ch.	5.00
Lincolnton, Kathleen Pharr	5.00
Lawrence, Grace Church	12.50
Laurinburg, St. David's	9.00
Lake Waccamaw, W. H. McGuigan	1.00
Lake Waccamaw, Mrs. S. M. McGuigan	1.00
Lake Wacamaw, Miss Mary McGuigan	1.00
Louisburg, Mr. W. H. Ruffin	5.20
Lexington, Grace Church	105.00
Louisburg, St. Paul's Parish	36.95
Lenoir, St. James	25.00
Merry Hill, Mrs. T. A. Smithwick	10.00
Middleburg, Church of the Heavenly Rest	23.00
Madison, Mr. T. R. Pratt and family	6.00
Madison, William and Leonard Van Noppen	.50
Madison, John and Thomas Van Noppen	.50
Morganton, Grace Church	37.50
Monroe, St. Paul's	31.22
Marion, St. John's	53.00
New York, Mr. B. S. Bronson, Jr.	5.00
New Bern, Mr. C. V. Scott	12.50
New York, Mrs T. B. Yuille for children's Christmas	25.00
Oxford, Mr. C. S. Easton	10.00
Petersburg, Va., Mrs. M. L. Bynum	10.00
Pittsboro, St. Bartholomew	62.00
Plymouth, Grace Church	8.20
Raleigh, Mr. W. P. Jones	20.00

Rocky Mt., Mrs. L. Orphelia	5.00
Rocky Mt., Mr. William Grimes ---4----------	40.00
Raleigh, Mr. A. B. Andrews	25.00
Raleigh, W. A. St. Mary's	3.45
Raleigh, W. A. Christ Ch., St. Monica's Br.	10.00
Ringwood, S. S. Clement	4.00
Rocky Mt., Church of the Good Shepherd, of which St. Agne's Guild gave $116.00	375.04
Rocky Mt., G. F. S.	12.50
Shakleford, Va., Mrs. Robt. I. Jeffries	5.00
Salisbury, Mr. and Mrs. Charles C. Adams	2.00
Salisbury, St. Agnes Guild, St. Luke's Church	30.00
Swan Quarter, W. A.	11.25
Speed, St. Mary's	18.00
Stoneville Mission	1.25
State Sanatorium	6.27
Salisbury, St. Peter's	12.29
Salisbury, S. S. St. Paul's	8.00
Stovall, S. S. St. Peter's	10.00
Shelby, Church of the Redeemer	15.21
Southern Pines, Emmanuel Church, N. W. C.	23.00
Tarboro, W. A. Calvary St. Catherine's special for Thanksgiving	10.00
Tarboro, W. A. Calvary St. Catherine's	2.75
Tryon, Holy Cross	86.70
Vanceboro, Mrs. L. E. Smith	4.00
Valle Crucis, Mrs. H. B. Perry	3.00
Windsor, S. S. St. Thomas Church	4.81
Wilson, S. S. St. Timothy's	5.28
Winton, W. A. St. John's	6.00
Washington, Mrs. Claude Davis	5.00
"Worry"	3.09
Warrenton, Emmanuel Ch.	43.45
Wilmington, Master Peter Browne, Ruffin	100.00
Washington, St. Peter's	350.00
Windsor, St. Thomas's	62.50
Windsor, S. S. St. Thomas'	3.70
Waynesville, Grace Church	63.50
Williamston; Church of the Advent, by Mrs. S. R. Fleming	4.00
Yanceyville, Mrs. B. S. Graves	2.00
Yanceyville, Miss Elizabeth Graves	2.00
Total	$5,151.95

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary.

Amount required	$216.00
Amount paid in	199.00
Amount still to be raised	17.00

Contributions Received From November 1st to December 1st.

St. Paul's S. S., Smithfield, N. C., through Miss Mattie M. Sanders	$ 8.00
Mary Julia and Elizabeth Howard Picard, Colorado, through their grandmother	1.00
Emily, Richard and Whitmell Smithwick, Merry Hill, N. C., through their mother	1.00
St. Paul's S. S., Smithfield, N. C., through Miss Mattie M. Sanders	2.00
Elizabeth Brownrig, Henderson, Ruth Carter Henderson, Lyman Atkinson Cotton, John Henderson Cotton, through their grandmother, Mrs. S. J. B. Cain, Salisbury, N. C.	4.00
A Hillsboro Exile, Atlanta, Ga.	1.00
Jun. Aux. St. Matthew's Ch., Hillsboro, N. C.	.50

My dear Children:—We make a fine showing this time, thanks to St. Paul's Sunday-school, for if you will notice, Mattie Sanders sent us more than half of what we are reporting. Why can't some of the rest of us do as well? Mattie sent the first letter and says:

"My dear Miss Cameron:—

"I enclose check for eight dollars for the sewing teacher's salary from St. Paul's S. S.

"With best wishes, sincerely,

MATTIE M. SANDERS,
Sec. St .Paul's S. S."

Thank you all, my dear Mattie; we certainly are proud of you."

The next comers were the little far-away Colorado girls whose money always comes through their dear faithful grandmother.

My dear, I am so sorry for all the pain and weakness and loneliness. I daily commend you to the God of the widow and fatherless.

Give my love to Mabel and Ben and yourself. I can't say much to anybody; my eyes are so unobliging and my hand so crippled I can hardly guide my pen.

The next to come were the Merry Hill crowd, hiding as usual behind their dear, good mother, who says:

"Dear Aunt Becky:—

"Enclosed find $1.00 for the S. T. S. from Emily, Richard and Whitmell Smithwick.

"With best wishes, Sincerely,

MRS. T. A. SMITHWICK."

P. S.—"I am late again!"

My dear Martha, to have been late only twice in all these years is approaching very near to the heighth of perfection." Give my love to all your pretty crowd.

Then here is this tireless Smithfield Sunday-school again:

"Dear Miss Cameron:—

"I am sending you a check for two dollars for sewing teacher's salary from our Sunday-school.

"With best wishes, Sincerely,

"MATTIE SANDERS,
"Sec. St. Paul's S. S."

Well done! my dears, one and all.

The next letter pleased me very much! When I was little the grandmother of these four children made a great pet of me and I thought she was the sweetest, prettiest and dearest of all grown ladies, and in all the years between then and now I have not changed my opinion.

Then another absentee sends her unfailing Thanksgiving offering. I wish you could have brought it, my Mary dear, and oh I do wish you could live here again. I miss the dear faces and old familiar names so much!

The last money comes from the Junior Auxiliary of St. Matthew's, but as all the Churches in the town have representatives in it, I always call them the "Church Unity Juniors," praying always the same prayer and working for the same object, which just now is a child at the Valle Crucis School where they have also sent their Christmas Box. God bless them! Now good-bye is in order for our cook is absent, and I have to see about getting my niece some dinner when she comes in at the dinner hour.

Merry Christmas to you all, dear children.

Yours loving
"AUNT BECKY."

Address: Miss Rebecca Cameron, P. O. Box 547, Hillsboro, N. C.

MODEL SERVICE.

Bishop Partridge is a collector of anecdotes about ministers, and in an anecdotal mood he said the other day:

"I once asked a minister how he had got through a certain service. He answered, grimly,

"'Well, Bishop, the service was soothing, moving, and satisfactory.'

"'Yes,' I said, a little puzzled.

"'Yes, exactly,' said he. 'It was soothing because over half the congregation went to sleep. It was moving because half of the other half left before I was through. And it must have been satisfactory, inasmuch as I wasn't asked to come again.'"—Exchange.

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"Um!" said the man. "And who are you?"

"I am called Opportunity."

"Um! You call yourself Opportunity, but you look like hard work to me."

And he slammed the door.—Pittsburgh Post.

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The Vestryman's Duty to God.

The office of vestryman may be, and generally is, deemed to be one which has exclusive reference to matters temporal. It is true that the law of the land and the law of the Church have carefully limited the power of the Vestry to the temporalities of the parish which they serve, the spiritualities being left in the hands of the Rector, who in turn is responsible to the Church alone in all such matters. Yet, while this is the letter of the law, it must always be remembered that the temporalities, so called, are not such as belong to men, but are in reality the temporalities og God. All the properties held by you in trust, all the moneys received and disbursed, are held in trust and administered for the Church of God. They are her possessions, which is to say that they are Christ's. You have, therefore, in your oversight and control of the temporal affairs of your parish a most solemn obligation and responsibility to God. You are not stewards of the mysteries of the Kingdom of Christ; that awful responsibility is placed upon those only who have received a special gift of the Holy Spirit in ordination, but you are none the less stewards. And, above all things, it is required of stewards that they be found faithful. Your office, then, is one of peculiar honor and peculiar dignity. However small the actual value of the properties which you administer, assume the highest importance and demand of you the utmost thought and care and skill, because they belong not to man, but to God. There is no trusteeship of like dignity and honor within the gift of man. The vestrymen is a trustee of none other than our Lord and Saviour, Jesus Christ. You owe it, therefore, to your Divine Master that you give to each detail of your work as vertymen such a degree of carefulness in the fulfillment of your duties as is neither expected nor demanded even of trustees to whom are committed the largest and most important interests of the affairs of men.

Whatever others may think or do who hold a similar office, I would have you be always mindful of the importance and dignity of your stewardship. Remembering that you are administrators of a portion of the estate of Christ, the Son of the living God, you cannot fail to give to your duties as a Vestry the very best of your several abilities. Business methods should be—in fact, they must be—used, yet your work is not and cannot be a mere matter of business. Your solemn responbisility to God requires that in every discussion of the temporal affairs and interests of the parish, the one controlling thought should be: What would Christ have me to do with His estate? How would He have me administer it?

The Vestryman's Duty to the Parish.

The parishioners have entrusted you with the responsibility which rests upon them as a whole, and have, therefore, the right to expect a faithful administration of that trust. You were chosen by them because they have thought you trustworthy and capable. They have the right to expect of you a proper estimate of the importance and a proper fulfillment of the duties of your office.

I think also that the parish which has so highly honored you has the further right to expect of you that by yuor devoutness of life, your regular attendance upon the public services of the Church, your manifested interest in every effort made by priest and people in behalf of the temporal as well as of the spiritual welfare of this portion of the Church of God, you become examples of steadfastness, faithfulness, and perseverance, of which they may be justly proud. It goes without saying that a vestryman should be not only an occasional but a regular communicant; that his attendance at the chief service on the Lord's Day should be the rule and not the exception. In a large measure the parish is judged by the conduct of its official representatives. The absence of the ordinary communicant may not be noticed; the absence of a vestryman is sure to cause remark.

The Vestryman's Duty to the Church.

To the Church at large you owe it that no one within the limits of your parish should be deprived, by any fault on your part, of all things needed for the welfare of his spiritual life. The Church has a right to expect that you will choose as your spiritual leader onewho will dare to exercise every power of his priestly office without fear or favor, and with equal faithfulness toward the poor and most degraded as toward the rich and most spiritual-minded. She has also the right to expect that you will be loyal and faithful to the one whom she has sent, and you have chosen, to be your guide in things spiritual. The Church expects that on your part every effort be made to supply him with the material means necessary for the proper fulfillment of his spiritual duties, even though the doing of this may cost you much personal self-sacrifice and effort. Your priest should be supported, so that he may give the whole of his time and thought to the spiritual welfare of his flock. He must be relieved, so far as you are able to effect this, of all cares and worries which are exclusively or chiefly secular. Whatever his failings and his shortcomings may be, the Rector is our leader; the responsibility of leadership falls upon him; the responsibility of following and supporting him in every way you are able to do, rests upon you. He is the general; you are the staff, who should be always ready and willing to follow him, even though in his zeal for Christ he leads you into the thisk of the fight which you and he, as followers of Christ, are called upon to wage ceaselessly against the world, the flesh, and the devil.

Such, gentlemen, seem to me to be a few of the great responsibilities which you have resting upon you. Does this high ideal of your office cause you to hesitate and tremble at your own unworthiness? Remember, then, that the courage, faithfulness, and persevering zeal necessary for this work will be freely and abundantly given you by the Divine Master, whose servants you are and whose name you bear. Prayer is the power which you all may use. The faithful use of prayer and the frequent reception of the Blessed Sacrament of the Altar will win for you that strength and courage and zeal which you, together with all other men, so surely need. As our patron saint, the blessed Andrew heeded the call of his blessed Master and left all to follow Him, without delay; so should we endeavor to be ready a sparish to heed that Master's call, not tardily and with faintheartedness, but speedly and with every confidence that He will give us the blessing which He has promised to all who love Him and do His Holy Will.

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THE CAROLINA CHURCHMAN

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

DIOCESE OF NORTH CAROLINA.

The Bishop's Appointments, 1921.

February
17. Thursday p. m. Oxford. St. Stephen's.
20. Sunday a. m. Stovall.
Sunday p. m. Townesville.
24. Thursday p. m. Warrenton. Emmanuel.
25. Friday a. m. Ridgeway.
27. Sunday a. m. Henderson. Holy Innocents'.
Sunday p. m. Henderson. St. John's.
March:
4. Friday p. m. Middleburg.
6. Sunday a. m. Louisburg. St. Paul's.
Sunday p. m. Kittrell.
13. Sunday a. m. Southern Pines.
Sunday p. m. Sanford.
16. Wednesday. Sewanee, Tennessee.
20. Palm Sunday a. m. Raleigh. Christ Church.
Palm Sunday p. m. Raleigh. St. Mary's.
23. Wednesday p. m. Raleigh. St. Saviour's.
27. Easter Day a. m. Raleigh. Good Shepherd.
April:
1. Friday p. m. Rocky Mount. Good Shepherd.
3. Sunday a. m. Ringwood.
Sunday p. m. Battleboro.
4. Monday p. m. Enfield.
5. Tuesday p. m. Littleton. St. Alban's.
8. Friday p. m. West Durham.
10. Sunday. Chapel Hill.
17. Sunday a. m. Charlotte. Holy Comforter.
Sunday p. m. Charlotte. St. Martin's.
20. Wednesday a. m. Charlotte. Thompson Orphanage.
24. Sunday a. m. Union County. St. Timothy's.
Sunday p. m. Monroe. St. Paul's.
25. Monday p. m. Wadesboro.
26. Tuesday p. m. Ansonville.
27. Wednesday p. m. Rockingham.
29. Friday p. m. Hamlet.
May:
1. Sunday a. m. Pittsboro. St. Bartholomew's.
10, 11, 12. Tuesday p. m., Wednesday, Thursday. Diocesan Convention.
15. Whitsunday a. m. Charlotte. St. Peter's.
17. Tuesday p. m. Concord.
18. Wednesday p. m. Lexington.

The Holy Communion will be administered at all morning services. At every service the offerings of the people will be received for the work of the Diocese. The clergy are requested to hand their lists of candidates for Confirmation to the Bishop before the services.

Feast of the Epiphany, 1921.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

We are advised by the Secretary of the Diocese that twenty parishes have failed to send in their diocesan reports. This includes some of the largest parishes in the Diocese. Prompt attention to this matter is requested.

Subscribe to The Carolina Churchman.

LENTEN ADDRESSES.

(Bishop Cheshire was asked to deliver a course of lectures at the Church of the Good Shepherd, Raleigh, in Lent. With his permission, we publish his reply.)

January 21, 1921.

My dear Mr. Ashby:

Your note of the 18th inst. I find awaiting me on my return from Columbia.

As to your suggestion that I should deliver the lectures I proposed on Monday afternoons or Fridays, I have to say that, while I could return to Raleigh four Mondays in time for the afternoon service, I do not think it desirable to have such a course during afternoon services. In my judgment, a course of sermons or lectures at any evening service during Lent is apt to be useful and edifying. I do not, however, think such a course desirable at an afternoon service. I know as a matter of fact that there has been a good deal of dissatisfaction with lectures at that time. I believe the afternoon services should be not more than half an hour in length, or very little more; and I think a service of a purely devotional character at that time of the day more edifying than a service of instruction or exhortation. The day's work is about ended. People are returning home for their period of rest. Housekeepers have to look after the evening meal. To stop for thirty or forty minutes of prayer, hearing the familiar lessons, singing a familiar hymn, is grateful to mind and to spirit. I feel that way myself, and I hear many people express similar sentiments. They do not feel like sitting down and exerting their mind to take in a sermon or a lecture. A five- or ten-minutes devotional address is perhaps permissible, but nothing more seems to me suitable to that service. I know that I should not care to listen to a half-hour discourse at that time. I think if you have one good sermon Wednesday evenings during Lent, that will be enough, so I am not disposed to add more.

I did not intend to write all this; I merely meant to say that I do not consider my lectures suitable for your Monday afternoon services.

Very truly yours,
JOS. BLOUNT CHESHIRE.

For the Rev. Chas. A. Ashby.

DR. STEWART'S LECTURES AT CHAPEL HILL

An event of considerable importance in the life of the University of North Carolina was the University lectures, delivered by the Rev. George Craig Stewart, of St. Luke's Church, Evanston, Ill., January 10-14. The subject of the five lectures was the "Fundamentals of Christianity." A great deal of interest was manifested, and in spite of the fact that the lectures came just as the men were returning from the Christmas vacation, a large number of students were present throughout the course.

Dr. Stewart's lectures may perhaps be briefly summarized as follows: 1. A belief in God is a necessary postulate for belief in ourselves. 2. The reasonableness and also the necessity from our own viewpoint of the Incarnation. 3. The Church as the logical outcome of the Incarnation. 4. The Bible as the Church's message, and as giving the record of God's dealing with man, and man's with God. 5. The Sacraments as the direct way of finding God.

Dr. Stewart is a brilliant and forceful speaker. He has a wonderful power of illustration, and also a way of putting an important truth in a short, pithy sentence. For example, his statement, "God is everywhere, but unless you find God somewhere, you will find Him nowhere," spoken in connection with his talk on the Holy Communion, will be remembered by all who heard it.

Though the lectures were on serious subjects, Dr. Stewart did not despise the use of humor, and many a point was brought home by the use of a humorous anecdote. One little story of his sticks in my mind especially, because of its appropriateness to many people. Dr. Stewart told of how it was said of a certain more or less learned man, who was notoriously opinionated: "He thinks he thinks, but all he really does is to rearrange his prejudices."

Dr. Stewart has a charming personality, and made many friends among the students and faculty of the University during his short stay in Chapel Hill, and all hope that it will be possible for him to come back at some later time.

CONVOCATION OF CHARLOTTE.

Thanks to the Nation-Wide Campaign, the Convocation of Charlotte finds itself in the best financial condition it has ever experienced, was the gist of the financial part of the report of Archdeacon William H. Hardin to the annual meeting of the Convocation in Concord.

Every mission, said the Archdeacon, was supplied with a clergyman, or arrangements completed whereby it was shortly to be supplied.

The Convocation met in All Saints' Church, Concord, on Tuesday evening, February 1st, at 7:30 p. m., and adjourned at noon on Thursday, February 3d.

One of the interesting incidents of the gathering was the practically spontaneous contribution of the amount necessary to put the Diocese of North Carolina in the 100 per cent column for full quota paid in to General Missions. It came during the Conference on Nation-Wide Campaign, led by Rev. Edwin A. Penick, Jr., rector of St. Peter's, Charlotte. Mr. J. Renwicke Wilkes, of Charlotte, Diocesan Treasurer for the Nation-Wide Campaign Fund, in making his report for the year 1920, showed that the Diocese had paid in about 99 per cent of its apportionment to General Missions, and that it would take about four hundred dollars to bring it up to 100 per cent. It was evident that when several parishes which had not yet completed their payments for 1920 should have done so, the total desired would have been reached easily, but the meeting determined that there was no time like the present, and in a few minutes special contributions were made, covering the needed amount.

Convocation was opened with Evening Prayer, conducted by the Rt. Rev. Joseph Blount Cheshire, Bishop of the Diocese; the Ven. William H. Hardin, Archdeacon of the Convocation, and Rev. William J. Gordon, of Spray. The sermon was preached by Rev. Edwin A. Penick, Jr., from the first chapter of the Epistle to the Ephesians, part of the twenty-second and twenty-third verses, "The church, which is his body."

Among the dangers of living apart from the corporate life of the Church, the preacher cited the tendency toward individualism, illustrated by Prussianism, for one thing; for another, the disintegration of society into the very rich and the very poor; for another, cut-throat competition in commercial and industrial life.

As to the question, Is there any salvation outside of the Church, Mr. Penick said: "I don't know. Can a branch live apart from the tree?" he asked. "Or a limb severed from the body?" "Yes," he said, "by repenting and being baptized.

There was celebration of the Holy Communion each morning at 7:30, and Morning Praper at 9:30. The usual business session, with its organization; reports of officers, and election of officers, took place on Wednesday morning. The Archdeacon was re-elected, and Rev. Mark H. Milne, rector of St. Luke's, Salisbury, was re-elected secretary.

The following executive committee was chosen, in addition to the Bishop, Archdeacon, and secretary, ex officio: Rev. Robert E. Roe, rector of Holy Trinity, Greensboro; Rev. Robert B. Owen, rector of Holy Comforter, Charlotte; Messrs. Thomas H. Webb, Concord; J. H. Cutter, Charlotte; Ralph B. Coit, Greensboro.

Rev. Walter J. Smith, superintendent of the Thompson Orphanage, Charlotte, rejoiced in the Nation-Wide Campaign as providing for the orphanage a regular income that could be counted on in advance. His financial report showed $12,081.60 on hand February 1st. Eighty children are now being cared for and educated, with possibly room for two or three more that might be "squeezed in," to be selected from a considerable list of applicants. Superintendent Smith said the knowledge of most members of the Convocation as to the orphanage was like their acquaintance with the man in the moon—they had seen only one side of him; they had seen the orphanage superintendent only when he was talking about the institution. He would now turn the moon around and let them see the other side. So he took them through a day's routine of detail at the orphanage with him.

The Bishop reported for St. Mary's School, in the absence of Rev. Warren W. Way, the rector, who was prevented from attending.

Rev. William J. Gordon, rector of St. Luke's, Spray, and now in charge of Epiphany, Leaksville, reported that the congregation at Leaksville had pledged $1,200.00 for the support of a separate minister.

Rev. Thomas L. Trott, rector of St. Mary's, High Point, called attention to the need of additional services at St. Peter's and St. Paul's, Salisbury, and Mr. Francis H. Murdoch, of Salisbury, stated that he would be personally responsible for $400.00 annually from each of those congregations for the carrying out of the plans. The Convocation authorized this extension of work.

Rev. Sanford L. Rotter, of Monroe, spoke of the need of more intensive work at All Saints', Hamlet, which he considered one of the most strategic points for the Church in North Carolina. He urged the locating of a minister at Hamlet, who could serve Messiah; Rockingham, also. This would leave St. Paul's, Monroe, and St. Timothy's, Union County, to be served by a second man. At present Mr. Rotter is serving the four congregations. He was requested to ascertain before the next Diocesan Convention just what the congregations of Rockingham and Hamlet could pledge for the support of a mission.

The need of young women as students in the nurses' training department of St. Peter's Hospital, Charlotte, was emphasized by Rev. Edwin A. Penick, Jr. In this connection Mr. Penick said that St. Peter's Hospital was the first hospital that was established in the State, so far as he know, and that he was informed that the Good Samaritan was the first hospital for colored people in the South.

On Wednesday night there was a conference on Church activities, following a brief evening service. Mr. Frank M. Shannonhouse, of Charlotte, spoke on the relation of the Sunday school to the community. Mr. Francis H. Ball described the layman's privilege of participating in the work of the Church. Mr. Henry M. Johnson, of Greensboro, told what the layman could do to promote the efficiency of the Sunday school.

The closing session was a conference on Sunday-school work ,under the auspices of the Diocesan Board of Religious Education, led by Rev. Robert E. Roe, of Greensboro, chairman of the Diocesan Board. Many of those present—clergy, laymen, and women—took part in the discussions, and considerable interesting matter was brought out.

Rev. J. C. D. Wilson, who has recently taken charge of the Cooleemee group of missions, spoke, at the request of the Archdeacon, on the splendid condition of those missions.

During the Convocation Mrs. Ada Gorman made a donation of $50.00 for the Murdoch Memorial Building in Salisbury.

The following resolution as to the famine in China was unanimously adopted:

"That it is the sense of this Convocation that we recognize the appalling crisis of the famine-stricken provinces of China, and that we pledge ourselves to respond through our churches to this appeal from our brethren of China."

SANFORD L. ROTTER.

WASHINGTON'S PRAYER.

Recently there was placed upon the beautiful altar of the Washington Memorial Chapel at Valley Forge an exquisitely illuminated copy of Washington's prayer for the nation:

"Almighty God: We make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and of their fellow-citizens of the United States at large.

"And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation.

"Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen."

Every day at noon a litany and prayer for the nation are said in the chapel.—Selected.

Subscribe to The Carolina Churchman.

THE JERUSALEM AND THE LAST MISSION.

Annual Report of Receipts for the Year Ending June 30, A. D. 1920.

PROVINCE IV.

Rev. J. B. Gibble, Hon. Sec., Burlington, N. C.

1919.		
August:		
28	Winston-Salem, St. Paul's, G. W. Orr, Miss. Tr., Box 748	$12.35
December:		
29	Littleton, St. Alban's, Rev. Francis Joyner	2.00
April:		
2	Raleigh, Rev. J. E. Ingle	10.00
3	Raleigh, Christ, Rev. M. A. Barber	63.50
	Burlington, Holy Comforter, Rev. J. B. Gibble	23.96
5	Rocky Mount, Good Shepherd, F. Diehl, Tr.	4.40
	Charlotte, St. Martin's, J. R. Wilkes, Tr. Mecklenburg Iron Works, Box 1190	4.80
6	Concord, All Saints', Rev. A. S. Lawrence	4.65
7	Pinehurst, Chapel, Rev. T. A. Cheatham	33.41
12	Advance, Miss Ruth W. Hairston, R. F. D. 2	15.00
13	Durham, St. Philip's, H. E. White, Tr.	11.53
14	Charlotte, St. Peter's, W. Moore, Tr., Independence Trust Co.	72.82
15	Raleigh, St. Mary's Chapel, W. E. Stone, Tr.	16.03
	Burlington, Holy Comforter, Rev. J. B. Gibble	2.80
16.	Roanoke Rapids, All Saints', Rev. L. N. Taylor	3.25
26	Charlotte, Holy Comforter, F. L. Black, Tr.	9.50
May:		
14.	Cooleemee, Good Shepherd, J. H. L. Rice, Agent	2.45
31	Littleton, St. Alban's, C. E. Foster, Tr.	3.00
	Total	$296.45

It is asked that a collection for this fund be taken on Good Friday, and can be sent to Mr. Gibble or the Treasurer of the Nation-Wide Campaign Fund, as preferred. If sent to the latter, it should be designated for this fund.

THE BISHOP AND EXECUTIVE COUNCIL.

We publish below a canon which it is proposed to introduce in the next Convention of the Diocese, establishing "The Bishop and Executive Council." We are told that some minor changes may have to be made in the canon to get it into the shape desired, but it is in substance what will be presented. We publish this canon in order that the members of the Church in the Diocese may be giving this important matter their consideration. The committee having this matter in charge believe it to be best that all of us have full information on the subject before Convention meets, rather than introduce then a law with which they will be entirely unfamiliar. So, please read the canon, and the columns of this paper are open for any suggestion you may care to make in the matter. While we are disposed to protest against too much machinery, and believe that bureaucracy is usually the enemy of liberty, as Dr. William Roscoe Thayer has pointed out, yet it does look to us as if such a canon as this is necessary with us to co-ordinate our various departments, and to give them a needed point of contact. Some existing canons will have to be changed, others repealed, to put this new enactment into full force, but this will be done by the Rev. R. Bruce Owens, a member of the committee having the new canon in charge, and one of our experts on canon law. Here let us say that the Committee on Apportionments, of which we are a member, should go out of existence. It no longer has a place to function. Its powers are not invoked to lower or raise any apportionment, but this is done by another body, and it should really go out of existence. Its day is done.

CANON_____

The Bishop and Executive Council.

Section 1. The Bishop and Executive Council, as hereinafter constituted, shall administer and carry on the missionary, educational, and social work of the Church in this Diocese, of which work the Bishop shall be the executive head.

Sec. 2. The Bishop and Executive Council shall exercise all the powers of the Diocesan Convention between the meetings thereof, in connection with the unification, development, and prosecution of the work of missions and church extension, religious education, Christian social service, and the Church Pension Fund; for the performance of such work as may be committed to them by the Diocesan Convention; and for the initiation and development of such new work between said meetings as they may deem necessary; subject, however, to the provisions of the Constitution and Canons, and other directions of the Convention.

Sec. 3. The Executive Council shall be composed of the Bishop, who shall be the President of the Council; the Bishop Coadjutor, and Bishop Suffragan, if there be such; the Archdeacons of the Convocations; the Treasurer of the Diocese; an dthe Missionary Treasurer, when elected; and three clergymen, three laymen, and three women, to be elected annually by the Convention of the Diocese. The members of the Executive Council shall have power to fill any vacancy in said council that may occur through death, resignation, or removal of any member elected by the Annual Diocesan Convention. The Secretary of the Diocese shall be ex-officio the Secretary of the Executive Council.

Sec. 4. The Executive Council may, in its discretion, elect from its own members, whether clerical or lay, a Vice-Chairman of the Executive Council, and prescribe his duties. It shall also elect a Treasurer, and shall prescribe his duties. The Treasurer of the Executive Council shall also be ex-officio the Missionary Treasurer of the Diocese, and shall be required to give bond in such amounts and with such sureties as shall be determined by the Department of Finance.

Sec. 5. The Bishop and Executive Council shall organize from the membership of the council the following departments, and shall determine the scope of the work of each department:

(1) A Department of Missions and Church Extension.

(2) A Department of Religious Education.

(3) A Department of Christian Social Service.

(4) A Department of Finance.

(5) A Department of Publicity.

The Bishop and Executive Counciu shall have power, from time to time, to organize such other departments as the work may demand.

Each department shall have power to appoint, subject to confirmation by the Bishop and Executive Council, additional members, not to exceed six in number, who shall have seats and votes in the department, but not in the council.

The Bishop shall be ex-officio chairman of each department. The Bishop and Executive Council may also enact all necessary by-laws for their own government and for the government of each department, subject to the provisions of this canon, and not inconsistent with the canons of the diocese.

Each department shall make to the Bishop, annually and at such other times and in such form as he may require, a report of the work done under its direction.

Sec. 6. The Bishop and Executive Council shall submit to each meeting of the Annual Convention, after the year 1921, a report of the work done under its supervision for the preceding year, which report shall include the annual report of the Treasurer of the Diocese, and of the Missionary Treasurer. The Bishop and Executive Council shall, also, at each annual meeting of the Diocesan Convention, submit, for its approval and adoption, a budget for all the work committed to them, including the general work of the Church in the Diocese, and such other work as they may have undertaken or propose to undertake for the ensuing year. Provision may be made in said budget for the necessary expenses of the officers and members of the Executive Council. Such budget and estimates shall be considered by the Diocesan Convention, and appropriate action taken.

The Bishop and Executive Council shall have power to expend all sums of money actually received by them in any year, over and above the amount required for the budget of that year, for the work above described.

Sec. 7. The Executive Council shall meet with the Bishop at such stated times as it, with his concurrence, shall appoint, at least twice a year, and at such other times as he shall convenet it. Six members of the Executive Council, with the Bishop, or Vice-Chairman, shall constitute a quorum.

Sec. 8. All salaries, other than those fixed by the Diocesan Convention, and the several Convocations, shall be fixed by the Bishop and Executive Council.

Sec. 10. The Bishop and Executive Council herein provided for shall enter upon the duties imposed by this canon upon the adjournment of the Diocesan Convention at which this canon is adopted. They shall be the custodians of the records of the former Social Service Commission, the Diocesan Board of Religious Education, the Pension Fund Committee, and the Finance Committee, and said committees shall forthwith deliver to the Bishop and Executive Council said records.

Sec. 11. All canons or parts of canons inconsistent herewith are hereby repealed.

Reading the life of Lord Macaulay, we learned that he was not only a great historian and public official, but that his bankers said of him that he had a great turn for finance. One of his economical maxims we wish to pass on: "I think that prompt payment is a moral duty; knowing, as I do, how painful it is to have such things deferred." He paid all bills within twenty-four hours.

Please look at the label on your paper, see to what time you have paid, and act accordingly. Relieve the pain we suffer from deferring this moral duty.

"Theology is rather a divine life than a divine knowledge."—Jeremy Taylor.

REQUEST FOR PAPERS.

January 20, 1921.

Carolina Churchman:

The library has recently acquired a number of back issues of your publication through the gift of the family of Dr. K. P. Battle. Can you supply any of the following numbers: Vol. I., Nos. 1-7, 10; Vol. II., No. 9; Vol. III., Nos. 2, 4; Vol. IV., No. 5; Vol. V., No. 1; Vol. VIII., Nos. 1, 11; Vol. IX., No. 10; Vol. XI., No. 4?

Please put us on your regular mailing list. If you can give me any help in completing our file, or tell me where I can secure the missing numbers, I will greatly appreciate it.

Yours truly,
MARY THORNTON,
Charge Carolina Collection,
Library of University, Chapel Hill, N. C.

Note.—We have furnished and marked out of the above letter all copies we have, and would thank any reader to supply those mentioned in the letter, which we do not have on file.—Editor.

DISTRICT OF ASHEVILLE.

Convocation of Waynesville.

The spring meeting of the Convocation of Waynesville was held in the Dean's parish at Tryon on Wednesday and Thursday, February 2d and 3d. On Wednesday afternoon there was the regular business session, with reports of committees and missionaries. It was shown that preaching missions were held in most of the parishes and missions during the Nation-Wide Campaign, with helpful results. Archdeacon Griffith made a very inspiring report of his work. He has succeeded in waking up some of the sleeping missions, and has worked up a most promising future at Canton, where the Champion Fiber Company has its plant.

In the evening, Evening Prayer was said and two addresses were made—by the Rev. Albert New, in preparation for Lent; and by the Rev. Willis G. Clark, on the Christian Healing Mission.

On Thursday morning the Holy Communion was celebrated by the Dean, assisted by the Rev. W. G. Clark. The Quiet Day which followed was conducted by the Rev. Milton A. Barber. The subject of the four meditations was "The Temptations." They were most helpful, and the Convocation felt very fortunate in having been able to procure Mr. Barber for this day.

The next meeting of the Convocation will be held in the promising mission at Canton in May.

HOLY COMFORTER, CHARLOTTE.

At the annual meeting of the congregation of the Church of the Holy Comforter, Charlotte, held in January, the mortgage which represented the last indebtedness on the church building was burned; also, a note which represented the balance due on current indebtedness. This Church is now out of debt. During last year it was enriched by the gift of a memorial font of white Italian marble and a memorial communion rail of walnut and brass.

The Rev. R. Bruce Owens is rector of the Church of the Holy Comforter. His friends rejoice with him in the fine things he is accomplishing. He took charge of a church a few years ago, carrying a heavy indebtedness, and now sees it paid in full, and his parish alive with energy and enthusiasm. Our congratulations to this church and its rector.

DELAYED, BUT COMING OUT.

We had hoped to give in this issue a comparison of the work in the Diocese twenty-five years ago, and now. But we have not been able to get all of the facts and figures necessary to set this forth as it should be. We believe that we can have this for our next issue.

Two things brought this to mind—first, a friend from Henderson sent us the admirable article on Vestrymen, which we carried last month (and which, we trust, was widely read by these important officers of the Church). On the back of the paper, carrying the original article, was a statement of the work in East Carolina in 1899. We knew that Diocese to have gone on to much greater things than this statement showed, and we fell to wondering about North Carolina—how much it had gone forward. Second, we heard an officer of the Convocation of Raleigh, from Hillsboro, remark upon the progress this Diocese had made in the years he had known it. And so we concluded it would be heartening to our people to set this matter out for their information.

We make no claim to be better than our fathers, but we have reason to believe that we have far exceeded what was done twenty-five years ago. We have enjoyed steady, substantial growth. And the giving of the congregation has been pushed steadily upward, until we feel that if the sums given to the Thompson Orphanage, St. Mary's School, Sewanee University, and other causes be taken into account, no Diocese in the land has exceeded us in generosity.

We saw this account of a vestry meeting held in a Virginia parish in November, 1880: "At a meeting of the vestry there were present Messrs. T. B. C., A. A. L., J. S. G., W. E. L., M. B. N., D. M. B., and John M., the rector, in the chair. On motion of Dr. C., the rector was appointed to see each member of the congregation, how much each will give towards liquidating the amount now due the sexton. On motion of Dr. C., the vestry adjourned. John M., Secretary."

The paper remarks we have improved, and asks, "Are there any vestry meetings like this left?" We think there are none. Vestries now deal with many problems, and our experience has been that they expend the money entrusted to them wisely and well.

We believe, too, that this Church has given a good account of itself in the twenty-five years, from a community standpoint. In his address to the Convention twenty-five years ago Bishop Cheshire called attention to the condition of the poorhouses of the State, stating that they were inaccessible and remote, "wholly removed from public observation," saying: "It seems to me that this is an unmixed evil. We have to entrust these feeble and helpless folk to the care of persons not always of the best character or the most humane temper. We should at least put them where they will be in some degree under the eye of the most intelligent and charitable part of the community. And, besides this consideration of mere justice it is to be remembered that their condition would be in many ways improved if they could be conveniently reached by those disposed to follow the example and precept of the Master in visiting and administering to them." These good words of the Bishop's must have contributed in no small degree to the improvement we find everywhere in the care and location of these places.

The twenty-five years will soon be out, and we may rejoice in its achievements as a stimulus to greater things.

I came across this old Scotch prayer in my reading: "Lord! gie us a gude conceit o' oursel's."

ARE TIMES BETTER OR WORSE THAN THEY USED TO BE?

Dr. Carstensen, rector of Holyrood Church, New York, says the young people of today are neither wild or immoral. "The average student of today is at least twice as clean, twice as honest, and twice as hard a worker as the average collegian of fifty years ago," he told the students of St. Stephen's College, Annandale.

Commissioner Enright, in charge of the police force of New York, says that crime is decreasing. He referred to the records to substantiate his assertion. He tells us that the records show that in 1916 there were 14,431 murders, felonious assaults, assault and robbery, and burglary cases; 13,141 in 1917, and 11,597 in 1920. He believes that the crime waves are creations of the newspapers, which run to this sort of news, and that the figures of his office prove that there is "no wave of crime in this city."

It is not easy to prove that the world is growing better or worse. Human nature remains much the same. Proponents of either side of the proposition make out plausable cases. The historian, Lecky, said that the world was growing better, and that the way to see this was to "take long glances at history"; to make comparisons of thousands of years, rather than of a few years. When this is done, we are disposed to think that those holding out for improvement have the better of the argument. Read "Tom Brown's School Days," and you will conclude that conditions among college boys have improved in every way. We continue to sigh for the "good old days"—which never existed.

FLAG DAY PROCLAMATION, MAY 26, 1919.

Calvin Coolidge.

When the people of the colonies were defending their liberties against the might of kings, they chose their banner from the design set in the firmament through all eternity. The flags of the great empires of that day are gone, but the Stars and Stripes remains. It pictures the vision of apeople whose eyes were turned to the rising dawn. It represents the hope of a father for his posterity. It was never flaunted for the glory of royalty, but to be born under it is to be a child of a king, and to establish a home under it is to be the founder of a royal house. Alone of all flags, it expresses the sovereignty of the people, which endures when all else passes away. Speaking with their voice, it has the sanctity of revelation. He who lives under it and is loyal to it is loyal to truth and justice everywhere. He who lives under it and is disloyal to it is a traitor to the human race everywhere. What could be saved if the flag of the American nation were to perish?

Not all of the hard experiences of ministers is confined to our generation. We read of one worthy man in the first decade of the eighteenth century who was "grievously annoyed by a decreet obtained instance of the Laird of Ardchattan, taking away his stipend"; after which, "his health being much impaired, and there being no church or meeting-house, he was exposed to the violence of the weather at all seasons; and having no manse or glebe, and no fund for communion elements, and no mortification for schools or any pious purpose in either of the islands, and the air being unwholesome, he was dissatisfied." We do not know what mortification for schools happened to be, but we can sympathize with the dissatisfaction of one without a stipend, impaired health, no church or meeting-house, no pious purpose, and unwholesome air.

In the review of one o fthe new books, James Bissett Pratt's "The Religious Consciousness," it is stated that "The divinity of God is a much more pressing question today than the divinity of Christ." This is said upon the authority of Dr. Pratt's book. The conclusion seems to be that men are much more familiar with, and accept more widely, the dogma of the deity of Jesus than they do the notion of a personal God. It may be that in the emphasis which has been laid on the place of Christ in thought and worship, we have paid less heed than we should to the dogma of the Father. If this be true, we can well rejoice that we have exalted our Lord, but we must also set about saying more than we do about the first Person of the Trinity. Our Catechism states the relationship about as well as we know it to be stated anywhere, and a little attention to it would be useful. The Trinity is a revealed dogma, and Jesus Himself left no doubt as to the place of the Father in the godhead.

FROM ONE WHO PREFERS OUR WAYS.

To the Editor of________________

If you would see________at their collective worst, come and sit with us in a noble church while we are waiting for the service to begin.

On such occasions you shall find us flippant and irreverent, lacking every evidence of good taste, without a trace of the devout spirit of worship. When we take our seats, do we bow our heads in prayer, and sit in silent meditation until the service begins? Not we; we leave that sort of thing to our Catholic or Episcopal or Quaker brethren, with their superstitious notions, derived from that outworn maxim, "The Lord is in His holy temple; let all the earth keep silence before Him." Instead, we talk with our neighbors, call to our friends, repeat the joke we heard at dinner. There is a babble of voices indistinguishable from the giggle and gabble of an afternoon tea, in which even our ministers gayly join. That the organ is playing an exquisite prelude does not give us pause; we only begin to pay attention when the minister's voice is heard in a solemn invocation of God's blessing upon our worshipping (?) hearts. Never mind—we can finish our conversation when the collection comes, if there is one. Meantime it has never occurred to us that there is such a thing as an atmosphere of worship which depends upon the quiet and decent behavior of the congregation. No wonder visitors from churches where they have learned how to pray in silence think us flippant and irreverent, devoid of good manners and of the instinct for religion. And does not our atrocious misbehavior come near to proving them right?

BALTIMORE, MD. ____________________

Department of Social Service

Rev. N. C. Duncan, Chairman, Rev. R. B. Owens, Rev. Lewis N. Taylor, Dr. Joseph Hyde Pratt, Mr. J. A. Moore, Mrs. W. H. S Burgwyn, Mrs. Henry D. Perry, Commission.

We are presenting, in this issue, a program of social service for the Parish. Limited space prevents our outlining in detail, but the suggestions here will enable a committee to have a working basis and may enlafge and adopt according to the type of community, and the prevalent conditions

This program presumes an organized social service committee in every parish and mission throughout the Diocese, and the Commission earnestly urges that where no committee has been organized, the Rector or minister in charge will immediately form one and place this program in their hands. We have made repeated requests for such committees, but reports show that very few have been organized. The new Department of Social Service in the Presiding Bishop and Council is making tremendous efforts to arouse more interest and activity in Social Service, and parochial committees are essential to any real progress.

This commission will send a member to any Parish or Mission making requests for such assistance, organize a committee, and outline the duties and opportunities of such a committee. Also, a member will be sent to a committee already organized and give any possible assistance in discovering community conditions and opportunities. We feel that this will be the more helpful way, and the only expense involved will be travelling expenses.

A Program for the Parish.

1st. The committee will meet regularly for the study of Principles and Methods of Social Service; the conditions prevalent in the community, and plan activities. The Diocesan Commission will be glad to help in this. The following books are recommended: Christianity and the Social Crisis — Rauschenbush; Christianizing the Social Order—Rauschenbush; Misery and Its Causes —Devine; Yale Lectures On Preaching—Pepper; The Clergy and Social Service—Ede; The Approach to the Social Question Peabody; Jesus Christ and the Social Question—Peabody; The Doctrine of the Prophets —Kirkpatrick; Reports of the Southern Sociological Congress, secured by membership; Social Service Department in the Living Church; Social Service Department in the Southern Churchman; Bulletin of the N. C. State Board of Charities and Public Welfare; The News Letter—University of N. C.

Additions to this list will be given from time to time.

2nd. Make a survey of your community and determine what activities are necessary in regard to the following:

(a) Institutions. What are the conditions in your county jail? county home? county convict camp? Does your Parish provide for any religious services in these institutions, and do your people visit them?

(b) Recreation. What are the conditions under which your community gets recreation? What is the character of the moving pictures? theater? dances? and other forms of social recreation?

Is your Parish house used as a community center? The Church should have an interest in play and help to provide wholesome recreation. The play and dramatic instincts may be used to great advantage in plays and pageants.

(c) Industrial Conditions. Housing, wages, condition of employment, hours of labor, types of organizations, child labor, what is being done to improve conditions? The church should be the moral conscience of the community, and see that the Parish knows community conditions.

Is the health of the community safeguarded by preventive measures? Are there dangerous sources of infection? What working forces are necessary? Help to secure community nurses, build community hospitals, and distribute literature, and co-operate with health authorities.

3rd. Special attention to child-welfare work; Wayward boys and girls in school or out of school; Working under age; Without parents; Feebleminded; Work for suitable and adequate State and local protection.

The Social Service Committee can render most effective social service work in placing and keeping children in Sunday-school. The Sunday-school is the best preventive of juvenile delinquency.

4th. Organizations needed in the Parish: Girls' Friendly Society; Girl Scouts or Campfire Girls; Boy Scouts.

5th. Co-operation. Co-operate with Red Cross, Travellers' Aid, Woman's Club, Associated Charities, Committees, from other churches, and from organizations.

6th. Race relationship.

(a) Americanization and Christianization of foreigners.

(b) Conferences between leaders of the white and colored races.

Woman's Auxiliary.

MRS. W. L. WALL, EDITOR,
HILLSBORO, N. C.

Mrs. W. L. Wall, of Hillsboro, and Miss Emma J. Hall, of Charlotte, held an institute in Holy Trinity Parish, Greensboro, on January 21st. Delegates from St. Andrews', Greensboro, High Point and Winston-Salem were present.

On Pesa Lake, Africa,
Dec. 4th, 1920.

My dear Miss Hunter:

That wonderful gift from North Carolina has just come, and I can't wait until I have an opportunity to sit down at some quiet place to write to you. Such a surprise it was to us! No intimation came to us of what North Carolina was doing, and we could hardly believe our eyes when I opened the letter from the treasurer of the Department of Missions.

It came at a most opportune time. Only these last few months has the work begun to shape itself so that I could see the line of future expansion. Very soon I would have written you, and asked you to send us some money to take advantage of these new opportunities. But then the best opportune time would have past, for during this very month is the very best time for us to move to new things. So God prepared us and spoke to you, and your very generous gift will now make possible the things of which our hearts have been dreaming.

The money has only been here about 10 days(so I can not say just how I will spend it all. Only I can tell you now that I have already begun to build one new chapel, and only today let the plans for a second one. Furthermore, I want to open during these next five months several day schools in pure native villages, where a young Catechist can gather the children, and by a period of earnest and concentrated effort begin them on their Zion journey. Each of these schools would cost about $50.00 for five months and I hope to open at least three.

It is a great unmeasured field, Miss Hunter, and there is no limit to what can be done. The only measure of our work is the extent of our ability. One longs for the strength, and the ability to burn the candle at both ends that helped to make the work go in temperate America. Some-

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Raleigh, N. C. and Charlotte, N. C.

times we try it here, and then come down with a hard case of fever, as I have just done. Sarah my wonderful little wive, nursed me through two weeks of it, and then went down with dysentery. But now we are both on our feet again, and back at the work.

When you go to the Annual Convention in April will you not give all of those kind ladies our love and heartfelt thanks? So splendidly these friends of my own home State are helping! May God bless all of you there, and us here that His Kingdom may come.

I must quit now. The boys are pulling so hard I am afraid you will never read this. You must pardon the pencil—won't you, please? There is so much waiting for me on the other side of the Lake, and I so much wanted to write you today.

Faithfully your friend,
W. H. RAMSAUR.

P. S.—Tell Cousin Mary Hoke, I have no idea when we will get home. It would be such a pleasure to be at the Annual Convention. but it will not be possible this year

ST. STEPHEN'S PARISH, OXFORD, N. C., REV. T. H. T. HORSFIELD, RECTOR.

One of the most inspiring and uplifting meetings ever held by the Woman's Auxiliary of this Parish, took place on Monday afternoon, at the home of Miss Graham.

The subject for the afternoon was "Valle Crucis." The meeting was opened by the president, Mrs. W. A. Devin, and the Prayer Committee. Hymn 586, "Lord, Speak to Me," was sung with feeling by all the members. The prayers that followed were all for the building up of Christ's Kingdom in this Parish and the whole world, and were offered up fervently and received hearty "Amens" by all present.

It was the first program meeting of the year, and the leader for the afternoon was Mrs. T. W. Winston. She had prayerfully arranged a most beautiful, interesting and helpful program. Mrs. Winston asked for hymn 377—"Come, Holy Spirit," and by all taking part in this invocation of the Holy Spirit, His Presence was felt throughout the entire meeting.

Miss Jeannette Gregory, our ex-President, read Psalm 121—"I will lift up mine eyes unto the hills." Mrs. Winston introduced the subejtc for the afternoon—"Valle Crucis"—with beautiful and appropriate words of appreciation for the heads of this school — Bishop Horner and Miss Horner, as having been raised and sent from this Parish, saying that the help we give this institution comes fro mloving hearts, and with thanks to God for these two laborers in His vineyard.

Miss Hilliard gave, in her usual scholarly way, a comprehensive study of the "Rural Problem," ending up with a tribute to the Valle Crucis school as an object lesson of how the mountains and valleys and far-away places can be reached and ministered to, with reliigous education. Miss Hilliard was most effective in her appeal to all present, to study how each one may find a part in giving religious education and Church privileges to Granville County, as well as other places.

Miss Horner, who is here visiting her family, took great pleasure in telling her own people of her work. She told us just what we wanted to hear the real home life of the Valle Crucis girls; pathetic and amusing incidents connecter with their lives. We know the history of the making of this school into the wonderful, living example it has been, of how to serve our mountain brethren best.

Our yearly scholarship for Valle Crucis is a memorial to Bishop Horner's and Miss Horner's mother, who still lives in the loving memory of our Parish. The contribution for the afternoon for this scholarship amounted to $70.00.

MRS. H. G. COOPER.

Thompson Orphanage
And Training Institution

Rev. W. J. Smith, Editor. .Charlotte

ORPHANAGE NOTES.

We had only twenty-two cases of the measles, and we are happy to announce that the children are all well, and back at school again.

We have been trying for sometime to get a teacher who could play the organ in the chapel, and the piano in the school room, and finally on the 12th of last month Miss Angeline B. Fitzhugh, of Spotsylvania, Va., took charge of the senior department of the school, and Mrs. Reveley, who had accepted the position conditionally, returned to her home in Rutherfordton. She was very popular at the Orphanage, and our best wishes go with her.

After spending nearly a year at the State Sanatorium in Hoke County, Lillie Nash has come back, looking well and taller, and the doctors say it is perfectly safe for her to be here.

On the 22nd of last month Otis and Eugene Oates came from Duke, and were placed in Bronson Hall, making eighty-one in the Orphanage at present, about as many as we can take.

The children in the primary department are delighted with the sand table which Mr. W. B. Brewer, of Charlotte, made for them. He also made a centre table and a writing table for the reception room of Thompson Hall. All three tables are of solid oak.

Annie May Beaver has recently entered one of the hospitals in Charlotte to take a course of training, making four of our girls who are now in training for nurses.

Evie Griffin, after taking lessons in millinery at tne Y. W. C. A., has secured a position in Charlotte, and we hope she will do well

On the 14th of last month all the Orphanage was invited to a concert at the Auditorium by the band from the Mooseheart Orphanage near Chicago, but owing to the measles only a small number could go. The band is composed of thirty-five pieces, and is said to rank next to Sousa's. The performance showed that there is some ground for the claim. We thank the local Mooseheart order for the invitation.

The first of this month we attended an interesting meeting of the Convocation of Charlotte in All Saints Church, Concord, and regretted having to leave before it was over.

A recent letter from Mr. Thomas D. Meares, treasurer of the Diocese of East Carolina, states that their Executive Committee had appropriated the sum of $3,000 for the Orphanage for the year 1920, all of which had been paid together with a balance due from the previous year's collection of $236.05. Other offerings besides these came direct to the treasurer of the Orphanage..

MESSENGERS OF HOPE.

Thompson Orphanage Sewing Teacher's salary:

Amount required	$216.00
Amount paid in	259.41
Balance on hand	43.41

Contributions From December 1st to January 1st.

Sarah and Helen Petar, Ridgeway Jun. Aux.	$ .25
Mary Julia and Elizabeth Howard Picard, Ninaview, Col., through their grandmother	2.00
Emily, Richard and Whitmell Smithwick, Merry Hill, thro their mother	1.00
Mary Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother	2.00
St. Paul's S. S,. Smithfield, through Mattie M. Sanders	2.00
Class No. 4, St. Andrew's Sunday-school, East Durham, through Gertie Markham	3.16
William C. Ruffin, Mayodan	50.00
Total	$60.41

Happy New Year, dear Children, and all the happier because we have finished this year's salary with the end of the year, and not only finished, but carry over a fine balance of forty-three dollars and forty-one cents. So hurrah for the Messengers of Hope, young and old and middle-sized.

And now for the letters:

The first came from the Ridgeway Jnuiors who say:

"Dear Aunt Becky.—We are sending 25 cents for our Society, hoping you are well. With kindest love,

Yours affectionately.

Thank you, dear children. You are always faithful. I hope you had a happy Christmas, and will have a happy New Year.

The next money came from the little Picards through their grandmother, who does not wish her letters printed. Thank you, dear friend. I wish I could be near and see you and help you through the long, weary days in bed.

The next letter came from St. Paul's Sunday-school in Smithfield. Mattie says:

Dear Miss Cameron.—I am enclosing check for two dollars for the Sewing Teacher from St. Paul's Sunday-school. With best wishes,

MATTIE M. SANDERS,
Secretary St. Paul's Sunday-school.

Thank you, dear child. I hope you were all well and happy for Christmas. The next came from Merry Hill, where I hope everybody was as gay as the name. The next was a second sending from the little faraway Colorado girls by their grandmother, to whom I send my dear love always.

The next letter was from East Durham, and Gertie says:

Dear Aunt Beckie.—We are sending you $3.16 for Sewing Teacher's salary. We are class No. 4 in St. Andrew's Sunday-school, East Durham. This is for October, November and December. We bopt to send you something regularly, either monthly or quarterly. Wishing you a Merry Christmas and a Happy New Year.

Sincerely,
CLASS SECRETARY.

I thank you, my dear girls. The promise of regular sending is very pleasant reading. Give my love to all the members of "Class No. 4." Your name tempts me to ask if you are related to Sheriff Markham, who was a member of my father's artillery company during the War Between the States. I have a deep interest in all the battery men.

The next and last was a lovely letter from my dear one-time Sunday-school scholar who sent fifty dollars for the orphans, as he always does at this season. Thank you, dear William, for the two checks and the love sent with them. So many are gone that made the joy and happiness of other years that we hold all the closer to those who are left, and the assurances of the old affection are very sweet to me. Christmas was spoiled for me by the sudden and alarming illness of my brother Allan. He is better now, thank God, but will not get over the shock in a hurry. I wish I could see you sometimes. Give my love to the wife and children. And now, dear children, God bless you all.

Your loving,
"AUNT BECKY."

Address: Miss Rebecca Cameron, P. O. Box 54, Hillsboro, N. C.

THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

Cash contributions from December 10th to January 10th:

Asheville, Mr. Charles E. Waddell, for Christmas	$ 10.00
Anonymous, source not known	3.60
Aurora, Holy Cross	16.75
Asheville, Trinity Church	10.00
Asheville, St. Mary's Parish	38.82
Beaver Creek, St. Mary's	2.00
Belhaven, St. James'	37.76
Burlington, Church of the Holy Comforter	456.94
Charlotte, Mr. W. H. Kelly	30.00
Charlotte, Mr. J. Renwick Wilkes, N. W. C.	2,693.29
Concord, Mr. W. J. Haywood, in memory of his father, Dr. F. J. Haywood, and his mother, Mrs. Nanie G. Haywood	150.00
Cooleemee, G. F. S., for the children	1.54
Charlotte, collected in Charlotte by Mr. J. G. Shannonhouse	10.00
Charlotte, Mr. C. A. Williams, for Christmas	2.50
Columbia, St. Andrews'	3.11
Chocowinity, Trinity Ch.	3.10
Charlotte, Mr. and Mrs. F. B. Ferris	1.00
Concord, T. O. G., for bread	20.00
Charlotte, Jas. P. Stowe & Co., discount	1.19
Durham, Mr. K. M. W. Tack	3.00
Elizabeth City, J. A., Christ Church	20.00
Edward, Church of the Redeemer	8.00
Edenton, Mrs. W. D. Pruden	10.00
Fayetteville, St. John's	96.39
Fayetteville, J. A., St. John's	10.00
Greensboro, Mrs. Cammie London	5.00
Goldsboro, W. A., St. Stephen's Church	5.00
Gastonia, S. S. St. Mark's	3.34
Greenville, St. Paul's	5.00
Hendersonville, St. James' Parish	2.00
Hope Mills, Christ Church	4.00
Henderson, Holy Innocents	281.40
Hyde Co., St. George's	35.83
Hillsboro, "Messengers of Hope" S. T. S.	60.41
Jefferson, Rev. W. R. Savage	1.00
Jefferson, Mr. John D. Thomas	1.00
Kinston, St. Mary's	128.60
Lincolnton, St. Luke's	6.63
Lumberton , Trinity Ch.	13.50
Louisburg, T.	1.00
Louisburg, Mr. W. H. Ruffin	6.10
Monroe, "In memory of Lieut. Geo. A. Ball"	5.00
Mayodan, Church of the Messiah	88.47
Marion, St. James' Ch..	5.00
Mt. Vernon Springs, Mrs Ina F. Smtih	5.00
Maxton, St. Matthews	14.35
Mt. Vernon Springs, Mr. J. M. Foust	2.50
Morganton, Miss Georgiana Bowditch	5.00
New Bern, Christ Church, Relief Society for the New Bern children	5.00
New Bern, All Saint's	2.35
New Bern, Mr. C. V. Scott	12.50
New Bern, S. S. Infant Class Christ Church	2.55
New Bern, C. S. S. L. Christ Church	29.34
Oxford, W. A., St. Stephen's, for Mildred Melton	2.00
Rocky Mount, Mrs. L. Orphelia	5.00
Reidsville, St. Thomas' Church	23.31
Ronda, All Saints' Ch.	5.00
Rocky Mount, S. S. Church of the Good Shepherd for bread	10.00
Rocky Mount, Mr. William Grimes	40.00
Roper, St. Luke's	20.59
Roper, S. S. St. Luke's	12.15
Ridgeway, Church of the Good Shepherd	7.00
Roper, St. Luke's	5.00
Spray, S. S. St. Luke's	9.67
Speed, Mrs. Carrie Howell	5.00
Scotland Neck, S. S. Trinity Church	83,02
Shelby, S. S. Church of the Redeemer	2.42
Todd, St. Matthew's	2.00
Trenton, Grace Church	27.30
Valle Crucis, S. S. Church of the Holy Cross	8.10
Wilmington, Miss Wilhemina Harlow	5.00
Wilmington, S. S. St. John's Parish	5.00
Winton, S. S. St. John's	18.56
Wilmington, Church of the Good Shepherd	100.00
Wilmington, St. Paul's	121.55
Winterville, St. Luke's	9.00
Washington, Mrs. Claude Davis	5.00
Woodville, Grace Church	49.81
Washington, St. Peter's	1.43
Wilson, S. S. St. Timothy's	4.30
Yeatesville, St. Matthew's	10.00
Yeatesville, S. S. St. Matthew's	5.00
Total	$4,993.07

MARRIED.

[illegible] ... Miss [illegible] ... she was six years old and remained ... she was a girl when she was sent ... [illegible] ... where she graduated ... [illegible] ... make her home in Charlotte.

[illegible] the vital thing is not ... to speak with the dead but ... in speaking terms with God. God has some special way of speaking with each one of us. God is [illegible] of the hearts of His children. God never created a child to whom He did not send a message. There is a private wire between every soul and the God who created it. The only reliable message is the one which [illegible] of your own soul.—James L. Gordon.

[illegible]

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OUR NEGRO EDUCATION IN THE PROVINCE OF SEWANEE.

[Address of the Rev. Edgar H. Goold, Principal of St. Augustine's School, Raleigh, N. C., at recent meeting of the Synod of the Fourth Province at Louisville, Ky.]

I have been asked to tell briefly of the efforts that our Church is making for the education of the negro in this Province, and to express my views as to its results and needs.

Feeling as I do the vital importance of this work, I felt justified in leaving my post and spending three days in travel, in order to discuss it for even a short time before this representative and influential body. What you agree to and promote will have far-reaching effects.

The bulk of the negro population of the Southland — indeed, of the whole country — lives in the Province of Sewanee. The new census figures are not out as yet, but I believe that there are between seven and eight million here. This fact alone will help up to realize that the proper training and development of the negro is **the** task of the Church in this Province, just as elsewhere it is the task of Americanization, or of harmonizing industrial relations, or developing rural work.

The negro work is the big, overshadowing, vitally important task and opportunity that confronts us here and now. Because it is so great and so complex is no reason for avoiding or postponing it. If we do, judgment will surely begin in the House of God.

The negro has been faily well evangelized. He has many churches and ministers. Yet, among this instinctively religious people at least one-half are today without and church connection. Then, too, evangelization, without moral training or intelligent grasp of Christian principles, has been found sadly lacking in effective influence for good. The negro, like other races before him, is making a more rapid economic than moral advance.

From the earliest days until now, one of the most effective ways of imparting Christian principles to new peoples and races has been through Christian schools. Catechetical schools, monasteries, and parochial schools helped to civilize and Christianize your ancestors and mine. Today all along the far-flung battle-line of the Church's advance, in China, Japan, the Philippines, Liberia, Porto Rico, Cuba, and Mexico — in all these we find Christian schools. Everywhere they are regarded as an absolutely essential factor in Christian work.

So it is in the case of our missionary work—for it **is** missionary work—among the negroes. We are meeting the situation with two types of schools—the Parish School and the so-called Industrial High School. Each type is important and has its proper place and usefulness in the general plan. Let us consider each type separately.

There are in this Province about sixty parish schools connected with various colored parishes and missions. I do not know of any white parish which is maintaining a school for colored children. There may be such parishes, however.

The majority of these colored parish schools are in North and South Carolina and Georgia, but practically every diocese has some school of this character. These schools can, and in most cases do, render a very important service, and in very few instances compete with the public schools, which are in many places non-existent or ineffective, morally or otherwise.

These schools have a splendid opportunity to teach the children, at their most impressionable age, standards of moral and healthy living, and to inculcate habits of industry and faithfulness in connection with their mental and physical development. It is from such schools that there should go, and often do go, to our higher schools, picked pupils able to profit by greater opportunities and capable of being trained to become the future leaders of their race in church work and in general social uplift.

For these schools to meet their great opportunities they should be strategically located and adequately supported. For years to come they will be sorely needed and will cover a field untouched by helpful public-school influence. In fact, if the public schools among the negroes are to function properly, the church school should take the lead in showing the way. A few first-class schools, set in strategic places, will act as moral peace-makers, if nothing else, for the public schools, which we hope will eventually become more effective.

At present our negro parish schools are not adequately supported, and in some cases are not properly located or supervised. Teachers are underpaid, equipment is lacking, and in some cases too much is being attempted with the limited resources at their disposal. For proper support and development, these schools must look more and more to the local community and to the diocese. The general Church is apparently planning to assume the responsibility for, and to center its efforts upon, the more advanced schools, and to leave to the dioceses the support and control of the parish schools. This is as it should be, **if** the communities and dioceses will respond. If they do not respond, we shall be in danger of building in the air, and our church work among the negroes will receive a severe blow.

It would be a wise plan and a splendid encouragement to the work of these schools if in every diocese there should be formed, under the direction of the Bishop, a committee of some of the wisest and most influential, broad-minded and large-hearted clergy and lay people—both men and women—to visit and examine these schools. Such a committee could ascertain whether or not the schools are strategically placed, help in bringing to pass necessary improvements, and give a wonderful impetus to the work by encouraging those engaged in it, and by arousing interest and securing support in the communities and in the Diocese at large. To do this requires people who will work intelligently and with genuine consecration.

I believe that there is not a diocese in this Province which is lacking in such men and women, but they must be called upon. Furthermore, I am firmly convinced that every diocesan budget, now and in the future years, should make generous provision for the support and development of this type of mission school. They have not thus far accomplished all that we might wish, but, properly supported and given the sympathy and encouragement which they deserve, they can be of immense help in our negro work.

I know how keenly Bishop Delany feels as to the necessity for these schools, and how much he dreads the effect on our whole Church work among the negroes, if they are permitted to languish and die.

The other type of Church school for the negro is the so-called Industrial High School. These schools are under the special care of the American Church Institute for Negroes, and the Rev. Dr. Patton has done much in this Province and elsewhere to arouse interest in them. All but two of these nine schools, enrolling last year about 2,500 students, are in the Province of Sewanee. St. Augustine's School, North Carolina; Fort Valley School, and St. Athanasius' School, in Georgia, are perhaps the best known. The leading features of these schools are that they are for the most part boarding schools, and that their chief aim is to train those who shall become the leaders of their people in making truly Christian progress. For this reason, it is desirable that the students be under the constant influence and training that boarding-school life can give. The demand for trained leaders among the negroes is far in excess of the supply. Properly equipped ministers, teachers, physicians, dentists, nurses—all these the race must have if it is to be brought up to a higher level. A strong racial ministry cannot be developed unless young men are prepared adequately to enter upon their theological education. Such a preparation involves moral as well as mental training. "The Episcopal Church—oh, yes, that's the Church that teaches the Ten Commandments." Such has been the identification of our Church by certain of our colored brethren. We need to leaven the whole moral lump with an ever-increasing number of clergy who will spread the knowledge of, and obedience to, the said Ten Commandments. This calls for a definite and continuous training.

Teachers for public and private schools are sorely needed. It is estimated by the United States Commissioner of Education that only one-fourth of the required number are now being trained in all the negro schools combined. It is from schools such as the Institute is fostering that those teachers must in large measure come. Physicians, dentists, nurses—there is an ever-increasing demand for them among their own race. As the number grows, we may look for more hygienic living among the masses of the people. This will save many white as well as negro lives.

There must also be developed an intelligent interest in rural life and in the various industrial occupations. The great mass of the negro people live in the country or are engaged in industrial pursuits. Their leaders should understand and be interested in the problems that are met with under these conditions. Furthermore, properly equipped teachers of agriculture, domestic science, and manual training are badly needed and are in great demand. These subjects cannot be taught by those who have only empirical knowledge of them, and who lack knowledge of teaching methods. Experience shows that an ordinary farmer is seldom able to teach a class in agriculture, nor can an ordinary house cook conduct a class in domestic science. A broader intelligence and skill in teaching are requisite. A high-school course, and some normal training at least, are demanded of those who would qualify as teachers in these and picked subjects.

In such a school as St. Augustine's, at Raleigh, the scene for so many years of the devoted labors of Dr. and Mrs. Hunter, who are now enjoying a well deserved rest, the emphasis is laid on training those who shall be leaders of their race. Last year more than five hundred students were enrolled, over three hundred of whom were boarders. These students came from many dioceses; there is hardly one in this Province unrepresented.

Life at the school is well ordered and combines the training of hand, head, and heart to use a well known phrase. From 6 o'clock in the morning, when the rising bell rings, until 9:45 at night, when the "lights-out" signal is given, the time is carefully mapped out with this end in view. A great part of the routine work of the school is done by the students, as every one has an assigned daily task. In addition to the regular class-room work, the girls are taught cooking and sewing; the boys and young men, manual training or some other industrial work. Student labor has gone into the various buildings on the campus. The school farm is an important adjunct. By using a part of it for demonstration purposes, we are planning to make it of even greater educational value.

To met the ever-pressing demand for teachers (a member of the State Educational Department said, recently, "We are just hungry for well prepared leaders"), our normal department is training those who look forward to taking up this work. Graduates are teaching all over the State of North Carolina, and are scattered far and wide throughout the whole country. In numerous counties they are acting as industrial supervisors, supported by the Jeanes Fund. In Wake County, N. C., one of our graduates, the daughter of Bishop Delany, is practically the superintendent of all the colored public schools.

St. Agnes Hospital, with its training school for nurses, is a most important part of the work. Last year there were 1,110 patients, 648 operations, and 19,973 hospital days. Thirty-nine nurses were enrolled in the training school, and nine were graduated during the year. These graduates take the regular State Board examinations, and when they pass them, as they practically all do, they become officially registered nurses, and are in great demand in private homes, hospitals, institutions, and in community-welfare work.

The religious life of the school is, of course, all-important. Twice a day the students gather in the appropriate stone chapel to worship and to receive instruction from the Word of God. Dearly do they love to join in the services of the Church. Their reading of the Psalter and singing of the hymns would put to shame many a more forward congregation. Many of them are earnest and regular communicants. There is rarely an early service when thirty or more do not receive. At the early celebration on All Saints Day, held at 6 o'clock in the morning, so as not to interfere with their regular routine of the day, about fifty were present. All attend the weekly student Sunday school; the older students help as teachers in our Neighborhood Sunday School. Picked young men, many of whom are looking forward to entering the ministry, assist in conducting the chapel services. The Christian year is followed carefully for its teaching value. At Christ, there is a presentation of the Nativity scene, and at Epiphany is held a reverent and impressive service, the Feast of Lights, bringing in the Wise Men and the Star.

As an institution, we believe profoundly in missions. Every effort is made and is now being made to participate rightly in the Nation-Wide Campaign. Last year we were given a quota of six hundred dollars to raise, and so far have sent over twelve hundred dollars to the Diocesan Treasurer. Every student and teacher made a pledge. This year we are emphasizing particularly the idea of service and the need of better Sunday schools.

To doubt the need of such work as we are striving to do among the negroes would be to doubt the need of Christianity itself—and there are those who doubt both! But Mother Church has steadfastly refused to desert her children of any age or of any race. Races, like individuals, pass through various stages of development in their physical, mental, and moral growth. The problems of childhood and of adolescence may differ widely. Methods that will help the child can often not be applied to him as he goes through the stage of adolescence—a stage so critical for the child—trying for the parents and for the teachers. Thousands, even millions, of the negro race are now passing through this adolescent stage. Many have emerged safely and are going on to a more balanced wisdom and maturity. Having been strengthened, they can, and do, strengthen their brethren. In the racial situation which exists in this country today the need of wise and sympathetic co-operation on the part of the white people in helping their colored brethren to reach their fullness of stature cannot be overestimated. It is my firm conviction that the so-called "negro question," like many racial questions, must be answered as the result of mutual good-will and understanding between the races involved. The ties of affection and good-will that so often bound these races together here in the Southland have not as yet been completely severed, and we may very prayerfully hope that they never will be. The negro is part and parcel of the organic life of this great section of our country. Let the Church so become the mediator between the races here that there shall develop an atmosphere in which many of our puzzling problems can be solved. To do so, means that now, and not at some future time when the opportunity shall have been lost, the Church must both speak and act wisely, kindly, and boldly. Let her, indeed, become the Church of the reconciliation.

To do so, she must secure the confidence of the negro, and the negro will look to her with affectionate confidence as he sees her engaged in bringing him greater justice and protection, and aiding in the education of his children.

As an illustration of what the consequences of our neglect to teach and moralize the negro or any other man may be, let me quote from the account of a recent execution at the North Carolina State Prison, as printed in the Raleigh News and Observer:

"Sixteen years ago, Andrew Jackson was a 14-year-old negro boy, in alittle Kentucky town, who got into mischief and was sent off to jail to do penance. Yesterday morning he was executed in the State Prison for the worst crime in the catalogue of evil, and his great hulking body was trundled away to do its first service to society in the hands of medical students.

"Fifteen of the sixteen years that intervened between his first infraction and the hour when an outraged civilization required his life Andrew Jackson spent in prison, serving in nearly every penitentiary in the South. Ten different times he stood before a judge to be sentenced, and each time for a worse offense than before. His career of evil culminated in Lincoln County two months ago, when he committed the unpardonable sin against womanhood.

"Caught in the inexorable grip of the law which he had fought for sixteen years, he stumbled to his death—a great, unlettered animal, too dense to know why—a victim of the instinct to fight back, even though his enemy was too strong for him. Sixteen years he had battled against society, and sixteen years society had punished him, and perhaps educated him for still further antagonism. Yesterday the battle was ended, when his great body was slumped down after the current had enveloped him.

"In Kentucky, in Tennessee, in Alabama, Georgia, and South Carolina he had defied the organized functions with which civilization protects itself, sometimes escaping, sometimes serving out a sentence, and moving on to another State to renew his senseless, reasonless fight which began when he was a little boy, stealing watermelons. Finally, he came to North Carolina, and now North Carolina students will learn of muscles and tissues and bones when they dismember his body.

"The negro made a pitiful struggle for atonement and absolution. He was desperately willing to repentance, but there was nothing in him to make the flame of spiritual light burn. He tried feverishly to decipher the simple words of the Bible, but he had only one week in school when he was first taken away in the hands of the law. The words which have lighted the way of millions across the line that divides life from death were senseless things to him.

"Two negro preachers labored with him, prayed for him, sang hymns for him, until their voices were drowned in the roar of the great motor that would presently kill him. They had put words of a prayer into his mouth, and he muttered them mechanically as he was led through the door into the death chamber. He sat down, still muttering, 'The Lord is my Shepherd; I shall not—' . . .

"A second shock was needed to kill him. The attendants unbuttoned his prison shirt, and a physician applied an instrument. His breast still heaved a little, although the breath was gone. Twenty seconds more, and the career of Andrew Jackson was done. His body was still and limp, slumped down in the chair, lifeless. He was pronounced dead. The crowd filtered out in silence and went away."

One week in school, ten different times in prison, no religious knowledge! Was the result all his fault, or do we share the blame? Truly, the harvest is great and the need of ingathering is pressing. The laborers who will join in the task with sympathy, prayers, generosity, and courage are few, as is the case in all great tasks. Let us pray the Lord of the harvest that He will send forth more laborers into His harvest.

The Fight Goes On.

The fight against filth in moving pictures, which was stayed in Massachusetts by Governor Coolidge's veto of the bill for censorship, at the close of the session of the Legislature of that Commonwealth, will go on. The Committee on Motion Pictures, of which B. Preston Clark is chairman, and representatives of many important organizations are active members, has issued a statement, which is in part as follows:

"We regret that Attorney-General Allen, after having given the committee of the Legislature which drew the bill an opinion that it was constitutional, subsequently changed his mind and found a part of the bill which seemed to him unconstitutional, and that the Governor, basing his decision upon the Attorney-General's second opinion, vetoed the bill too late to allow any further action this year.

"As for the future, we intend to present a bill which will be satisfactory to the revised opinion of the Attorney-General and beyond all question constitutional. We know that this can be done, as this bill followed closely the language of censorship laws in four other States which have been declared constitutional by the United States Supreme Court.

"We wish to call attention to the fact that the moving-picture industry has thus far stood together against a censorship which would eliminate the filth from the films that are presented before the young people of the Commonwealth; that the industry has carried on an active campaign against all the agencies for character-building in the State; that they have shown no sign of changing the type of films which they are presenting; and that in this last week some of the most objectionable sort have been advertised.

"We express to all those who have been interested our appreciation of those Representatives and Senators who have stood so solidly with us in this fight for decency, and of all those other agencies and individuals in the State which have helped us. We believe that very shortly the cause of right in this matter is going to triumph over the cause of greed and shame, and we urge your hearty support in every way possible to carry through this very necessary measure next year."

The Register is greatly interested in the decent moving-picture industry, and while in no sense a local journal, gives the fight in Massachusetts all due prominence. This is done for the sake of the other States of the Union, in which, as we know, there is growing sentiment like that which has led the good people of Massachusetts to prepare a bill and press onward:

At the first hearing before the Committee on Mercantile Affairs of the Massachusetts Legislature, on the bill for the censorship of motion pictures, there was submitted in opposition what purported to be the "verdict" of probation officers that the motion pictures were not productive of juvenile delinquency.

In order to find out whether probation officers were correctly represented, the State Commission on Probation sent out an inquiry to the 155 officers in the State as to whether their opinion had been asked and what their answers had been. The officers were not asked to commit themselves on the issue of censorship. At the next hearing, the answers of 127 officers were submitted, showing that they had not been generally approached. Some of them had received inquiries from a church body, but only six could be found to have been reached by the Motion Picture Board of Review. Of these, three had not answered the Board of Review's questions, two had answered that they regarded the pictures harmful, and only one had expressed the opinion that no harm resulted. The "verdict of not guilty" was thus shown to have been shared in by but one officer in the State.

The replies to the Commission's inquiry did not stop with this denial, but brought forth a flood of evidence from officers who have the closest contact with delinquent children to the effect that both in general and in numbers of specified cases the sensational, suggestive, and immoral pictures were accountable for juvenile misconduct. Nearly half the officers asked to be recorded in favor of the State's censorship, only five opposed it, preferring local control, and the others wished not to take a position upon the particular measure under consideration.

Upon the authority of the officers who are the nearest approach to experts on the causes of delinquency in the State, it is evident that the unrestricted, or only locally supervised, motion-picture show is to be held accountable as a bad influence. The officers who closely know the juvenile problem would be the last to oppose any healthful entertainment of the boys and girls. They are not prudes. Their judgment, however, is that the public owes a duty to the children to have every form of public entertainment kept wholesome, and they join in a striking demonstration of opinion that the motion-picture houses, which they know to be the resort of children by the thousands, should be kept free from the reproach of vileness. They do not join in any opinion of exclusion of children from these theaters as the solution of the matter.

The later turn of the opponents of the State's censorship is to the plea that the motion pictures, which are much more numerously patronized by adults than children, should not be brought to a standard fixed for juvenile minds. The implication of this objection is that there are features that may be rated as immoral or damaging for tender minds, but which are unobjectionable for adults. Allowing whatever weight there may be in theory for the distinction, the practical fact is that the pictures that are objected to by the guardians of the youthful patrons are such as are obnoxious on grounds of protection of common morals, whether of youth or adult.

The age line, beyond which it is justifiable to present the indecent, the violent, the suggestive, is not easy to trace. It certainly is not fixable at any point which a Legislature could be expected to establish as the one beyond which no harm could result from exposure to the indecent, and short of which the remedy should be non-admission of the amusement-seeker. The interests of childhood, adolescence, and maturity are not diverse in this matter; they are all on common ground, with only the difference that society has a more sensitive concern that bad things shall not catch the individual mind when it is less guarded by knowledge and experience.

It does not follow that society is unconcerned as to the morality of adult entertainment. It surely does not follow that the standard of cleanliness demanded for youth would constitute a deprivation and a hardship for mature age.

Is it not unfortunte that the word "censorship" has to be employed for the label of the policy a great public sentiment is demanding toward the most popular of entertainments? It bears the opprobrium of restriction upon what is easily and carelessly called freedom of utterance. The opponents of protective legislation stress the invasion of personal liberty, but in the next moment declare for the exercise of this power by local officials. The controversy, then, is not over the application of the police power to this business; it is solely over the seating of that power. It puts itself in the position of justifying the restraint, but of asking that it continue to repose where it counts for the least. The utmost of the demand of the public, as it is organized in this effort, is that what is undeniably, and by the opponents undenied, a necessity of moral safeguarding shall be made effective.—Exchange.

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

DIOCESE OF NORTH CAROLINA.

The Bishop's Appointments, 1921.

March:
13. Sunday a. m. Southern Pines.
Sunday p. m. Sanford.
16. Wednesday. Sewanee, Tennessee.
20. Palm Sunday a. m. Raleigh. Christ Church.
Palm Sunday p. m. Raleigh. St. Mary's.
23. Wednesday p. m. Raleigh. St. Saviour's.
27. Easter Day a. m. Raleigh. Good Shepherd.

April:
1. Friday p. m. Rocky Mount. Good Shepherd.
3. Sunday a. m. Ringwood.
Sunday p. m. Battleboro.
4. Monday p. m. Enfield.
5. Tuesday p. m. Littleton. St. Alban's.
8. Friday p. m. West Durham.
10. Sunday. Chapel Hill.
17. Sunday a. m. Union County. St. Timothy's.
Sunday p. m. Monroe. St. Paul's.
19. Tuesday. Charlotte. Thompson Orphanage.
20–21. Wednesday and Thursday. Winston. St. Paul's. Woman's Auxiliary.
24. Sunday a. m. Charlotte. Holy Comforter.
Sunday p. m. Charlotte. St. Martin's.
25. Monday p. m. Wadesboro.
26. Tuesday p. m. Ansonville.
27. Wednesday p. m. Rockingham.
29. Friday p. m. Hamlet.

May:
1. Sunday a. m. Pittsboro. St. Bartholomew's.
10, 11, 12. Tuesday p. m., Wednesday, Thursday. Diocesan Convention.
15. Whitsunday a. m. Charlotte. St. Peter's.
17. Tuesday p. m. Concord.
18. Wednesday p. m. Lexington.

The Holy Communion will be administered at all morning services. At every service the offerings of the people will be received for the work of the Diocese. The clergy are requested to hand their lists of candidates for Confirmation to the Bishop before the services.

Feast of the Epiphany, 1921.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

THE SAME DAY.

"Then were the disciples glad." John 20:20.

John tells here of changed men and women. The body of a young man, by the most ruthless act of mortals, was in a tomb. Life spared not its brightest feat. He who was to deliver Israel, to save the world, was dead; was now as dead men are. The victim had great strength and goodness; sought to help mankind.

This little crew, left leaderless, sat with the sorrow due to death. Sat behind closed doors. The happening wrought dour articles in their faith. They knew not where to turn. To weep for Him was danger in itself, this dirge for the brave encompassed them with dread. Woven so tartly was the web of circumstance that despair had rein. Bleeding souls, afraid; desires and prospects at an end.

So inauspiciously does John begin. The story of deep grief. But swiftly, within the day, the atoms of sense strangely reset themselves, as after this worst of pains, a Visitor from heaven calls, and a benign and glorious gladness pervades them all. A voice, a shape, not to be denied, wiped away the tears. On the jet-black ash heap, an unextinguishable sentiment of triumph came; overturned their sense of loss, the cold sleap and the grave, with the brightness of eternity.

Great this mystery is! But true to life. A hurtful break, the silence and despair. The portals of the soul are opened wide; it takes in deeper sight, revealing the destiny which occurs as a grave is looked upon with Christ.

The wounds in the side and feet and hands are not effaced; the scars of how he went remain. He died. Tears were right. But the visitor of redemption has refixed the prospect. Him, thought dead, has life, fulness of life. The fate is understood. With understanding, there is joy.

Strange these alterations are! They cannot be denied. Ugly torrents pour into human hearts. Multitudinous is the grief we bear. "In the hour of trial" is decreed for all. Then intersticed are beatitudes, calm and sure, rolling away the dread.

I accuse not life; though I learn how bitterly it stings, so that men deny it charm. Those, once carefree and safe, at death, perplexity, burdens, charge against it many wrongs; a vast bubble of blood it seems, so, like Job, curse the day that they were born. Its worth may make'an issue for debate.

I have penetrated few of its arts and secrets. My logic cannot sound them out. I am what I cannot fully see, norfeel, nor understand. I have not gathered might to speak of how life does. Even so, to my poor sight, this matter told by John, I know is true. Of a young man dead, slain,—Jesus—buried. The sorrow of the act, the untimely taking off, blurs up with every token of affright that friendliest group He knew. They meet without trust for Him; without training for the scene. He comes. He says, "All hail!" By such gilded mean, vanished is the power of destruction. A miraculous hour of gladness—for He is safe—came on. Even I can ascertain the use, the value to us here, of such a joy, and how the change was wrought.

I take this to be no enchanted tale, given out to place a muddle in the way. It to be no experience peculiar to that little group. But so runs the matter as man is. About his dead he grieves. There is the poignant sense of loss. Then, by God's transmuting, the senses reverse their passion, ascribing certainty of love to Him for whom they sigh.

And if some sense like this breeds joy to its highest reach, how good must be the plane of them who live now in immortal light! "Weep not for me."

To treat of joy—a curious, truant sense—is not my task. But from the soul's perplexity, those who expect no more, by Christ came that sheen of fine assurance. It dissolved the melancholy, as the sunlight brings the day. Ironic, dreadful are the breaks of hearts through age to age. It is not new to weep, to look upon a tomb. Adam, David, did, and those of whom we read in John's book. Battlefields and sea and final resting places treat of this. We keep to our peace, as we are glad with God. Human understanding brings not this joy, never doled it out.

It is as if Jesus, with watchful eye of love for us, says as each falls,, to those stricken by the fate, "Peace I bring unto you. Myself was thought dead, was buried, watched. For Me a few gave forth their tears. This sense of loss I then disturbed, pronouncing that when all was seen, joy would come. I scold not mortals when they bow in misery, scalded by anguish, I treat them with the thought of endless paradise; the irritation and discomposure would allay by My own tale. Cause them to see the harms which befall, do not exceed the care and solace of their Father's love."

When can gladness come? or, where? At the darkest hour? Here, it was when apprehension, disallowed its presence. But the record is there, a lesson. God is not in our keeping, as our ways are not. But we and they in His. A visitation of joy at such a time! So would Christ. "Then were the disciples glad."

"May we always own Thy hand,
Still to Thee surrendered stand,
Know that Thou art God alone,
We and ours are all Thy own."

TO THE CLERGY AND PEOPLE OF THE SEVERAL PARISHES AND CONGREGATIONS OF THE DIOCESE OF NORTH CAROLINA.

My dear Brethren:

I desire to call your attention to St. Peter's Hospital, Charlotte. This institution began in a very humble way, as a Parochial charity of St. Peter's Church, Charlotte. It was the first hospital of any kind in Charlotte, and became, I believe, the first public hospital in North Carolina, other than those attached to our public institutions. It has been, from the first, supported by voluntary contributions of our Church people in Charlotte, assisted by many friends in that community who have seen and known the good work which has been done. It is the only Church Hospital for white people which we have in the Diocese; and is in every respect one of the best equipped, best managed, and most widely useful of such institutions in the State of North Carolina. Its benefits for years past have extended far beyond the limits of the city and county in which it is located. It is an honor to our whole Diocese, and deserves our sympathy, interest and support.

The particular purpose of this communication is to call your attention to the excellent work done at St. Peter's Hospital in training young women for the most important and beneficent work of nursing. The trained nurse has become not only a great help and comfort in times of sickness, but even a necessity, if we are to secure the best results of medical and surgical treatment. In case there should be any young women in your parishes who desire to enter upon a course of training, with the object of becoming trained nurses, I hope you will direct their attention to the advantages afforded them in our Church Hospital at Charlotte.

I remain, your friend and Bishop,

JOS. BLOUNT CHESHIRE.

Subscribe to The Carolina Churchman.

IN MEMORIAM.

An Appreciation of William Cain Ruffin From the Rectory, Mayodan, N. C.

In the death of William Cain Ruffin the whole State of North Carolina has suffered a loss which only time can heal. But of his life, his good works, his charities, in this State, others are far better fitted to write than am I.

These few lines are simply an attempt to express appreciation of Mr. Ruffin, from the rectory of the Church of the Messiah, Mayodan. His name was synonymous with goodness in this house and in this Church. If there were a need, he supplied it; if any one were in trouble, he came to help; if there were work to do for the Master, he did it. "We shall not look upon his like again." But as long as the town of Mayodan and the Church of the Messiah exist, Mr. Ruffin will live. "The good that men do lives after them," and so in a thousand hearts today William Cain Ruffin is alive.

Such a man needs no epitaph nor monument. "Freely he received, freely he gave; blessed be the name of the Lord." The life of such a man lifts us all nearer heaven. The world is a sweeter, better, finer place, because Mr. Ruffin has lived among us; and now in that far country he will continue his life of service, for the Lord hath need of men like William Cain Ruffin. MAZYCK.

THE RESURRECTION.

When Christ lightens the dawn of Easter, we, "poor amateurs of the supernatural," falter in thought, and become clumsy in speech; but, indeed, we must not run away like the Holy Maries and Salome, because we are afraid, or do not understand the Glorious Reality; a vital religion demands courageous steadfastness. A helpful theory of The Resurrection is suggested here with reverential care.

In the face of the facts, the Resurrection of the Lord is not a miracle. St. Peter says so in Acts 2:24. If it were not possible for Him to have been "holden" or "mastered by death," then He just came forth in three days, without further ado, in exact answer to the ancient prophecy. He returned in unshadowed Majesty, and the first manifestation of it. Something more than a moral impossibility is involved in the inability of death to hold Him, for a physical impossibility to hold Him can alone satisfy the fulness of the meaning of Acts 3:21, carefully translated: "He must indeed receive heaven." This means that by snapping the bands of death through His Godhead, He reclaimed His Kingdom. Again, St. Luke's use of the expression, "the pains of death," implies that he regarded the Resurrection as a birth from the dead, an event entirely non-miraculous, although wonderful enough.

The supreme miracle may be sought for, farther back in the holy record. We find it on the Cross of Calvary. That dread miracle shook the earth, animated the sleeping Saints, and darkened the skies. If the suffering Figure on the Cross was the unique Son of God, then it is just as easy to believe in His Resurrection as falling downstairs. That the Divine nature, separated from the human nature, should seek its own again in the Tomb of Joseph, is perfectly natural; humanly speaking, nothing else could have been done or expected, if God was God. Pilate could not bury Christ; of course, he could not do such a thing.

We may always fail in a satisfactory interpretation of the sixth Word on the Cross: "It is finished." But something was finished, or Easter and the following events form a curious addenda to the Gospel story. The work of the Son of Mary was finished, i. e., the work of Redemption. Thenceforth it was the work of the Son of God, as God. He could not be holden of the grave. He could ascend to His Father. He could send the Holy Spirit. It is all perfectly natural, just as one would think God could do. If the lifeless Figure on the Cross is man, with the implications of Deity, then the Resurrection becomes an unbelievable wonder—indeed, "a darker semblance of Cross Crowned Calvary"; but if the drooping Figure on that Cross be God, with the implications of man, then it is all as plain as plain can be.

Read the Bible backward, upside down, if you like, and you get an accumulating order, with progressive annotations on the deepest mysteries, the marvelous events finding their proper interpretation in the full revelation of God at the end of the story. Easter, Ascension, Pentecost, these imply the Presence of God, no longer "in the form of a servant," but regnant as the Lord of Lords. Armed with that astounding fact, we go behind the Cross, hearing God in His Parables, seeing Him in His miracles, watching Him in the arms of His Virgin Mother, and listening to the prophets telling of the Virgin-born, and the Holy One who would not see corruption, and the Seed of the woman, promised at the Gate of Eden. Using this key, our faith and knowledge increases as we unroll the volume of the book, and come to the beginning. The disciples lived in perplexed wonder, we live in the full assurance of hope. We bow before the Cross in bewildered silence, but our mouths are filled with laughter on Easter morning, because God is with us. We should know it all, now. Grant the Deity of Jesus Christ, and we witness, not a miracle, but a plain, understandable fact. Once emptied of His Glory, He has come into His own again, and is using His lawful power as the Prince of Peace. The Rising from among the dead was as natural and as beautiful as the growing of the flowers, and death was just jostled out of the way by the pressure of the life of God finding the light in simple, natural ways.

The real miracle of the Cross awaits eternity for explanation, but the opened Tomb on that first Easter morning, or any other morning, for that matter, needs no explanation, only the grateful acceptance of joyous hearts. F. H. T. HORSFIELD.

WORK FOR YOUNG PEOPLE.

Mr. Editor: Forty years ago the Rev. Dr. Francis E. Clarke started a work in Maine which has now spread all over the world. His plan was to interest the young people spiritually and gain their help in the work of the Church. He called it "The Christian Endeavor Society." There are now something like five million young people in all parts of the world who are "trusting in the Lord Jesus Christ for strength, and trying to do whatever He would have them do." Weekly religious services are held by these young people, and specified subjects for thought and prayer are put forth. The center of the work is in Boston, in a modest but beautiful building, and the central office is practically self-supporting, there being no dues from any society.

The work is eminently fitted for the Episcopal Church, for the following reasons:

First. It deepens the spiritual life by teaching the young people informally, in their little meetings, how to express themselves, and to take part in the worship.

Second. It brings the young people together spiritually, and at the same time interests them in work for others, and also in that social fellowship whereby one young person may influence another.

Third. It brings the boys and girls, or young men and young women, together, thus helping that normal social life which is such an important part of the Christian life, and yet is so frequently neglected.

Fourth. Through various committees it interests the young people in (1) the Quiet Hour; (2) Systematic Giving; (3) Patriotism; (4) Missionary Work; and (5) Hospital and Prison Work.

There are a number of societies in the Episcopal Church in the United States, and in England there are a large number united in what is called the English Church Union. Might it not be helpful for the life of our Church if Christian Endeavor Societies were started and carried on in some of our parishes? There is nothing which quite takes its place now. Our ordinary societies, like the Girls' Friendly Society and the Brotherhood of St. Andrew, do not bring young people, boys and girls, together, and they do not have the privilege of religious or spiritual services held by the young folks themselves. Here we have something which serves as a post-confirmation influence, and also provides a working force upon which the minister can rely. On this fortieth anniversary year it would be a fine thing if our churches took up the work and thus brought the young people nearer to the young people in the sister churches, besides leading them to a deeper spiritual earnestness, under the guidance of the rector. There are several tracts which have been written, showing the adaptability of the Society to the Episcopal Church and her system. These can be obtained at the home of the United Society of Christian Endeavor, Joy and Mount Vernon Streets, Boston. A great convention is to be held in July in New York of these young people from all over the United States and Canada. If some of our good Episcopalians could attend the sessions, or some of them, they would see the practical working of this movement, which was begun and has been continued in the name of the Master.

FLOYD W. TOMKINS.

Philadelphia, Pa., February 14, 1921.

ST. THOMAS' CHURCH, REIDSVILLE.

During the week beginning February 20th the Rev. J. Cleveland Hall, D.D., of Danville, Va., assisted the rector, Rev. James P. Burke, in conducting a mission. Dr. Hall preached at the evening services, and the rector gave ten-minute instructions on the Sacraments. Many renewed their baptismal vows, signed service pledge cards, and agreed to be loyal to the Church and to her standards and principles. On St. Matthias's Day the rector celebrated the Holy Communion and preached. In spite of the inclement weather, the services were well attended and highly appreciated by the whole parish.

Subscribe to The Carolina Churchman.

NATION-WIDE CAMPAIGN FOR 1920.

Columns showing receipts is from Parishes, Missions and Sunday Schools; adding Woman's Auxiliary columns to this gives total amounts applying to Nation-Wide Campaign Fund apportionments. "Specials" all paid in by Auxiliary except $735.15.

CHARLOTTE CONVOCATION.

	Appor'm't.	Rec'd.	Aux'l'y.	Specials
Ansonville, All Souls'	$240.00	$240.00	$	$----
Burlington, Holy Comforter	2805.11	1363.23	72 88	65.94
Charlotte, Holy Comforter	2629.00	2699.61	65.00	80.13
Charlotte, St Andrew's	104 00	106 16	----	----
Charlotte, St. Martin's	2900 00	3049.13	67.84	211 00
Charlotte, St. Mary the Virgin	115 00	247.94	---	----
Charlotte, St. Peter's	6856.00	7019 83	382.84	179.82
China Grove, Ascension	210.00	207.19	10.50	5.00
Cleveland, Christ	292.00	394 50		35.00
Concord, All Saints'	1300.00	1297.49	78 00	10.00
Cooleemee, Good Shepherd	353 00	295.50	13.19	5.50
Davie County, Ascension	326.00	335.33	----	5.00
Elkin, Galloway Memorial	5.00	20.00	--	----
Germantown, St. Philip's	81.00	67.50	----	----
Greensboro, Holy Trinity	3253.00	3278.00	75.97	65.87
Greensboro, St. Andrew's	1500.00	887.63	60.06	95.00
Hamlet, All Saints'	120 00	43.40	----	----
High Point, St. Mary's	1241.00	105.07	16.75	10.00
Iredell County, St. James'	104.00	104 00	----	----
Laurinburg, St. David's	210.00	210.00	----	----
Leaksville, The Epiphany	591 00	508 76	15.20	17 25
Lexington, Grace	1196.00	1222.72	----	5.00
Mayodan, Messiah	300.00	------	----	----
Mecklenburg County, St. Mark's	230.00	230.20	22 85	5.00
Milton, Christ	74 00	102.00	----	----
Monroe, St Paul's	500 00	300 00	-	1.00
Mount Airy, Trinity	300 00	----	25.00	5.00
Reidsville, St. Thomas'	811.00	312.50	----	5.00
Rockingham, Messiah	790.00	536.66	102.07	5.00
Rockingham County, St. Andrew's	96.00	----	----	----
Rowan County, St. Jude's	52.00	52.00	----	----
Rowan County, St. Matthew's	107.00	107.00	----	----
Salisbury, St. Luke's	3502 00	2308 04	44 18	11.75
Salisbury, St Paul's	138 00	151 15	----	1.00
Salisbury, St Peter's	56.00	64 04	----	----
Spray, St Luke's	385.00	145.06	8 60	16.00
Statesville, Trinity	450 00	121.69	7 00	----
Stoneville, Emmanuel	18.00	18 00	5.35	1.50
Union County, St Timothy's	4 00	12 00	----	----
Wadesboro, Calvary	1594 00	664.15	23.25	10.00
Walnut Cove, Christ	216 00	198 00	----	10.00
Winston-Salem, St. Paul's	3494 00	1394 65	134 10	38.50
Woodleaf, St. George's	38.00	38.00	----	----
Spencer, St. Joseph's	------	------	14 00	3.00

RALEIGH CONVOCATION.

	Appor'm't.	Rec'd.	Aux'l'y.	Specials
Battleboro, St. John's	$225.00	$221.50	$34 46	$32.80
Chapel Hill, Chapel of the Cross	1233 00	1168.75	66.25	30.00
Duke, St. Stephen's	537.00	492.36	11 00	11 09
Durham, St. Philip's	2980 00	4711 84	166 38	78.25
Enfield, Advent	550 00	566.68	----	----
Halifax, St. Mark's	292 00	301.96	17 00	20 80
Henderson Holy Innocents	3552 00	3552.00	585.76	222.00
Hillsboro, St Matthew's	1300 00	1401.35	107 00	113.75
Jackson, Our Saviour	464 00	464 00	20.00	10.00
Kittrell, St. James'	125 00	76.22	----	18.00
Lawrence, Grace	22.00	22.00	10 75	5.50
Littleton, St Alban's	407 00	466 72	11 00	27.60
Louisburg, St. Paul's	520.00	206.49	100 00	17.33
Middleburg, Heavenly Rest	131 00	65 50	27 00	5.00
Northampton County, St Luke's	202.00	126.25	----	----
Oxford St. Stephen's	1634 00	1685 72	59.51	59 10
Pinehurst	500.00	500 00		----
Pittsboro, St Bartholomew's	391 00	477.05	37.60	8.00
Raleigh, Christ	6298 00	7738 17	134 47	532 00
Raleigh, Good Shepherd	4517.00	4573.50	181 30	80.66
Raleigh, St. Mary's School	980 00	1205.00	68 69	15 00
Raleigh, St. Saviour's	319.00	254.20	8 75	10 00
Ridgeway, Good Shepherd	197 00	196 82	5.00	8 00
Ringwood, St. Clement's	62 00	38 00	--	--
Roanoke Rapids All Saints'	1466 00	1467 21	122 00	25.00
Rocky Mount Good Shepherd	3316 00	3103 15	406 50	219 70
Sanford, St Thomas'	100.00	107.25	40 00	55 00
Scotland Neck, Trinity	1637.00	1637.00	52 21	17 20
Smithfield, St Paul's	419.00	365 32	35 00	23.00
Southern Pines, Emmanuel	200.00	200 00	--	----
Speed, St Mary's	61 00	61 00	3.25	----
Spring Hope, St Jude's	186.00	186.00	----	----
Stovall, St Peter's	145 00	145.00	---	--
Tarboro Calvary	1853 00	1853 02	216 81	285 80
Townsville, Holy Trinity	450 00	6.91	----	10 00
Wake Forest St. John's	141 00	50.00	----	-- --
Warrenton Emmanuel	1414 00	1443 06	41 00	71 85
Weldon, Grace	1065.00	1065.50	121 00	35 10
Wilson, St Timothy's	2418 00	1568 50	121 00	10 55
Williamsboro, St John's	------	15.00	--	----

COLORED CONVOCATION.

	Appor'm't.	Rec'd.	Aux'l'y.	Specials
Charlotte, St. Michael's and All Angels	$234 00	$118 70	$6.00	$4 00
Durham, St Titus'	70 00	70 00	-	----
Greensboro Redeemer	10.00	7.97		----
Littleton, St Anna's	45.00	25.00	----	----
Louisburg St Matthew's	45 00	50.00		----
Monroe, Holy Trinity	42.00	19 47	-- -	---
Oxford, St Cyprian's	19.00	21 07	-- -	----
Pittsboro, St James'	13 00	14 63	--	----
Raleigh, St Ambrose	237 00	237 00	--	---
Raleigh St Augustine's	606 00	158 00	15 00	----
Rocky Mount Holy Hope	18.00	18 00	----	----
Satterwhite St Simeon's	13 00	19 50	---	---
Statesville Holy Cross	20 00	20 00	-	1 00
Tarboro, St. Luke's	150 00	150.00	6.80	4 50
Warren County, St Luke's	1 00	20 00	-	----

COLORED CONVOCATION—CONTINUED.

	Appor'm't.	Rec'd.	Aux'l'y.	Specials
Warrenton, All Saints'	$57.00	$72.00	$----	$----
Wilson, St. Mark's	85.00	85.08	3.00	----
Winston-Salem, St Stephen's	6 00	8.32	----	----

TOTALS.

CHARLOTTE CONVOCATION.

Receipts	$33,728.43
Auxiliary	1 244.27
Specials	906.36
	$35,879.06

RALEIGH CONVOCATION.

Receipts	$43,786.04
Auxiliary	2,780.69
Specials	2,088 08
	$48,654 81

COLORED CONVOCATION.

Receipts	$ 2,536.74
Auxiliary	30.80
Specials	9.50
	$ 2,577.04

Charlotte Convocation	$35,879.06
Raleigh Convocation	48,654.81
Colored Convocation	2,577.04
	$87,110.91
Miscellaneous	234.70
Total	$87,345.61

DISBURSEMENTS.

General Missions Board	$43,126.01
Raleigh Convocation	10,724.44
Charlotte Convocation	11 046.20
Thompson Orphanage	14,973.53
Diocesan Board, Religious Education	851 64
Diocesan Board, Social Service	351.64
Work at University of North Carolina	840.72
General Missions Board, "Specials"	1,538.83
Miscellaneous, "Specials"	1,468.31
Expense	1,488 77
Balance *	935.52
	$87,345.61

* Part of this balance has not been remitted to the objects designated, and part is to be carried over to 1921.

J. RENWICK WILKES, Treasurer.

Charlotte, N. C., March 1, 1921.

THE CHILDREN'S CHURCH.

We are republishing in this number an article from The Witness, on the Children's Church as a substitute for the Sunday School. We have long felt that the Sunday School was not turning out its young people prepared to take their place in the Church service. Confirmation conferences with those who come from the school indicates a woeful lack of knowledge of the simplest requirements of the Church and its service. We heard a lady say: "I wish my boy to feel at home in the Church." Such should be the purpose of the school; such is certainly not the achievement as now conducted.

In the schools of our Methodist and Baptist friends there is a hymn, prayer, perhaps Bible reading, another hymn, the study of the lesson, a hymn, a talk on the activities of the day, prayer, benediction, hymn, dismissal. Substituting the sermon for the lesson period, we have the Church service of these denominations. We are not like that. We imitate their program, and the result is that only those who attend church (and they are few, indeed) learn our ways. We feel that it is important that our children do learn our ways. Whether "The Children's Church" will accomplish this, we are not prepared to say. But it is a step in that direction, and for this reason the plan is spreading rapidly. In the hands of interested grown-ups, a Children's Church has potential value for us.

An expert, criticising elaborate music, states it lacks general participation. And also asserts that "Much of music's emotional potency comes from its ability to inhibit most of the ordinary mental processes of the listener." Was he confusing music with preaching?

CONCORD.

The February meeting of All Saints' branch of the Woman's Auxiliary, Concord, was held at the home of Mrs. G. B. Lewis. Mrs. Joseph F. Goodman, secretary, read a most interesting and enthusiastic report of the first meeting of the year, with Mrs. J. C. Gibson, adding that to wait until the first Monday in March to report the recent Convocation in All Saints' Church would make it seemingly rather remote, and I would like to put it as a resolution that it go on record as one of the important factors in the life of our parish. That it will be a wonderful incentive, coming as it did at the approoach of the Lenten season, to work together for the good of God's Kingdom, e'en though we haven't a leader; that there is really as much genuine pleasure in the Church's work as there is in the social side of life, if we stop to find it; finally, that this august body has a cordial invitation extended it at any time it sees fit to come to us, and as an appreciation of the inspiration and benefit we have derived from this visit, my feeble but earnest effort be spread upon the minutes.

It goes without saying, the resolutions were unanimously adopted, with the request that they be incorporated in the February minutes as they now stand.

MRS. J. F. GOODMAN.

SUNDAY.

Much is being said about the "Lord's Day Alliance of the United States." It is charged that its purpose is to re-establish what are called the "Puritanical laws" of our early days. The Social Service Commission of the Diocese of New York has made a careful investigation of the matter, and issued a statement. This statement has doubtless been read by many of our subscribers, but we feel that we are justified in inserting a portion of it which appeared in the Churchman.

"Don't be stampeded by what you read in the newspapers about the alleged efforts to bring back the Puritanical Sabbath. Somebody is playing a clever game. Right-minded Christian people should be on the alert. Behind this 'smoke-screen' of newspaper agitation there is evidence of a sinister purpose that will bear watching.

"We have been trying to get at the facts. This commission holds no brief for the Lord's Day Alliance. We are not concerned with any attempt to legislate people into proper regard for Sunday as the sacred religious institution which we believe it to be. But here is a curious situation.

"Last November somebody in Washington sent to the press a dispatch stating that the Lord's Day Alliance intended to seek an amendment to the Constitution to stop Sunday trains, Sunday newspapers, and to bring back the absurd old 'blue laws.' That statement has no slightest foundation in fact. It did not emanate from the alliance. The newspapers have been asked to put the matter straight, but they refuse to spoil 'good copy.'

"Moreover, there appears to be under way an inspired campaign of misstatement and misinterpretation. It has succeeded in making a good many of us apprehensive. It has aroused a good deal of resentment, outside the Church, against things which are sacred to us. The result is that everybody is on guard and prepared to fight anything that looks like the infringement of their Sunday liberties. Which is, apparently, just the frame of mind that somebody has been trying to bring about.

"Who are they? What is their purpose? We can't tell—with certainty. But—

"The Motion Picture Theater Owners of America are raising a big 'war fund' to fight those who are seeking to restrict their Sunday business. Their screens are being used to arouse sentiment against legislative interference with their interests. And the motion-picture business is largely in the hands of the Jews, who have no very deep sentiment for the Christian Sunday.

"Again. The International Sporting Club, recently incorporated to promote the prize-fighting business, which is coming to be tremendously profitable, financed a sort of street parade in New York on December 15, in which there were a number of floats caricaturing the Puritan Sunday laws, and warning people against their return. Pictures of these floats were shown on thousands of movie screens throughout the country. Sunday prize fights are not legal—yet.

"These are the people and these the interests that seem to be most actively concerned in this campaign against these absurd Sunday laws which no one is advocating. And they appear to be 'getting away with it.'

"There are certain sane and wholesome restrictions designed to insure to labor one day of rest in seven, and to those who wish to worship God the right to do so in peace and quiet. These restrictions are provided in our present laws. It is the safeguarding and the proper enforcement of these laws that the Lord's Day Alliance is contending for, and not any return to Puritan ways.

"We have been at some pains to get at the real facts, and we believe we are right in saying that we are facing an exceedingly clever and well organized anti-Christian propaganda, the object of which is to nullify the existing Sunday laws for purposes of financial profit. Evidently there are those who would strip Sunday of every vestige of religious significance, if they could.

"It is a good time for us to 'watch our step'—and to watch the other fellow's step!"

It is clear that there exists a determined, organized, wealthy, influential body of people, who for reasons of gain, propose to destroy the sanctity of Sunday if they can. In the name of what are called "wholesome amusements," they would remove every restraint laid upon them by the present laws of Sunday. We read in the New York Times that Jews representing many synagogues, led by some of the most representative rabbis, at a meeting in New York, denounced the present disregard of Sunday working itself into power in that city.

The United States Congress has gotten into the habit of using Sunday as the day to hold memorial services for deceased members, nearly always at the church hour. We see that, according to his wishes, expressed prior to his death, the family of the late Congressman Walter A. Watson asked that no such service be held for him. We hope this Sunday practice of Congress may be broken up.

Commercial interests are fighting for a European Sunday, with everything, pretty nearly, wide open. Europeans have piled over here in vast numbers in recent years, and are now coming by the millions. These people do not seem disposed to accept our ways or to fashion themselves to them, but to make this country into such a land as has been theirs. It looks as if the time is at hand when those who love the distinct features of our country will have to assert themselves, or we will have a time of boxing, horse-racing, cock-fighting, moving pictures, gambling and sporting on Sunday. To seek to hide a sinister program under the plea that "blue laws" are being enforced is nonsense.

In the first place, Dr. John Fiske, the historian, is quoted as saying, on page 136 of his "Beginnings of New England," that the much-talked-of "blue laws" never existed; that they were the creation of a Tory preacher, who refugeed to London. Fiske says: "The power of the clergy reached an extreme point in New Haven. . . . The legislation was quaint enough, though the famous 'blue laws' of New Haven, which have been made the theme of so many jests at the expense of our forefathers, never really existed. The story of the 'blue laws' was first published in 1781 by the Rev. Samuel Peters, a Tory refugee in London, who took delight in horrifying our British cousins with tales of wholesale tarring and feathering done by the patriots of the Revolution. In point of strict veracity, Dr. Peters reminds one of Baron Munchausen: he declared that the river at Bellows Falls flows so fast as to float iron crowbars, and he bravely described sundry animals who were evidently cousins of the 'jabberwok.' The most famous passage of this **pretended code** is that which enacts that 'No woman shall kiss her child on the Sabbath,' and that 'No one shall play on any instrument except the drum, trumpet or jewsharp.' "

Much has been put over on us in the name of "wholesome amusements," but we feel that the moral sense of the majority of this country is yet sound upon this Sunday question; that attempts to wring gain will be seen to be the concern of those who talk of the need of our being amused on Sunday by their products. We would pass no laws compelling people to go to church if we could, but we do care to stand with the crowd which is denouncing this assault upon our day of rest.

Hear the Southern Churchman:

"Who is behind the agitation which is being stirred up in the press of the country against the alleged effort for a 'Blue Law Sunday'? We have received from the Social Service Commission of the Diocese of Washington a letter which throws a curious light upon this question.

"The message of the letter is this: that the 'Blue Law' scare (to mix colors, if not metaphors!) is nothing but a red herring drawn across the trail by those who want to commercialize Sunday for their own ends. 'The Lord's Day Alliance,' which has been the target of much ridicule and misrepresentation, has, says the Washington Commission, no such aim of a puritanical Sabbath as has been pretended. What it does aim at is the defense of America from the 'European idea' of Sunday, with wide-open license for money-making enterprises of any sort to run as they choose. Says the Commission, further: the interests which want to secularize Sunday are trying adroitly to poison the public opinion against the defenders of the day by diverting attention from the real purpose to a caricature which they are loudly parading in its place. Is the powerful organization of moving-picture interests back of this movement to make the public mind see the facts crooked? Are the interests that want to legalize prize-fights and to stage them on Sunday back of it? The Washington Commission says that it is time to stop and look and listen.

"The Master said that His disciples should need to be 'as wise as serpents and as harmless as doves.' Often they are sufficiently harmless, but very insufficiently wise. In this present matter there are many good people who shrug their shoulders in pity at what they hear are the efforts of fanatics to enact some sort of ridiculously drastic Sabbath code; and because they know they do not approve of that, they turn and catch the smiling eye of interests that call themselves liberal, and shake hands as with a long-lost friend. Which is all very well, provided Friend Liberal is only somebody who is genuinely trying to be judicious—and not a confidence man who winks his weather eye."

THE CHILDREN'S CHURCH AS A SUBSTITUTE FOR SCHOOL.

By Paul Brindel.

The success of the Children's Church in several Western dioceses has been such that it is desirable that the entire Church be informed regarding this highly satisfactory substitute for the old-fashioned "Sunday School."

It was in September, 1918, that the plan of a Children's Church first was perfected and given a trial by the Rev. Thomas Casady in the Church of the Ascension, Pueblo, Colorado. In less than a year the attendance had increased from 60 to 90 per cent of enrollment; offerings, 100 per cent, and home study 400 per cent. Its success in Pueblo caused other clergy in the Diocese of Colorado to adopt the plan. At the convention of the Diocese of Texas last January, Bishop Irving P. Johnson proved such a good booster for the idea that two months later a Children's Church was in operation in Trinity Parish, Houston, and several other Texas parishes were planning to adopt the idea. With the removal of the Rev. Mr. Casady to Omaha, the Children's Church idea is expected to spread likewise in the Diocese of Nebraska.

But what is a Children's Church? Let its originator explain in his own words:

"The experiment was the result of observations of the children who came to the Church services for adults, and to a study of the high-school boy and girl. The rector felt, as most clergymen do, that the Sunday School or Church School failed him in two ways. First: It seemed to offer an inadequate religious training; his parish children were being taught a great many ideas about relibion, but were receiving very little training in religious life. Second: Because of this lack, the young people of high-school age were being steadily lost to the Church. He came to the conclusion that the business of a church school was to produce trained churchmen and well-disciplined soldiers of Christ. He compared the work of a church school to that of a manual-training department, and concluded that his objective should be to teach children how to do certain things and how to live a Christian life. At this point the thought emerged of organizing the children into a Children's Church, which should be an exact duplicate in miniature of his parish organization.

"The Children's Church meets at 5:15 every Sunday morning and continues for one hour and a half. All of the children in the first grade in the public school are placed in the primary department, under a principal and three other teachers. The primary is divided into two grades, using the Christian Nurture Series. Their opening service, as well as the entire session, is apart from the rest of the Children's Church. The opening service is held in the chapel and is conducted under the direction of the principal by the older children in this department. Each child who can read is given his or her turn as leader, with the responsibility of announcing the hymns, leading in the Creed and reading the prayers. After the opening services, each section returns to its own class-room for the lessons, story, etc., as prescribed in the lesson for the day. Following this, the teacher conducts a simple dramatization of the lesson; for instance, in the story of Samuel one child is selected for each character, the remaining children taking the parts of the temple congregation. This dramatization takes the place of a game and is most effective in impressing the lesson story in both departments. Absentees are called upon by the district captains of the parish.

"The Children's Church proper meets in the church where the regular Sunday services are held. On the first Sunday of each month, Morning Prayer is read; on the third Sunday there is a celebration of the Holy Communion, at which all confirmed children are expected to receive. On the second and fourth Sundays of the month the offices of instruction are used. The Litany and Baptism, or Litany and a song service for the practice of new hymns, is the program for a fifth Sunday. At the beginning, careful instruction was given as to the use of the Prayer Book, and proper conduct during the Church service.

"Today the children take an intelligent and interested part in every service. The responses are more hearty, and their attention fully equals that of the adults. A good deal of freedom is permitted in the selection of lessons, and not infrequently Hymn 383 is substituted for the Te Deum. The organization includes a Children's Choir, an Altar Guild, an Altar Boys' Guild, a Vestry, Junior Brotherhood of St. Andrew, Junior Auxiliary, and a Boys' Scout Troop. Lay readers, selected from among high-school boys, should assist in the service and take the vestry positions, acting also as treasurer, attendance secretary, supply secretary, and ushers, whose principal business is to receive new scholars and place them in the proper classes. At the proper place in the service, the rector preaches a 15-minute sermon. In every particular the services are conducted as though the congregation was made up of adults. At the close of the service, which lasts exactly 55 minutes, each class assembles for a 30-minute class period, and is dismissed by the teacher at the close of the lesson. The duplex envelope is used in this department, each class being permitted to designate special objects for their missionary offering. At least once every year a church pageant is given. On Christmas and Easter the children's choir sings at the early celebration.

"The Children's Church has shown the following results: An increase in attendance from 65 per cent under the Church School plan to 90 per cent under the Children's Church plan; an increase in offerings of 100 per cent; an increase in home study of about 400 per cent; a very notable enthusiasm on the part of parents; a marked tendency on the part of mothers, and occasionally fathers, to attend the Children's Church with their children; a large increase in the number of confirmations; the complete disappearance of disorderly conduct; a renewed interest on the part of boys and girls from 15 to 20 years of age, and the regular reception of the Holy Communion by all of the children of the parish. To return to the former Sunday-school methods in this parish would be looked upon by children and adults alike as a distinct retrogression.—The Witness.

Convocation of Raleigh

REV N. C. DUNCAN, Archdeacon.

The Rev. Charles F. Westman, who has resided in Asheville, N. C., for the past two years, is in charge of Grace Church, Weldon, and the Church of Our Saviour, Jackson, for two months, and is considering a call to this field. With this field occupied, every field in the Convocation will be filled—the first time in several years.

The filling of the many vacancies gives the archdeacon opportunity to give more attention to the scattered work. I am now visiting and giving services at Elm City, Tillery, Roxboro, Carthage, Wendell, and other places.

The financial depression has seriously affected the Archdeacon's Fund. Contributions have come in slowly, and notes on the two cars are now due. I trust that our friends will not forget us in the work which we are trying to do outside the regular budget.

I realize that many demands are being made, and that perhaps I should not increase the number, yet I have no apologies to offer for requests which I make. I see so much to be done, and I know that the people desire that we go forward. We must face the fact that in our rural work, and in many of our mission fields, we are barely holding our own. I shall not hesitate to ask for anything which promises to change this situation, and I am confident that our people will support me.

I have recently visited our minister at Duke, and I am gratified at the progress being made there. The church has been painted inside and on the outside; the seats also being treated to a good paint. The most beautiful addition is a very handsome altar, made of oak, and with exquisitely beautiful carving. This altar is the gift of Mr. William Erwin, Jr., and is a memorial to his wife, Haffye Louise Erwin.

The Rev. Cortez R. Cody is now in charge of this important field, and the splendid impression which he has made in the short time of residence in Duke gives promise of great things for the work of our Church there.

AGAIN POSTPONED.

We have to postpone again the comparison of the work done and conditions of this Diocese twenty-five years ago and now, because it is yet true that certain parishes and missions have not filed with the secretary of the Diocese, the Rev. Morrison Bethea, a report of last year's work. The Church law provides that these reports shall be filed in January, but the requirement has been disregarded. We will promise our readers to make this comparison as soon as the data permits.

"And he gave them their desire: and sent leanness withal into their souls."—Psalm 106:15.

GREAT BOYS' SCHOOL TO BE LOCATED IN RALEIGH OR ELSEWHERE.

A movement which will be hailed with great interest all over the State, and for that matter in other portions of the country, was launched here, when a group of men and women gathered in the directors' room of the Commercial National Bank and decided to undertake to establish somewhere in the State a boys' school of the very first grade. It was decided to name the new educational institution, which will be modeled largely after the pattern of the best private schools in New England, "St. Nicholas School." In selecting this name, the trustees have chosen the patron saint of missionaries, travelers, and schoolboys. Since the patronage and the influence of this school are meant in due time to reach far beyond the limits of the South, it was the desire of its founders to have a name distinctive, in no sense duplicating the name of any other first-class school, along with which in a few years it desires to be considered in the same rating.

What will at once gain the confidence of the people throughout the State is believed to be the fact that the founders are men and women whose names and reputation will guarantee a co-operation from all quarters, which means success of the first order. The trustees are as follows: President of the Board, Col. Ashby Baker, cotton-mill and real-estate owner, prominent in all kinds of public enterprises, and one of Raleigh's leading citizens; Secretary, Mr. J. Augustus Moore, of Rosemary, a leading young cotton-mill man of the State; Treasurer, Mr. B. S. Jerman, president of the Commercial National Bank, and one of Raleigh's most prominent business men. The other members are: Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina; Hon. James S. Manning, Attorney General; Mr. William H. Williamson, capitalist and leader in many activities for public betterment; Mrs. Hubert A. Royster, Mrs. Thomas Walter Bickett, Col. Joseph Hyde Pratt, State Geologist, member of the University faculty, and during the late war Colonel of Engineers in the A. E. F.; and Rev. I. Harding Hughes, at present chaplain of St. George's School, Newport, R. I.

So far as is known, this will be the first school for boys to have women on its board o ftrustees. This is a new step, but one which should have been taken long ago, as a woman's influence in the management of a school, the proponents of the new enterprise point out, is as much needed as her influence exerted upon her sons while at home.

The two associate headmasters are Rev. N. Collin Hughes, of this city, and his son, I. Harding Hughes, of Newport, R. I. The former, for about thirty years, successfully carried on Trinity School, Chocowinity, N. C., from which institution scores of boys and girls received their scholastic training, many having become leaders in various parts of the country. The panic of 1907 found this school as one of its many victims unable to cope with the financial reverses of its patrons. Since then Mr. Hughes has been archdeacon of the Diocese of North Carolina, State Prison chaplain, and during the past two years, besides being rector of two out-of-town churches, has been the successful head of a private school in Raleigh—a school that numbers thirty-six pupils — a limit in numbers because of lack of facilities for having more.

Rev. I. Harding Hughes, after graduating from the University, took his theological training at the Episcopal Theological School in Cambridge, Mass., taking some work at Harvard at the same time. He then, at the urgent suggestion of the late President Graham, of the University, accepted a position as a master at St. Mark's School, Southboro, Mass., where he remained for three years, in training for the establishing of a boys' school in North Carolina, being supported and counseled by President Graham, who saw the great need of a splendid school of the New England type here in the South. The war coming on changed Mr. Hughes' plans, and found him later as chaplain of St. George's School, Newport, R. I., and for a while chaplain in charge of the Naval Hospital in Newport. For the last seven years he has been in intimate touch with the leading schools of New England. Mr. Hughes has now resigned his position as religious head of this splendid school and the rectorship of a parish where he has been for the last four years, to come South this present summer and become associated with his father and the above named trustees in founding in the State St. Nicholas School for Boys, a New England school with a Southern atmosphere.

As the charter reads, "The objects of the (school) shall be the promotion of religion and morality and the development of the character in the youth in the atmosphere of sound training and Christian culture, and the education of youth in such of the arts and sciences . . . ." as its trustees and headmasters shall direct. It is particularly aimed to make the life of the school homelike, natural, and in keeping with the modern methods so successfully carried out in the best New England schools, where a boy comes to love his school as he would his home.

The location of the school has not been decided. An excellent site, a part of the old Tucker estate, opposite Method, has been suggested and has been carefully gone over by the trustees. Other sites have also been considered. But for the school to be located in Raleigh, the trustees have decided that the city must show that it is sufficiently interested to the extent of offering the trustees an inducement worth while. There is here now practically every type of educational institution, except such a school for white boys. It is the desire of the trustees that this school shall have as its aim in time 200 boarding pupils and such day pupils as it can successfully handle as time goes on.

One of the ablest school architects and landscape gardeners in America will be soon asked to draw up a tentative plan for the development of the permanent site when secured. In due time this will be submitted to the public.—News and Observer.

DR. JOHN HARTLEY, OF SOUTHERN PINES, SPEAKING ON PILGRIM'S PROGRESS, AT EPISCOPAL CHURCH.

Great crowds are eagerly and sympathetically following the fortunes of Pilgrim. Wednesday morning the church was well filled to hear Dr. Hartley put his hero through "The Slough of Despond."

On Friday after Mr. Graceless, henceforth known as "Christian," joyfully passed by the hand of Goodwill through the "Wicket-Gate" to happier experiences.

All persons desiring to be present and to witness Christian's initiation into the mysteries at "Interpreter's House" on Sunday morning are advised to go early to avoid disappointment as to seats. The service begins promptly at 11 o'clock.

Department of Social Service

Rev. N. C. Duncan, Chairman, Rev. R. B. Owens, Rev. Lewis N. Taylor, Dr. Joseph Hyde Pratt, Mr. J. A. Moore, Mrs. W. H. S Burgwyn, Mrs. Henry D. Perry, Commission.

What is social service service? Social service is the organized expression of Christian life and doctrine. Perhaps the more comprehensive defenition is, "The contribution which each member of society makes to the whole: The service which may be rendered by a person to or for another person, of the service which may be rendered by one group of persons to another group of persons." It is a service which aims to enrich human life, and its source is Love. However, we generally think of it, and properly so, in terms of organizations and group service.

Primarily the church has to do with regenerating souls, individually, and preaching a gospel of salvation from sin. But it is no less the function and mission of the Church to deal with principles which underlie society as a whole. There is no conflict between the idea and facts of regeneration, and the ideal of Social Service. A man must be born again, and being born again, he discovers that he is a part of a society, whose participation in a Divine life gives it the sanction of leavering the whole lump of society with new life and new ideals. Membership in the Church has come, within the last few years, to take on a wider meaning. We become members, not merely to be saved, but to serve: to dream and work with the Nazarene in the establishment and reign of His kingdom among men.

Social Service is intelligent, cooperative, Christian effort to ameliorate and prevent human suffering, and to make human life better, richer, fuller. "I am come that they might have life, and that they might have it more abundantly."

The following editorial from the Charlotte Observer is descriptive of a fine piece of social service:

"THE CRITTENTON HOME."

"The annual meeting of the directors of the Charlotte Florence Crittenton Home was held in this city recently, but of the extraordinarily good report of its operations that was submitted the public knows but little. The Observer has sometimes thought that the management of this exxcellent institution are disposed to keep their own counsel too closely, but it is a fact that the home has been going its modest way, doing good and making mut small appeal to the public. It is moderately financed and it is remarkable the good results it has been enabled to score with the means at its disposal. It is probable that if it should keep itself more constantly in the public mind its sphere of usefulness might be considerably enlarged through development of additional means for operation and maintenance. During the past year it has cared for sixty-one persons, almost equally divided between girls and children, and during that time fourteen babies were born in the home. But it is there that the real work of the institution begins. It is in evidence that of the sixty-one cases cared for, five have found employment in private homes; one was transferred to another institution; fourteen received temporary care and shelter and two found good business positions. Sixteen girls and fifteen babies are now being cared for at the home. All of this work was accomplished on a fund of $7,450, the money having been mainly contributed by the Churches of Charlotte.

What the Observer believes to be one of the most useful purposes served by this institution is the bringing of fathers and children born out of wedlock into protective responsibilities of "head of the household." In this way many happy homes have been established where otherwise, and as the world would have it, the girl might have taken the downward path. One might write as an eloquent summary of the past twelve months of the Crittenton Home at Charlotte (and it is the only institution of its kind in North Carolina)—"thirty-one girls rescued." This home is perhaps doing a greater work on less money than any other beneficent institution in the State, and too many people with money they would want to place to good purposes are in verity passing by an 'open door' every day, without so much as giving it a thought."

Rev. N. C. Duncan, Chairman.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity.—Carlyle.

Every orator must have a pair of arms and a pair of lungs. Everything else, including brains, grammar and manners, is unimportant. Oratory is the longest distance between two platitudes. Its success depends upon how much it impresses you when it is being delivered, and how little it impreses you afterwads. —Selected.

Woman's Auxiliary.

MRS. W. L. WALL, EDITOR,
HILLSBORO, N. C.

WOMAN'S AUXILIARY ANNUAL MEETING

At St. Paul's Church, Winston-Salem, April Afternoon 19th, 20th and 21st.

A member of the Woman's Auxiliary suggests that each branch appoint a nominating committee of three members to consider whom to elect as Diocesan President.

After prayer and consideration they shall present two names to be voted on by ballot by each branch. The name chosen by this ballot to be presented to the Diocesan Meeting by the delegate as the choice of her branch. From these names the nominees of the diocesan nominating committee can be chosen.

Let us unite our prayers with Mrs. Hoke's for the guidance of the Holy Spirit. A.

ST. PETER'S CHURCH, CHARLOTTE, N. C.

The Woman's Auxiliary of this parish has recently closed a year's work that is full of inspiration to go on to better things.

Our president has been on the alert to see that no part of the work expected of us should be neglected. The programs as arranged by the Educational Secretary have been interesting and helpful. Our beloved Rector is faithful in his attendance and is ever ready with suggestions that show this his mind and heart are in the work that the women of the Auxiliary are trying to do. During the Nation-wide Campaign quite a number of names were added to the Auxiliary's list.

The February meeting had an unusually large attendance, some of the details of which will be of interest. We had with us Mrs. A. A. McGeachy, the wife of the pastor of the Second Presbyterian Church, who gave an informal talk in regard to the splendid work done at the Crittenton Home, which is located in Charlotte. This was very apropos as all the Parish women of Charlotte supply the groceries needed during the month of February—and have been doing this for the last sixteen years.

The Auxiliary also coperates with other organizations in supplying

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funds for the work done by the Travelers' Aid.

Mrs. G. B. K. Wade, Supply Secretary, from the Church Missions House, was present and gave details as to what is expected now that box work is being done on new lines.

Miss Emma Hall, Diocesan Educational Secretary, expressed her especial gratification that the Mission Study Classes held during the Epiphany season had been so well attended. The Survey was explained with some detail at the first meeting, talks on the work done in Mexico, among the Indians, and in China following.

At the Annual Meeting in Oxford last spring it was voted that each branch of the Woman's Auxiliary should contribute as much as two dollars to pay for the making of the Communion Services in order that all the silver might be used for other services besides that which the Archdeacon of Raleigh is now using. Parishes which have contributed are as follows St. Peter's, Charlotte ($5.00); St. Paul's, Louisburg, ($3.00); St. Stephen's, Oxford; St. Andrew's, Greensboro; St. Monica's, Raleigh; St. Luke's, Salisbury; Grace Church, Weldon; Chapel of the Cross, Chapel Hill; Young Woman's Auxiliary, Christ Church, Raleigh; Good Shepherd, Raleigh; Trinity, Greensboro, ($2.50); St. Stephen's, Duke; Holy Innocents, Henderson; Good Shepherd, Rocky Mt.; Holy Comforter, Burlington, ($2.50); St. Luke's, Spray; Christ Church, Raleigh.

Will the other branches please send their contributions at once to Mrs. W. D. Burwell, Henderson, N. C.? We still owe about twenty dollars for the first service. Cost of the work, $70.50.

MRS. G. W. ALSTON,
Custodian of the Treasure and
Trinket Fund.

Thompson Orphanage
And Training Institution

Rev. W. J. Smith, Editor . . Charlotte

ORPHANAGE NOTES.

Some of our notes have taken a little different shape this month, and so we will make this part of them shorter than usual.

We are glad to say that Mrs. Winter has recovered from her attack of asthma, and we hope our invalids will be better when the spring weather comes.

The children are all interested in working for their Mite boxes now, and some of them have done remarkably well already.

On the 22nd of last month the Rev. James D. C. Wilson, of Cooleemee, made his first visit to the Orphanage in the interest of some children he wishes to place with us, and we hope he will come again when he can stay longer.

The Boy Scout Troop at the Orphanage has been recently revived by the Rev. Mr. Jackson, of St. Martin's parish, and two of the older Scouts from St. Martin's will have charge of the direct training of the boys. Thirteen boys are on probation, but it does not follow that they will all be Scouts.

Each one of the children received a valentine from the Junior Auxiliary of St. Peter's Parish, Charlotte.

On the 25th of last month the older children went to the Auditorium as guests of the Junior Order to hear Lieut. Maynard give an account of his flying experiences. Our children and the children from the Alexander Home were taken to the Auditorium and back home in automobiles, and they enjoyed the evening very much. The leader of the music called on the orphans to stand up and sing the chorus of "The Long, Long Trail," and they responded promptly, and with credit to themselves.

The superintendent took his meals three times a day at the Orphanage for about a week during Mrs. Winter's sickness, and he fared well.

Although spring is so near we would be glad to have a few blankets if any one has any to send us. An army blanket keeps out the cold, even with no covering overhead.

Mr. Thornton has pruned and sprayed the fruit trees, and we hope we are going to have a full crop of peaches and apples.

Owing to the rains and snow we have put in only some onion sets so far.

THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

Cash contributions from January 10th to February 10th:

Avoca, Mrs. Walke ______$	2.00
Belhaven, S. S. St. James'_	1.50
Charlotte, Mr. J. Renwick Wilkes, N. W. C. ______	951.45
Charlotte, W. A. Diocese N. C., N. W. C. __________	285.00
Charlotte, Mr. W. H. Kelly	24.00
Charlotte, Shu-Fixery ____	2.00
Charlotte, Mr. J. Renwick Wilkes, N. W. C. _____	396.93
Concord T. O. G. for bread	10.00
Charlotte, Mr. and Mrs. F. B. Ferris ____________	1.00
Charlotte, Jas. P. Stowe & Co., disc. ____________	3.13
East Carolina, N. W. C.__	659.99
Gastonia, St. Mark's S. S._	3.49
Hickory, Mr. B. B. Hulton	10.00
Hickory, Mr. J. L. Riddle_	5.00
Halifax, St. Mark's _____	4.00
Hillsboro, "Messengers of Hope," S. T. S. ______	18.75
Louisburg, Mr. W. H. Ruffin __________________	10.95
Lake Landing, W. A. St. George's _____________	10.00
New Bern, Mr. C. V. Scott	12.50
New York, Mrs. T. B. Yuille _______________	60.00
Rocky Mount, Mrs. L. Orphelia ________________	5.00
Raleigh, Mr. W. P. Jones_	20.00
Rocky Mount, Mr. William Grimes ______________	10.00
Scotland Neck, S. S. Trinity __________________	12.59
Windsor, S. S. St. Thomas'	1.00
Winton, St. John's_______	8.25
Total _______________	$2,558.53

CONTRIBUTIONS IN KIND:

Apples and bananas, Mrs. J. H. Van Ness, Charlotte; dolls and games, Mrs. E. A. Smith, Charlotte; box of pantry supplies, clothing, shoes, etc., St. Stephen's Sunday-school, Goldsboro; box of clothing and pr. of shoes, Mrs. A. B. Whitaker, Winston-Salem; box of clothing for Mary Nichols, W. A. Emmanuel Church, Farmville; bag of clothing, W. A. St. Luke's, Salisbury; lot of magazines, Mrs. Joe Garabaldi, Charlotte; stockings and Christmas preesents for the Pace children from their mother; pkge. of clothing and pr. of shoes, St. Agnes Guild, Wilson; pkge. of clothing and pr. of shoes from Mrs. J. F. Ferrall, Raleigh; 1 case of canned bacon, Dr. Adam Fisher, Charlotte.

WITH THE LITTLE CHILDREN.

The Primary Department of the school is under the care of Miss Elsie Nall, grand-niece of Dr. Aldert Smedes, founder of St. Mary's School, Raleigh, and it is natural that she should be a good teacher. Here is a little account of some of the work done in her room:

"Our pretty, sunshiny room is brightened by the presence of a sand table, the gift of Mr. and Mrs. Brewer, of Charlotte.

One morning when asked by the teacher if the children would like to make George Washington, his home, etc., in the sand, the brightening of faces, and the confusion of tongues told how welcome the constructing would be.

There is no prouder moment to any of us, big or little, than when we can say, "I did it all myself."

The children being provided with suggestive materials, their inltiative was stimulated and ingenuity encouraged. They went to work. With a few shoe boxes Jesse Foster constructed a wonderful Mount Vernon, while Mildred Witherspoon developed Washington's Monument, and even put in the elevator. One would almost think it was spring to walk into Mrs. Washington's rose garden, made by Pennie Grimes and Flora Christenburry; Washington's tomb, made by Bernice Stanton; cherry tree by

Elizabeth Moore; coach by Wilma Kelly; elm where Washington assumed command, by Edith Woodby; and steamboat by Edell Brannon, George Washington himself, and Dinah on the porch—all showed remarkable construction. The children were delighted with their work, and exhibited the most natural pride and enthusiasm. The happiest moment was when the Superintendent called, and praised the work most highly. As a result of their efforts the children manifested a greater interest in the work, and developed a finer sense of patriotism.

"MESSENGERS OF HOPE."

Thompson Orphanage Sewing Teacher's salary:

Amount required	$216.00
Amount paid in	62.16
Amount still to be raised	153.84

Contributions from January 1st to February 1st:

Sarah and Helen Petar, Ridgeway Junior Auxiliary	.25
Mary Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother	1.00
Junior Auxiliary, Hillsboro, through Miss Annie S. Cameron	.50
Emily, Richard and Whitmell Smithwick, Merry Hill, through mother	1.00
W. A., Jackson, through Mrs. H. K. Burgwyn	5.00
Mrs. S. E. Joyner, Littleton	1.00
Mrs. Annie W. Killian, Kittrell, through Rev. W. J. Smith	2.50
J. A., Hillsboro, through Miss Annie S. Cameron	.50
St. Paul's S. S., Smithfield, through Miss Mattie M. Sanders, Secretary	2.00
Mrs. G. W. Montcastle, Lexington	5.00
Total	$18.75

My dear Children. — I think, all things considered, that we have made a very respectable showing this time, and I am so glad. The first letter came from Sarah and Helen, and I am sorry that my sad eyes will not let me copy it. Thank you, dear children, for your love and good wishes and I hope you will have a happy year.

The next letter brought the offering for the little Colorado lassies. I send my love and sympathy, my dear friend.

The Hillsboro Juniors always meet in our dining room, and I call them the Church Unity Juniors, for their president is a Presbyterian, and the secretary a Methodist.

The next money came from Merry Hill. Faithful always, my dear Martha. My love to you all.

The next came from the Woman's Auxiliary in Jackson. Thank you, my dear Madam.

Then Littleton comes in, and again I say thank you. I am sorry you had sickness at Christmas. We had, too.

The next money was sent to Mr. Smith, who sent it to me, and I acknowledge the receipt with thanks.

The Hillsboro Juniors had two meetings in January, and so we got another 50 cents.

Then Smithfield came marching in with two dollars for which we ask Mattie to thank St. Paul's S. S. for us.

The last letter brought five dollars to add to our fund from "an old friend" to whom I send my love and thanks, and now the eyes refuse further service. So good-bye, and God bless you all.

Faithfully,

"AUNT BECKY."

Address: Miss Rebecca Cameron, P. O. Box 54, Hillsboro, N. C.

THE NIGHT I PLAYED MATRON.

Mrs. Winter, the matron of Thompson Hall, had been sick about a week with an acute attack of asthma, and I had been taking her place as best I could. She came down stairs the middle of the week, but had to go back to bed again, and so for nearly a whole week I took breakfast, dinner and supper with Mrs. Harrison, the housekeeper, and forty children or more. The particular time I now refer to was Saturday night. At six o'clock Mr. Thornton rang the bell for supper, which has a more welcome sound than the one which rings at six in the morning to wake up the barn boys. At the first tap of the supper bell the little boys began to line up on one side of the sitting room with the little girls behind them, and the larger children on the other side. Little Billie Jones stands on the step before the screen door, and at a signal from the Superintendent he pulls it open, and the hungry line files in. After the Lord's Prayer and Blessing, there is a clatter of moving chairs, and then they all settle down to dispose of what is set before them. In a few minutes hardly a vestige is left, but the superintendent is more deliberate in partaking of his toast and egg, grits and milk, and at a signal from Mrs. Harrison that all are through and satisfied the Long Metre Doxology is sung, and the return march is made into the sitting room. The little children go off to bed, some of the older ones take up their appointed tasks, while others settle down for the games of the evening. In one corner Anna Atkins and Francis Nash are soon interested in a game of checkers, and near by them sit Pennie Grimes and Harvey Hopson engaged in a similar game. On the same side of the room are some boys looking over copies of The Country Gentleman, and at the writing table sits Sophie Williams writing to her father, while at the centre table sit Belle Jones and two other girls playing one of the modern games called Old Maid. Ruth Jones and Lillie Nash sit nearby deeply absorbed in reading a book, and all the while Virginia Robertson has been running some delightful records on the graphophone, given sometime ago by Mr. and Mrs. Ferris, of Charlotte. The superintendent sits in an easy chair in front of the stove, watching the children at their games, and listening to the music, with now and then a nod like he sometimes indulges in when listening to a good sermon.

At an early hour the music ceases, the games are put up, and Frank White reluctantly exchanges his Country Gentleman for the couch of Morpheus. The girls bring the superintendent his overshoes, hat and overcoat. All say good-night, and the room is soon emptied, while Anna Atkins, as a faithful turnkey, stands ready to lock the doors and put out the lights.

But what of the superintendent? He returns to his own home, and takes up his office work till ten or eleven o'clock, as he does nearly every night.

It is a hard, confining life, full of routine and interruptions, but attractive, because it involves the welfare of children.

A young clergyman had been attending a great religious gathering in Nashville. The theme of the meeting was Personal Service. Great enthusiasm had been engendered. An eloquent speaker had said: "What we want is personal service. Go, speak to men about their lives. Try to reach them with the saving Gospel of Christ." This young clergyman left that meeting, filled with enthusiasm for service and with a yearning desire to help as best he could. As he was waiting in the depot for the time for the train to leave, he whiled away a few minutes walking up and down the platform. He walked to the head of the train. As he came to the locomotive he stood and admired it. For such a splendid piece of machinery as a locomotive is really an object for inspiration. He thought of its power, power for usefulness, and power for harm, if involved in an accident. Preparations were being made for the trip. The engineer came out of the cab, oil can in hand, and began making his final rounds for inspection and oiling, preparatory to the run. "That is certainly a splendid piece of machinery," said the clergyman. "Yes," responded the engineer, "none finer anywhere." "Aren't

you ever afraid of an accident—a collision, or running off the track—and getting smashed up and killed?" queried the clergyman. "Are you a Christian?" abruptly answered the engineer, straightening himself up to his full height, and looking the clergyman through and through with his keen eye, with a bit of impatience in his tone. The clergyman stammered, "Well, I—I try to be." "Well, quit trying, be it," abruptly said the engineer. He reached down into the pocket of his overalls and pulled out a New Testament. "Them's my running orders, my friend," he added, "and I'm not afraid of any accident. God's just as near to me on my run as He is anywhere else.'
—St. Andrew's Cross

A TEACHER'S REWARD.

We have just learned of a teacher who started poor twenty years ago and has retired with the comfortable fortune of fifty thousand dollars. This was acquired through industry, economy, conscientious effort, indomitable perseverance, and the death of an uncle who left her an estate valued at $49,999.50."—Seneca Vocational School.

Subscribe to **The Carolina Churchman.**

THE CATHEDRAL STUDIO of Chevy Chase, Maryland, is removing to London, England, from whence the clergy may import completed vestments, stoles, etc., free of duty on their affidavit. Stoles with crosses, $7.00; gift stoles, $12.00 up; burse and veil, $15.00 up; chasuble, $25.00 up; exquisite altar linens. Address, L. V. Mackrille, 12 Park Hill, Ealing W., London, England.

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A BOOK.

Lent is a penitential season. All that concerns penitence, therefore, ought to interest us. We make it a rule to try to read, at least, one good book during Lent. Like all rules, in this we have at times failed in the past, because the book we picked out was not helpful. Trifling books are too often highly recommended. Reviews are far from informing. We doubt if one to whom a book has been given by an author with the request that it be reviewed, and especially if the publisher sends along a flattering statement of its contents, can come to a just opinion upon the book.

This Lent we are in luck. We bought and paid $5.00—(a large sum for a book, but books are like other articles, the cheap are shoddy)—to Longmans, Green and Company, for Kirk's "Some Principles of Moral Theology." It is a first-rate book. We do not agree with it altogether, but it does stimulate thinking. The Rev. A. S. Lawrence quoted Dr. George Craik Stewart as saying, at Chapel Hill, in his lecture, that much so-called thinking is just a rearrangement of prejudices. Kirk states many things we take to be true, in language and form which confirms faith; he states others which run counter to our notions, so that we have to wonder if he is right and we wrong.

For instance, he says cases of spontaneous conversion show less tendency to relapse, greater activity and initiative, a deeper sense of union with God, and more sympathy and altruism than those who have grown steadily to religious maturity. He believes this statement may seem at first extraordinary to those who suspect mission conversions. He affirms, however, that these hold out better than the thousands of boys and girls who present themselves for confirmation with every intention of perseverance, and then fail almost entirely to justify their promises.

We think we recall that one of our dioceses was instituting a hunt for 5,000 lost Episcopalians—lost, so far as could be learned, from all touch with the Church. This number made up one-third of the membership of that diocese. Kirk is a minister of the Anglican Church; Fellow of St. Mary Magdalen College and Tutor of Keeble College; Examining Chaplain to the Bishop of Sheffield. His book shows him to be a scholar, a writer of ability, and, if making classifications is not impertinent, a very high churchman — he urges sacramental confession and kindred doctrines, which do not appeal to us; but he assuredly knows how to analyze character and to excite interest. Such a statement as the one we have quoted, we must confess, was in the nature of a jolt—that spontaneous converts stuck better than cases of normal development—but it is worth thinking about, especially in a church which rather deprecates, or, at least, we think we can justly say, eschews appeals to the heart. In discussing those he terms the "once-born" and the healthy-minded," the latter being those who have no real experience of the Christian philosophy of life and to whom "repentance therefore an unmeaning act," "just men who need no repentance," he decides with the "once-born" as Church material. He quotes Newman, with approval, when the latter says of the "healthy-minded" that they are "not yet spiritual."

We received another jolt when Kirk proceeds to say that the first qualification of a minister, one who would help others in inspiring confidence, is patience. A Christian worker will hope to learn from their own lips of his people's needs and failures and troubles; "and to do this he must often listen with apparent readiness and interest to stories packed with irrelevant and trivial detail. Yet this very listening in itself may be of the greatest help to those in trouble: 'It is some relief for a poor body,' said Isaak Walton, writing of Herbert's conduct on his first visit to Bemerton, 'to be heard with patience.'" Now for the jolt: "It is to be noticed that a priest who thinks himself, or allows himself to be thought, a busy man, will lose countless opportunities of this kind. People will believe him to be too pressed for time to listen to their slow and badly expressed account of their troubles, and will hesitate to open their grief to them. One of the first characteristics of fatherly love is to exhibit to the world an apparent freedom from hurry, a complete readiness to attend to the longest and most involved recital, a spirit of calm expectancy." George Herbert's "Country Parson" is often quoted, and recommended as one of the very best guide books for the minister, and especially in this connection. It is not to be thought that the minister is to be lazy or unattentive to his work—far from it. But when this is brought to the attention of one's flock by speech or action, it tends to cut the tie of personal contact. In other words, the minister who cannot take the fatherly attitude towards people will fail here. We have frequently spoken of being "so busy" ourselves. We are going now to give Kirk's statement upon this matter-searching thought. Ministers, we are convinced, will repress at any cost to themselves an attitude which denies them access to the concerns of people.

But to get back to penitence. He does not agree that the sense of sin is deficient in our generation. We know that other leaders in Christian thought say that it is decidedly deficient. Kirk says of us: "No generation has been so sensitive as ours to the faults of its social system. If we are less occupied than our fathers in explicit confession of personal misdeeds, still we are much in the habit of confessing, like Daniel, 'the sins of our people,' admitting at the same time our own share in the common responsibility." He cites distinguished scholars who support this statement, taking it that the clergy insist upon the dignity rather than the depravity of man. Meaning by this, that an appeal to dignity is a way out. Formerly, to put the case tritely, if a man fell in the road, he remained there, forever moaning over his tumble, while now the insistence is that he think more of getting up and moving on.

To the writer a doctrine of "healthy-mindedness" may be an entrancing vision, but as a philosophy of life, "it is inferior to a point of view which emphasizes the sense of sin," saying that psychology, metaphysics, Christian exprience "all concur in the same conclusion." He quotes the late Professor James as justifying to his mind the use by the Church of such expressions as "miserable sinner," etc., in our ritual, as against those who argue that these terms are a farce and have no part in moral growth. We give the language of Professor James, because it is well to read it, in the face of the oft-repeated dogma coming from sources in our day, that it is a mistake to seek to awaken man by calling him a sinner.

Here is first-class Lenten diagnosis by our leading psychologist, James: "Unexpectedly from the bottom of every fountain of pleasure, as the old poet said, something bitter rises up; a touch of nausea, a falling dead of the delight, a whiff of melancholy, things that sound a knell. Even if we find a man so packed with healthy-mindedness as never to have experienced in his own person any of these sobering intervals, still if he is a reflecting being, he must generalize and cast his own lot with that of others; and doing so, he must see that his escape is just a lucky chance and no essential difference. What frame of mind of things is it of which the best of you can say is, 'Thank God, it has let me off clear this time!'' Is not its blessing a fragile fiction? Take the happiest man, the one most envied by the world, and in nine cases out of ten his inmost consciousness is one of failure. We are bound to say that morbid-mindedness ranges over the wider scale of experience, and that its survey is one that overlaps. The method of averting one's attention from evil, and living simply in the light of good, is splendid so long as it will work. But there is no doubt the healthy-mindedness is inadequate as a philosophic doctrine, because the evil facts which it refuses positively to account for are a genuine portion of reality; and they may after all be the best key to life's significance, and possibly the only openers of our eyes to the deepest levels of truth. The completest religion would therefore seem to be those in which the pessimistic elements are best developed. Buddhism, of course, and Christianity are the best known to us of these. They are essentially religions of deliverance; the man must die to an unreal life before he can be born into their real life.'' James and Kirk consent that repentance ''is necessary for the soul.''

Without repentance we cannot frame a true philosophy of life; faith will be void of many of its noblest elements; we cannot understand the Cross; it is the main source of sympathy with others, of perseverance and of communion with God. These facts are well stated in this book, and it claims to turn ''to the saner atmosphere of the Bible for our material.'' Penitence is the ''source of joyousness, simplicity, evenness of mind, a child-like spirit, and thoughtful tenderness for others.'' It is internal, of the heart; supernatural, motived by the love of God; supreme, willing to do anything whatever to escape from sin and live a godly life; and universal, covering all branches of thought, life and conduct, and not merely one or two.

Kirk's chapter on Penitence indicates what Lent should be—try to identify oneself in heart with the sinful world around him; to feel the burden of its sin as though it were one's own; and by prayer, contrition and the constant pleading of the sacrifice of Christ, to attempt to make that burden lighter for those who have not yet learned the way of penitence for themselves; to grow in humility, to decline to excuse sin in one's self, and by God's pardon and assistance to hope for release. Finally, penitence is the great missionary motive, ''a growing anxiety for the spiritual welfare of others.''

We have referred chiefly to Kirk's treatment of penitence, because it fits this Church season, but every one of his chapters open up a mine of solid treatment in moral theology. Christian Character; Faith; Zeal; The Education of the Soul; Conscience; The Healing of the Soul; Sin; The Treatment of Sin—subjects such as these are wonderfully well set out. For instance, under ''The Healing of the Soul,'' temperament is taken up. The classification of Galen, made eighteen hundred years ago, is accepted as that which holds today. While all temperaments shade off into others, yet four general classifications can be made—the melancholy; the choleric; the sanguine, and the phlegmatic or lymphatic. All are taken up, and we are told how to deal with them. Kirk says that the best church workers are drawn from the choleric type, and this is ''distressing.'' The phlegmatic type is likened unto the ''stony ground'' of the parable — ''there seems to be no joint to its impregnable armour, no lever or force by which it can be moved.'' The melancholy brood over themselves, are obsessed by ''deep-seated emotionalism,'' which they do not give any adequate outlet, they often appear irritable, suspicious, intolerant and sullen. The sense of forgiveness or hope comes with difficulty to such natures. The sanguine have great charm and attractiveness; are optimistic, affectionate and volatile, but their fundamental characteristic is ''a passive selfishness.'' They are ready to share in anything happening about them, ''provided always no heavy call is made upon themselves.'' Their moral reserve is always small. They present the priest with ''one of his most difficult problems.'' The choleric is self-assertive, impatient of control, discipline or advice, opinionated, and often arrogant; cannot brook opposition, eager and visionary; what is most lacking is humility, and yet ''the best church workers are drawn from people of this character.''

Kirk tells how to deal with these types of people, and presents the matter well. The choleric have to be called down at times, ''but they should not be rebuked publicly, or put to any open slight,'' though exaggerated cases have to be ''out-faced.'' The sanguine must be made more independent, they must be led by a steady, imperceptible pressure; the melancholy must be gotten to take his attention from himself, gotten out of brooding, should be treated with kindness and sympathy, ''but not condoled with upon the unhappiness of his spiritual condition.'' The best environment for him is the society of healthy, normal, non-reflective friends, provided always that they are not of such boisterous energy or self-expression that they repel his more complex nature. By little tasks of service for others, he can gradually be weaned from his contemplation of himself. ''There is only one rule in dealing with the phlegmatic type of person, whether his impenetration comes from dullness or from callousness—that is, to examine his character until some spark of human interest or spiritual fire can be found in it, and steadily appeal to that. No other method offers much hope of success; but there are few natures so dead that they do not exhibit, though perhaps only at the rarest intervals, some sign of spiritual vitality. 'Fire can be struck from the hardest flint,' says Hazlitt.'' Mass sentiment, when an individual appeal fails, may start him. Every combination of temperament can be met with, day by day, and innumerable varieties of each: complicity of character defies scientific description, ''but something is gained by recognizing the main types which exist,'' and knowing how to treat them.

But enough—(so mote it be)—we have taken the liberty, and perhaps trespassed upon your patience, because we have profited by a book.

C. A. ASHBY.

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July 1921
Mrs W G Rogers

Organ of the Diocese of North Carolina and the Thompson Orphanage

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DIOCESE OF NORTH CAROLINA.

The Bishop's Appointments, 1921.

17. Sunday a. m. Union County. St. Timothy's.
Sunday p. m. Monroe. St. Paul's.
19. Tuesday. Charlotte. Thompson Orphanage.
20-21. Wednesday and Thursday. Winston. St. Paul's. Woman's Auxiliary.
24. Sunday a. m. Charlotte. Holy Comforter.
Sunday p. m. Charlotte. St. Martin's.
25. Monday p. m. Wadesboro.
26. Tuesday p. m. Ansonville.
27. Wednesday p. m. Rockingham.
29. Friday p. m. Hamlet.

May:

1. Sunday a. m. Pittsboro. St. Bartholomew's.
10, 11, 12. Tuesday p. m., Wednesday, Thursday. Diocesan Convention.
15. Whitsunday a. m. Charlotte. St. Peter's.
17. Tuesday p. m. Concord.
18. Wednesday p. m. Lexington.

The Holy Communion will be administered at all morning services. At every service the offerings of the people will be received for the work of the Diocese. The clergy are requested to hand their lists of candidates for Confirmation to the Bishop before the services.

Feast of the Epiphany, 1921.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

105TH ANNUAL CONVENTION, ST. PHILIP'S CHURCH, DURHAM.

Opening Day, Tuesday, May 10.

Services.

7:30 a. m.—The Holy Communion.
a. St. Philip's Church.
b. St. Joseph's Church.
c. St. Titus' Church.
10:00 a. m.—Roll Call.
Election of Secretary.
11:00 a. m.—Morning Prayer and Sermon. Preacher, the Rev. Robt. E. Roe.
1:00 p. m.—Recess.
4:00 p. m.—Business Session.
Appointment of Committees.
Report of Committees, etc., as in Rules of Order.
5:00 p. m.—Special Order:
Report of Committee o nOrganization of "Bishop and Executive Council."
6:30 p. m.—Recess.
8:30 p. m.—Evening Session:
The Bishop's Annual Address.
Annual Report of the Suffragan Bishop.
Reports from:
1. The Archdeacon of Raleigh.
2. The Archdeacon of Charlotte.

Second Day, Wednesday, May 11th.

7:30 a. m.—The Holy Communion, as yesterday.
9:30 a. m.—Morning Prayer.
10:00 a. m.—Business Session.
11:00 a. m.—Special Order:
Report of Committee on Nation-wide Campaign. Speaker: the Rev. Robt. W. Patton, D.D.
12:00 m.—Prayers for Missions.
12:15 p. m.—Special Order: Nominations—as in Rules of Order.
1:00 p. m.—Recess.
3:30 p. m.—Business Session.
4:00 p. m.—Special Order: Report of Diocesan Board of Religious Education.
4:30 p. m.—Report of Commission on Social Service. Speaker—Rev. Chas. N. Lathrop.
5:00 p. m.—Special Order: Elections, as directed by the Diocesan Convention of 1920.
6:30 p. m.—Recess.
8:30 p. m.—Evening Session: Conferences on Nation-wide Campaign, led by Rev. Dr. Patton:
a. St. Philip's Church.
b. St. Titus' Church—Work of the Colored Convocation. Conference led by Bishop Delany.

Third Day, May 12th.

7:30 p. m.—Holy Communion, as on first day.
9:30 a. m.—Morning Prayer.
10:00 a. m.—Business Session.
Reports as in Rules of Order.
12:00 m.—Prayer for Missions.
1:00 p. m.—Recess.
3:30 p. m.—Business Session.
Fixing Time and Place of Next Meeting.
Report of Committee on the State of the Church.
Reports, etc., as in Rules of Order.

(NOTE.—It will be observed in the foregoing program for the Diocesan Convention drawn by the Bishop under the authority of a Resolution of the Convention, the opening service will be the Holy Communion at 7:30 a. m. This will relieve the pressure from the mid-day service, and at the same time will comply with the Canon requiring the Convention to open with a celebration. All of the clergy are requested by the Bishop to bring their vestments, and to take part in the 11 o'clock service.)

FOR USE IN AUXILIARY MEETINGS UP TO APRIL TWENTY-SECOND.

A prayer for guidance in the election of the president, and of some of the other officers, during the Annual Meeting;

O Holy Spirit, Whose guidance and inspiration alone can enable us to fulfill the will of God, give us grace to choose as President of this Diocesan branch the one Thou dost call to this service. Guide us in the choice of every officer we may choose, to do all to the glory of God, through Jesus Christ our Lord. Amen.

PROGRAMME ANNUAL MEETING OF THE WOMAN'S AUXILIARY TO THE PRESIDING BISHOP AND COUNCIL.

Diocese of North Carolina, Winston, N. C., April 19, 20 and 21, 1920.

Tuesday, April 19.

2:30 p. m.—Diocesan Officers' Meeting.
3:30 p. m.—Opening Service—Rev. P. S. Gilman, Rector St. Paul's, Winston.
3:45 p. m.—Business Meeting.
Roll Call.
Reports of Diocesan Officers and Committees.
8:00 p. m.—Addresses: Miss Grace Lindley, Executive Secretary, New York.

Wednesday, April 20.

7:30 a. m.—Corporate Communion and Presentation of the United Thank Offering.
9:30 a. m.—Business Meeting.
Adoption of Constitution and By-Laws.
Appointment of Committee to receive nominations for President.
12:00 —Noonday Prayers.
12:10 p. m.—Address—Miss Grace Lindley.
7:00 p. m.—Adjournment.
2:45 p. m.—Conference: How to Get Recruits for the Mission Field.
3:30 p. m.—Conference: The United Thank Offering.
dent of the Auxiliary, Mrs. Mary Mc-
4:15 p. m.—Memorial Service For the Late Presi-
Bee Hoke—Rt. Rev. J. B. Cheshire.
8:00 p. m.—Addresses: Rt. Rev. J. B. Cheshire.

Thursday, April 21.

7:30 a. m.—Celebration of the Holy Communion.
9:30 a. m.—Prayer For Guidance in the Election of Officers.
9:45 a. m.—Election of Officers.
10:15 a. m.—Reports from Parish Branches.
Noonday Prayers.
1:00 p. m.—Adjournment.
2:45 p. m.—Conference: Mission Study.
3:30 p. m.—Closing Meeting of the Woman's Auxiliary: Unfinished Business.
8:00 p. m.—The Church Service League.

(Please send delegates' sames to Mrs. S. P. Collier, 601 Summit St., Winston, N. C., at once.)

MEMORIAL SERVICE TRINITY CHURCH, SCOTLAND NECK.

During the last half year seven memorial windows, the work of Lederle and Geissler, New York, have been unveiled in Trinity Church, Scotland Neck. They add much to the historic interest as well as to beauty of the building.

For these windows for the most part commemorate the lives and services of those members who were instrumental in placing a house of worship in our midst, or of those that labored that that house might not be placed in vain.

On the south side of the church the first is a memorial to W. H. Shields, for many years a vestryman of the Church, and his son, Walter D. Shields. This window is of beautiful opalescent glass with a shield in each half, the one emblazoned with St. Andrew's Cross, the other half with I. H. S. The whole is crowned by a wreath of olive leaves in kite-shaped pieces.

The next is placed in the name of the former well-beloved Senior Warden, Richard H. Smith, Jr., and his wife, Mary Herbert Smith. The left half of window pictures the descent of the Holy Ghost; on the right half is the Agnus Dei, lilies on the base of each, above all the cross and crown.

The third window is a memorial to Peter Evans Smith and his wife, Rebecca Norfleet Hill, both zealous and efficient officers of former days in the parish. The left half of this window bears the sacred monogram I. H. S. The right half the Chi Rho, with the Rose of Sharon on each. Above all the monogram the Alpha and Omega. The iridescent tints of this window are especially beautiful.

The fourth window, beautiful in design and rich in coloring, bears the sacrificial emblems, the pelican, the Crown of Thorns and three nails, the cross and the I. N. R. O.

It is placed in loving memory of Adelaide Evans Smith and her parents, William R. and Susan E. Smith. Adelaide Evans Smith was during a long life a faithful worker in the vineyard of her Lord and Master. She was a competent teacher of the Bible class, the soul of the Auxiliary and organizer or supporter of all Church activities.

On the north side appears the Martha Clark window, given at her death some years ago by Chief Justice Walter Clark. Until recently this was the sole prized possession of its kind.

Then the Mary P. Darden memorial, placed by members of her family. On the right half of this window is the Chalice and Host, The Trinity symbol on the other half. Above is a beautiful crown.

There is the J. E. Bowers window, given at his death by his wife. This window, exquisite in design, and of beautifully subdued and blended colors, bears the emblems of the Font, the Lily, and the Cross and Crown.

The fourth is the Victory Window, and as its name suggests, it is commemorative of those men of the community who served in the great war. On the right half of it is a beautiful cross with palm branches beneath, signifying, of course, victory through the Cross.

Below is the following inscription:

> "A thank offering for the medcy of God in the safe return of our noble boys who offered their lives in the cause of liberty and righteousness."

The left half of the window also bears a Cross but with lilies (signifying purity of purpose), below. Its inscription reads thus:

> "To the glory of God and in loving memory of those who made the heroic sacrifice for country, truth and justice. 1917-1918."

Above all (in the kite-shaped piece) is the shield of the United States surmounted by the sacred monogram I. H. S.

At the dedication of this window the services were so impressive and touching. Special features of which merit fuller mention.

The service men entered the Church in a body followed immediately by the vested choir singing "Onward Christian Soldiers." After appropriate prayers by Dr. Anderson, of the Baptist Church, and Mr. Coltrane, of the Methodist Church, the vesper hymn, "Tarry me, O My Saviour," was sweetly sung by the kneeling congregation. The window was then unveiled during inspiring singing of the "Star Spangled Banner."

Mr. Meredith's short address gave a message of inspiration to those who returned home and paid a lovely tribute to those who sleep the last sleep in France."

The choir then sang the following verses Bishop Cheshire, licensed especially for the occasion:

THE SUPREME SACRIFICE.

Through dust of conflict and through battle-flame;
O valiant hearts, who to your glory came
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the land you loved,

Proudly you gathered, rank on rank to war,
As who had heard God's message from afar;
All you had hoped for, all you had, you gave
To save mankind—yourselves you scorned to save.

Splendid you passed, the great surrender made,
Into the light that nevermore shall fade;
Deep your contentment in that blest abode,
Who wait th slectalearrutmahh
Who wait the last clear trumpet-call of God.

Long years ago, as earth lay dark and still,
Rose a loud cry upon a lonely hill,
While in the frailty of our human clay,
Christ, our Redeemer, passed the self-same way.

Still stands His cross from that dread hour to this
Like some bright star above the dark abyss:
Still, through the veil, the Victor's pitying eyes
Look down to bless our lesser Calvaries.

There were His servants, in His steps they trod
Following through death the martyred Son of God:
Victor He rose; victorious too shall rise
They who have drunk His cup of sacrifice.

O risen Lord, O Shepherd of our dead,
Whose Cross has bought them and whose staff has led
In glorious hope their proud and sorrowing land
Commits her children to Thy gracious hand.
Amen.

One particularly affecting part of the service occurred when the men of the Legion reverently stood while the roll of their dead comrades in arms was called. These numbered six and were, Philip Pittman, Linton Riddick, Oscar Moore, Ernest Hyman, W. E. Edwards, Sam Wilson.

"Our Father's God, to Thee" was then sung as a recessional and an occasion made of mingled thoughts of grateful thanks, hallowed memories and high hopes for the future took its place with the things of the past.

L. H. SMITH.

CONVENTION.

Our Convention meets in St. Philip's Church, Durham, the Rev. Sidney S. Bost, Rector, May 10-12. It will, we believe, measure up to the splendid and progressive gatherings of the past. Our Conventions are a feature of Church life in this Diocese. They are well planned, the program is carried out, there is little waste of time, and all come home filled with a renewed inspiration for work. The next issue of **The Carolina Churchman** will, according to custom, carry a full account of the Convention.

We had in the February issue the new Canon which is to give us a board to co-ordinate many of the departments of the Diocese. Its name then was "The Presiding Bishop and Council." We hear that there is some notion of changing this to "The Diocesan Executive Board." We must confess we prefer the latter title. There is some complaint that the name "The Presiding Bishop and Council' for the executive body of the general Church is too cumbersome, and well be changed at the next General Convention. There is something in names, and we think "The Diocesan Executive Board" would suit us best, though we will not make a point of this, if the committee having the matter in charge recommends the title given out in February.

But we certainly would like to make a point of the present manner of laying assessments against parish and missions in the Diocese. It is based largely upon the rector's salary. It is obviously unfair to penalize a parish for being generous to its minister. This is what happens. We have agitated the matter before, and shall do so again. We were glad to note an increasing number in the Convention who hold that some fairer basis for making assessments should be reached. It can be reached, as other dioceses have passed from the old method we yet invoke.

A CORRECTION.

Last month we had St. Augustine's School, Raleigh, $600.00 and paying $158.00. In the January number we showed it had paid in $1,595.00. We hope the latter figures are remembered; the others, which do the school an injustice, will be forgotten. Such mistakes will creep in now and then, and we most cheerfully correct when we note or our attention is called to them. No other place, we believe, has as good a record as St. Augustine's last year in the Nation-Wide Campaign, more than doubling its apportionment. It is, therefore, peculiarly unfortunate that we should have done it an injustice in March.

We are told that a paper in Kentucky referred to one of its colonels as the "bottle-scarred veteran from Kentucky." Whereupon the gentleman demanded an apology. It was given "the battle-scared veteran from Kentucky."

SAINT PETER'S, CHARLOTTE.

Saint Peter's Parish, Charlotte, went to the first place in the matter of receipts last year. This appears from the annual report of the congregation, a copy of which was mailed to us by a friend. The report is gotten up in attractive style and gives a full and detailed report of everything concerning the Parish. The Senior Warden, the Secretary, the Treasurer, the Superintendent of the Church school, the Brotherhood of St. Andrew, the Men's Club, the Chapel of Hope, the Woman's Auxiliary, the Thompson Orphanage Guild, St. Hilda's Chapter of the Daughters of the King, Junior Daughters of the King, St. Peter's Hospital Guild, Good Samaritan Hospital Guild, all speak in the report, and all have lively and interesting happenings to relate. The Rector, the Rev. E. A. Penick, Jr., has a few words to say in conclusion, telling of his work and plans for the year. And he has done much, and has a well-prepared program ahead.

For parish support $13,057.78 was given, nearly all of it through the duplex envelope system; for missions $10,717.63, special fo rthe Orphanage $500, for St. Peter's Hospital $266.77, for special purposes $4,904.59; the Easter offering was $2,501.90, Christmas $956.69. The offerings have been for the usual Church causes and a wide number of pressing claims, such as the famine districts of China, the European children, etc., were substantially remembered; 45 were confirmed during the year; 22 baptized. They have a monthly parish paper; four members of the Lay Readers' League, a Men's Bible Class, a Woman's Bible Class; a gym is starting and a Boy Scout Troop. The chapel reports receipts of $3,040; the Good Samaritan Hospital Guild of $10,528.35.

Altogether it indicates that St. Peter's is on the map for fair.

"RESOLUTIONS."

At the first meeting of the Epiphany Branch of the Woman's Auxiliary, Leaksville, N. C., after hearing the sad news of the death of our former beloved friend and minister, Rev. Theodore Strouple, Rector of the Church of the Redeemer, Andalusia, Penn., the following resolutions were adopted by the members present:

1. That we deeply deplore the removal by death, in the midst of his usefulness of Rev. Theodore Strouple, but we bow wiith submission to His will "Who doeth all things well."

2. That we tender our heartfelt sympathy to the bereaved members of his family, praying that God may sustain and comfort them in their sorrow.

3. That copies of these resolutions be sent to his family, spread upon the records of the Auxiliary, and published in the **North Carolina Churchman.**

MRS. S. W. RAINEY,
MRS. W. L. GRAVELY,
MRS. J. S. PATTERSON,
Committee.

IN MEMORIAM.

Whereas, it has pleased the Almighty to remove by death from the Church of the Messiah our esteemed member and co-laborer, William Cain Ruffin, who has for many years occupied a prominent rank in the Church, maintaining under all circumstances a character untarnished, and a reputation above reproach; therefore resolved:

That in the death of Mr. William Cain Ruffin the Church has sustained the loss of a friend whose fellowship was an honor and a pleasure to enjoy; that we bear willing testimony to his many virtues; to his unquestioned probity; that we offer to his bereaved family and mourning friends oved whom sorrow has hung her sable mantle our heartfelt condolence, and pray that Infinite Goodness may bring speedy relief to their burdened hearts and inspire them with consolation that hope in futurity and faith in God give even in the shadow of the tomb.

Resolved, that a copy of these resolutions, properly addressed, be presented to the family of our deceased member.

J. F. Aldworth, E. F. Tulloch, Chas. H. Reid, John Gilbert, Kirby V. Reid, Lindsay R. Rhodes, E. F. Duncan, D. A. Ricks, Members of the Vestry; H. de C. Mazyck, Rector.

ROCKY MOUNT.

Resolutions passed at a meeting of the vestry of the Church of the Good Shepherd, held March 31, 1921, a quorum being present:

Resolved, That the thanks of the vestry be, and they are hereby, extended to Rev. Francis M. Osborne, of the University of the South, for the very faithful and efficient work done for our parish throughout the season of Holy Week, manifested by the beautiful services conducted by him and the very earnest preparation given and kindly interest shown toward our confirmation class soon to be presented to the Bishop.

Resolved further, That we extend our best wishes to Mr. Osborne, and desire to assure him that he will always be lovingly remembered by the members of the Church of the Good Shepherd of Rocky Mount, N. C.

Resolved further, That a copy of these resolutions be sent to Rt. Rev. Joseph Blount Cheshire, Bishop of the Diocese of North Carolina, The Carolina Churchman, and to Rev. Francis M. Osborne.

INCREASING THE NUMBER OF VESTRYMEN.

We see from diocesan papers that there is a disposition to allow a parish to increase the number of its vestrymen, if so disposed, and it is said that parishes are disposed to take advantage of the allowance, and to their profit. We quote the canon giving this right, for it may be well for us to consider such a step:

"The number of vestrymen elected shall be not less than three, nor more than twelve; provided, however, that in any congregation having more than 100 communicants, one additional vestryman may be elected for each additional 100 communicants or fraction thereof; but the total number of vestrymen shall in no case exceed eighteen."

DEATH OF REV. THEODORE STROUP.

The Rev. Theodore Stroup, vicar of the Chapel of the Redeemer, Andalusia, died on Thursday, February 24th, of pneumonia, in his thirtieth year. Mr. Stroup was a native of Frankford and was educated in the public schools and the Theological Seminary at Alexandria, Va. In 1918 he was ordained by Bishop Cheshire, of North Carolina, in which State he held a charge until about a year ago, when he was assigned to Andalusia, which is part of All Saints' Parish, Torresdale. His widow survives with one child. The funeral was held Saturday afternoon.

CONFIRMATION PRAYER.

This prayer is given in Bingham's "Antiquities of the Christian Church", as having been repeated by those receiving Confirmation, standing before the Bishop, in early days: "Almighty God, the Father of Christ, thy only begotten Son, give me an immaculate body, a pure heart, a watchful soul, an unerring knowledge, with the influence of the Holy Spirit, that I may possess and enjoy the fulness of the truth, through thy Christ, by whom all glory be to thee in the Holy Ghost forever." Amen."

It was standing, because "now risen with Christ."

The Carolina Churchman at pre-war price, $1 a year!

NATION-WIDE CAMPAIGN FOR 1920.

Amounts received up to and including March 31st, 1921:

Charlotte Convocation.

	Received.	Specials.
Ansonville—All Souls	$ 120.00	$------
Burlington—Holy Comforter	------	------
Charlotte—Holy Comforter	709.20	------
Charlotte—St. Andrew's	20.90	------
Charlotte—St. Martin's	800.50	120.01
Charlotte—St. Mary the Virgin	71.84	------
Charlotte—St. Peter's	1,675.20	------
China Grove—Ascension	70.00	4.50
Cleveland—Christ	74.60	------
Coucord—All Saints'	159.74	11.00
Cooleemee—Good Shepherd	63.00	------
Davie County—Ascension	54.05	5.50
Elkin—Galloway Memorial	10.00	------
Germantown—St. Philip's	21.25	------
Greensboro—Holy Trinity	787.65	------
Greensboro—St. Andrew's	50.0	------
Hamlet—All Saints'	------	------
High Point—St. Mary's	88.84	------
Iredell County—St. James	------	------
Laurinburg—St. David's	60.40	------
Leaksville—The Epiphany	124.12	------
Lexington—Grace	299.01	------
Mayodan—Messiah	------	------
Mecklenburg Co.—St. Mark's	46.80	------
Milton—Christ	74.00	------
Monroe—St. Paul's	82.85	------
Mount Airy—Trinity	40.89	------
Raleigh—St. Mary's School	------	------
Reidsville—St. Thomas	10.35	------
Rockingham—Messiah	------	------
Rockingham County—St. Andrew's	5.00	------
Rowan County—St. Jude's	------	------
Rowan County—St. Matthew's	36.00	------
Salisbury—St. Luke's	292.53	------
Salisbury—St. Paul's	40.70	------
Salisbury—St. Peter's	17.25	------
Spray—St. Luke's	39.51	------
Statesville—Trinity	------	------
Stoneville—Emmanuel	10.80	------
Union County—St. Timothy	5.00	------
Wadesboro—Calvary	------	2.85
Walnut Cove—Christ	54.40	------
Winston-Salem—St. Paul's	20.00	------
Woodleaf—St. George's	12.80	------
Charlotte—Chapel of Hope	2.15	------

Raleigh Convocation.

	Received.	Specials.
Battleboro—St. John's	60.20	------
Chapel Hill—Chapel of the Cross	76.35	8.00
Duke—St. Stephen's	------	5.00
Durham—St. Philip's	565.10	3.50
Enfield—Advent	------	------
Halifax—St. Mark's	84.26	------
Henderson—Holy Innocents	969.60	------
Hillsboro—St. Matthew's	653.43	------
Jackson—Our Saviour	73.15	19.25
Kittrell—St. James'	------	------
Lawrence—Grace	22.00	------
Littleton—St. Alban's	73.80	------
Louisburg—St. Paul's	------	------
Middleburg—Heavenly Rest	33.33	------
Northampton County—St. Luke's	------	------
Oxford—St. Stephen's	389.12	127.46
Pinehurst	500.00	------
Pittsboro—St. Bartholomew's	110.10	1.00
Raleigh—Christ	2,423.68	487.00
Raleigh—Good Shepherd	917.12	------
Raleigh—St. Mary's School	353.80	------
Raleigh—St. Savior's	22.12	------
Ridgeway—Good Shepherd	26.75	------
Ringwood—St. Clement'c	12.00	------
Roanoke Rapids—All Saints'	------	30.00
Rocky Mount—Good Shepherd	321.35	10.00
Sanford—St. Thomas'	18.40	------
Scotland Neck—Trinity	------	------
Smithfield—St. Paul's	38.00	8.00
Southern Pines—Emmanuel	------	------
Speed—St. Mary's	61.00	------
Spring Hope—St. Jude's	------	------
Stovall—St. Peter's	40.25	------
Tarboro—Calvary	213.25	13.20
Townsville—Holly Trinity	------	------
Wake Forest—St. John's	------	------
Warrenton—Emmanuel	274.00	------
Weldon—Grace	------	3.02
Wilson—St. Timothy's	200.00	12.25

Colored Convocation.

	Received.	Specials.
Charlotte—St. Michael's and All Angels'	$ ------	$112.50
Durham—St. Titus'	------	------
Greensboro—Redeemer	------	------
Littleton—St. Auna's	3.40	------
Louisburg—St. Matthew's	12.10	------
Monroe—Holy Trinity	------	------
Oxford—St. Cyprian's	------	------
Pittsboro—St. James'	10.50	------
Raleigh—St. Ambrose	42.66	------
Raleigh—St. Augustine's	340.00	------
Rocky Mount—Holy Hope	6.50	------
Satterwhite—St. Simeon's	12.00	------
Statesville—Holy Cross	5.95	------
Tarboro—St. Luke's	25.90	------
Warren County—St. Luke's	------	------
Warrenton—All Saints'	15.55	------
Wilson—St. Mark's	15.00	------
Winston-Salem—St. Stephen's	------	------
Salisbury—St. Phillip's	1.30	------

Amount received from Woman's Auxiliary to and including March 31st, 1921. These amounts are included in the figures above:

Charlotte Convocation.

	Received.
Charlotte—St. Martin's	3.50
China Grove—Ascension	4.50
Concord—All Saints'	25.00
Cooleemee—Good Shepherd	13.30
High Point—St. Mary's	17.00
Salisbury—St. Luke's	9.00
Wadesboro—Calvary	2.85
Winston-Salem—St. Paul's	20.00

Raleigh Convocation.

Chapel Hill—Chapel of the Cross	8.00
Duke—St. Stephen's	5.00
Durham—St. Philip's	3.50
Hillsboro—St. Matthew's	53.43
Jackson—Our Savior	92.40
Oxford—St. Stephen's	127.46
Pittsboro—St. Bartholomew's	5.00
Ridgeway—Good Shepherd	2.00
Roanoke Rapids—All Saints'	30.00
Rocky Mount—Good Shepherd	10.00
Smithfield—St. Paul's	46.00
Tarboro—Calvary	23.45
Weldon—Grace	3.02
Wilson—St. Timothy's	12.25

TOTALS.

Charlote Convocation	$ 6,006.33	$143.86
Raleigh Convocation	8,522.16	727.68
Colored Convocation	490.86	112.50
	$15,019.35	$984.04

Total—$16,003.39.

Receipts ---------------------------------$16,003.39

Disbursements.

General Missions	$ 4,637.88
Raleigh Convocation	1,289.16
Charlotte Convocation	1,610.92
Thompson Orphanage	1,576.21
Work at University North Carolina	103.76
Campaign Expense	2,000.00
General Expense	278.60
Specials	866.54
Total	$12,363.07
Balance	3,640.32
Grand total	$16,003.39

J. R. WILKES, Treasurer.

The Rev. C. R. Cody, of Duke, has been called to the work at Bersemer City and High Shoals, in the Diocese of Asheville. The call was extended by the Rev. J. W. C. Johnson, of Gastonia, at the request of Bishop Horner. This is an important new work, being opened up around Gastonia. We hope Mr. Cody is to remain with us.

CHRIST CHURCH, RALEIGH.

Record crowds attended the Easter services in Christ Church. Beginning with the Holy Eucharist at half past seven the attendance at this service was unprecedented, hundreds receiving the Easter Communion at this early hour. The chancel decorations were composed of lilies, roses, lilacs, and a wreath of spring blooms. The altar was brilliantly illuminated.

Late comers at the 11:00 o'clock service had much difficulty in finding seats so great was the throng seeking admission at the various entrances. All available space was occupied, the galleries crowded and extra chairs lined the aisles. The music was especially noteworthy and the Easter program beautifully rendered. The keynote anthem, "Christ Our Passover," by Vogrich; the "Te Deum" of Horatio Parker; and the offertory selection, "Light's Glittering Morn," by Horatio Parker were outstanding features of the music, the entire service being ably supported by organ and orchestra under Mr. Jones' direction, and by the splendidly trained choir. The congregation had been requested to make a special offering for one hundred years of continuous Parish life and for the further purpose of completely erasing the parish house debt. This encumbrance of about $3,000 was quickly and entirely wiped out in a perfect avalanche of offerings that piled the alms-basions to overflowing and footed up when counted, with the addition of the children's offering in the afternoon, an amount approximating $5,000, the exact figures being $4,900. This is by far the largest collection ever made at Christ Church and there was great rejoicing throughout the parish when the result of the offering became known. Rev. Milton A. Barber preached a powerful sermon on the lessons of the great Easter theme. He was assisted in the services by Rev. B. M. Lackey, curate of the parish.

The children's service in the afternoon drew another large attendance and the long procession with banners, and crosses made an impressive spectacle. This service closed the most remarkable Easter observance in the history of the parish.—Raleigh Times.

HOLY WEEK AND EASTER AT ST. PAUL'S, WINSTON-SALEM.

The music provided at St. Paul's Church, Winston-Salem, N. C., was unsurpassed in that city, and strongly evidenced the faithful efforts of the Choir and the conscientious endeavor of the Rector, Rev. Phillips S. Gilman, himself an accomplished musician, who for the past year has acted as choirmaster. Through his direction the music at St. Paul's has been conspicuously augmented and improved.

The seating capacity of the Church was well taxed with the largest congregation in many years, and the Communions for the day were proportionately increased. To the exalted strains of "Welcome, Happy Morning," the call to worship was impressively sounded. The air was filled with the fragrance of God's garden, and the beautiful spirit of the Resurrection came inspiringly from him who preached and those woh sang. Conspicuous upon the program, also, was a setting of "Christ our Passover", newly composed by the Rector.

The services for the day were as follows:

11: a. m. Morning Prayer, Sermon, Holy Eucharist.

Prelude, "Resurrection Morn"—Johnston—Organ adn Violin.

Processional, 109.

Anthem, "Christ, our Passover"—Gilman.

Proper Psalm, 118.

Te Deum Laudamus in G—Matthews.

Kyrie Eleison—Scott-Hunter.

Gloria Tibi—Scott-Hunter.

Sermon hymn, 116.

Sermon, "Rolling the Rocks Away.

Offertory Quartet, "Breaking forth into Joy"—Simper.

Presentation, "Thou art worthy, O Lord."

Communion Service in E flat—Scott-Hunter.

Communion Hymn, 228.

Gloria in Excelsis.

Nunc Dimittis.

Recessional, 112.

Postlude, "Hossannah!"—Hartman.

4:30 p. m. Evensong and Holy Baptism.

Prelude, "Hymn Celeste"—Friml.

Processional, 112.

Proper Psalm, 111.

Magnificat in E flat—Simper.

Administration of Holy Baptism.

Nunc Dimittis in E flat—Simper.

Apostles' Creed.

Collects and Prayers.

Offertory Solo, "O Light that breaks from yonder tomb"—Dressler—Mrs. Patterson.

Recessional, 121.

Postlude, "Easter Alleluia"—Ottenwalder.

All this came as a fitting climax to the carefully arranged and purposeful program of Lenten and Holy Week services. On Ash Wednesday and the two nights preceeding Bishop Cheshire delivered four scholarly and instructive lectures on "The Creeds of Christendom," and also confirmed a large class, one-half of which were adults. On the five Wednesday nights following, the Rector presented a most interesting interpretive reading and discussion of the Book of Job, showing very clearly the developing attitude of the religious mind toward suffering and finally relating it to the perfect revelation of physical and spiritual salvation in Jesus Christ.

On Friday afternoons, whe nthe school children were largely represented, he gave a series of plain, practical talks on "Prayer Book Ritual." On Maundy Thursday night a deeply affecting service of fellowship with Christ was held in memory of His last night on earth. Many individual intercessions were made for the physical and spiritual needs of those whose names had been received, after which the Holy Communion was celebrated. On Good Friday night a "community" service, with solemn procession, special passion music and a short sermon by the Rector on "The Man of God" was held in addition to the other services of the day.

TARBORO.

At Calvary Church, Tarboro, Easter Day began with a Resurrection sunrise service at 6:30 a. m. in the church-yard. The full vested choir lead the congregation, singing Easter hymns in procession among the graves and around the church. After the gospel story of the Resurrection was read in front of the Church, all joined in the Apostles' Creed and the Rector said prayers for the faithful departed. The service concluded with another hymn and the congregation then assembled in the Church for a celebration of the Holy Communion.

At 9:15 there was a Childrens' Eucharist. The childrens' choir had been practicing for nearly two months and all the children had received instruction about the service during Lent. This service is now to be a regular part of the Church school session every Sunday. The children sang all the musical parts of the communion office admirably and unaided by the adults, many of whom attended however. All but the kindergarten classes of the Church school took part in the service and remains throughout. Their reverence and devotion was pronounced. All the confirmed children made their communions at this service.

Morning prayer followed at eleven with special Easter music rendered by a large volunteer choir. At noon there was a plain celebration of the Holy Communion for all who were unable to attend the two earlier celebrations.

In the afternoon there was the annual Childrens' Festival service and Procession lead by the childrens' vested choir of Calvary Church. At this service, which has long been a feature of Easter Sunday in Tarboro, there were children from each of the eleven Sunday-schools associated with Calvary Church, carrying their own banners. Together with many interested adults they filled the church to overflowing.

WILSON.

The attendance at the Lenten Services at St. Timothy's, Wilson, has been most gratifying, especially on Maunday Thursday and Good Friday. There were special baptismal services on Easter eve and a successful effort was made to see that every child, either of whose parents was connected with the Church, should be brought to baptism. The Rector believes that there is not an unbaptibed child in the congregation.

There were four services Easter Day each, the best attended of its kind in the memory of the present Rector. At the early celebration there was an inspiring congregation and at the eleven o'clock service the Church was filled. In the afternoon there was a Sunday-school service and presentation of the children's offerings. Mr. Stanton, the faithful and efficient Superintendent of the Sunday-school, had to resign the first of the year on account of his health. Dr. Saliba has taken up the work and is carrying it forward very successfully. The large number of parents at the Sunday afternoon service was an eloquent testimony of the interest of the congregation in his work.

At eight o'clock in the evening, the Rector preached the annual Easter sermon to the local Commandery of Knights Templar. The long line of men in the full Templar uniform was an imposing sight and they filled, when seated, almost half the nave of the Church.

EASTER IN ST. STEPHEN'S, OXFORD.

The beautiful day brought out the full membership of the Church. The thought and the Day seemed to be one. First Celebration of The Holy Eucharist at 7:30 a. m. with a much larger attendance than usual. The altar, chancel and choir were tastefully decorated with lilies and masses of native blooms. The lilies on the altar were in memory of the Rev. Francis Hilliard and wife and Bennette Hester Gregory. Shortened form of Morning Prayer and Holy Eucharist began at 11 o'clock. The singing of the Easter music was most excellent, notwithstanding the discouraging damage previously done to the organ by rats. At this service the three new windows of opalescent glass, in the east wall of chancel, and over the reredos, were solemnly blest for their sacred service. These windows are in loving memory of Bennette Hester Gregory, a lifelong member of the parish. The beautiful new linen covering for the altar, with its exquisite embroidery, was also blessed for its holy service, and was partly the gift, and the work of a couple of devoted parishioners. The offering was for the restoration of the "Kyle window", misplaced and broken at the time of the removal into the present new Church. $255 are now in hand for this purpose. This window will make the fourth in the Ascension scheme of six windows for the chancel of the Church. The Lenten offering of $42 was the largest in the history of the Sunday-school.

EASTER DAY AT HOLY TRINITY, GREENSBORO, N. C., REV. ROBERT EWELL ROE, RECTOR.

The following Easter progromme of music for Holy Trinity Church, announced in the Sunday morning paper, was but a very incomplete prophetcy of all that really took place there that beautiful day.

Easter music program at Holy Trinity Episcopal Church: Morning service, 11:15 o'clock; Processional hymn, 169, Sullivan; Kyrie Elsison, Gloria Tibi, Gratias Tibi, Sursum Cordia in C.Tours; hymn 172, Lyra Davidica; offertory, anthem, Christ Our Passover, Tours; Sanctus, Benedictus qui venit, Agnus Dei, Gloria in Excelsis in C, Tours; Nunc Dimittis, Gregorian; recessional hymn, 173, Palestrina.

Five o'clock services: Processional hymn, 170, Sullivan; Gloria, Patri, in C, Garrett; Magnificat in A flat, Garrett; Nunc Dimittis in A flat, Barnby; hymn, Easter carol, Smart; offertory anthem, Break Forth Into Joy, Barnby; Vesper hymn, Stainer; recessional hymn, 173, Palestrina.

Vested choir of 20 voices, Miss Alice Viaden Williams, organist, and Wade R. Brown, choirmaster.

Coming out of the frest morning of the unsurpassed, eloquent spring day, gathering at 7:30, the attendants stole silently into their pews—into a church made appropriately lovely and ready for the occasion. The eucharistic candles burned, yet dimly, for the sun shining through the purple glass of the East window threw strange lights around the chancel—royal colors, and illuminated in a mysterious way the purple lilacs. The effect unstudied added to the beauty, if not indeed the significance, of the planned decoration. Far beyond and above all that was the "feeling"—the feeling of the wonderful great day, its joyousness, something of its spirit, something of its beauty, something of the Presence before whom the kneeling congregation bowed and supped and drank. None fewer than the attendance of every communicant physically able to be present is of course a fitting welcome to the newly risen Christ on the early morning of the first day, but Holy Trinity paid the tribute of a large congregation of men, women and children, and the blessedness of the Easter spell was felt.

Following Sunday-school at ten, the full service at eleven o'clock taxed the capacity of the building. Everp part of the service was vibrant and responsive to the day.

The rector's defense of Christianity and Immortality was particularly so, his refutation of the materialistic view was earnest and convincing, and fitted into the poem of the services like a perfect part. The Holy Communion following this service was partaken by a second large congregation.

The fourth service around which the parishioners gathered in the third large congregation was the children's festival, at five o'clock. This festival is designed for the children especially, at which they offer their lenten mite boxes. The children recognize it as their own and are accordingly enthusiastic in joining in the services.

It is always a particular glad and bright event, lasting one hour, during which the rector makes an informal talk to them, in addition to the prayer service. They are given especial opportuniay to express themselves in two things that they are especially fitted for, singing and giving.

Grown ups looking on may profiitably take note of how well tthey do both, but "collection time," "passing the plate" fills them with unrestrained delight They pile their mite boxes high, in the spirit of its being the most unexceptional privilege, they give pure heartedly, smilingly, freely, (and often these boxes carry sacrifice money of decided stamp.) It is a valuable service, and perhaps one of the most acceptable to the Lover of little children. So closed a most triumphant Easter-Day in Holy Trinity Parish.

HILLSBORO.

Easter Day came to us in this parish with more than its accustomed joy and beauty. Nature even seemed to enter into the full spirit of the festival. For the gentle influence of earth and air and sky all combined to make a perfect day. The services were reverent and inspiring. At the early celebration not a few, like many of old, came forth at dawn of day to meet the Risen Lord. The music at the 11 o'clock service was an especial feature, and showed the ability of the choir to sing, and sing well, a high order of Church music. The congregation was very large—larger indeed than usual. In the afternoon at 5 o'clock the Sunday-school festival was well attended both by the children themselves and by their parents and friends. After a short service with an admirable address by Major Graham, the children's Lenten offering for missions was received, which was $79.20, a considerable increase over that of other years. So ended a day that will not soon be forgotten by the good people of St. Matthew's Church.

EASTER DAY AT ST. PETER'S CHURCH, CHARLOTTE.

Easter Day began at St. Peter's, Charlotte, with a celebration of the Holy Communion at 7 o'clock. This simple, unelaborated service, without music, seemed to blend in spirit with the quiet of the early morning hour. It was the sweetest moment of the day for the 200 men, women and children who knelt in thankful remembrance of the day of resurrection.

A great congregation assembled for the second service at 11 o'clock. The choir of 48 voices entered the front door of the Church as is the custom on special occasions. It was an impressive processional extending the entire length of the center aisle. Mr. Lewis R. Anschutz, layman in charge of the Chapel of Hope in North Charlotte, assisted in reading Morning Prayer. A full program of tuneful Easter music was beautifully rendered by the choir, the congregation joining heartily in singing the familiar Easter hymns. The sermon was preached by the rector, Rev. E. A. Penick, Jr. He was assisted in the Celebration of the Holy Communion by the Rev. Walter J. Smith of the Thompson Orphanage. The Chancel and Sanctuary were converted almost literally in a bower of white flowers, which were given, many of them in memoriam, by members of the congregation and arranged by the devoted skill of the Daughters of the King.

The Church School Easter Festival was held at 4:30 in the afternoon. This was a service by children for children. The rector was present in the Chancel, but took no further part than to direct the program. One of the proper Psalms for Easter day was read by one of the older boys, and the gospel story of the Resurrection by another boy. Instead of an address, an original story by Jack Greasy, member of the senior class, was read in which the pitiful plight of famine sufferers in China was vivdly portrayed. A class of boys was awarded the banner for best attendance, and the banner for the largest class offering went to a class of girls whose Lenten offering was $37. The total Church School offering of $532 was devoted to the Chinese Famine Fund. After the children's service, the flowers in the Church were carried to the sick and sorrowing members of the parish.

A Methodist minister told the editor that the young people of his church in the South had taken over the missionary work of that church in Africa and would support all of it. Do you know of any of our young people, outside of the Auxiliaries—for this is outside of the regular missionary society of the Methodist Church—who do such things?

CHURCH OF GOOD SHEPHERD, RALEIGH, CONSECRATED EASTER DAY.

The Church of the Good Shepherd, one of the handsomest edifices of worship in North Carolina and a veritable monument to Dr. I. McK. Pittinger, whose tireless labors it represents, was set aside as an Easter gift to God and consecrated by the Rt. Rev. Joseph Blount Cheshire, D.D., bishop of the diocese, at the service on Easter, March 27th, 1921, at 11 o'clock. Dr. Pittinger, who as rector for a quarter of a century, built up the parish and conceived the plans for the beautiful granite Church, and personally supervised its erection, preached the sermon. The Rev. C. A. Ashby, present rector; the Rev. N. C. Duncan, the Rev. J. E. Ingle and the Rev. E. A. Osborne, of Charlotte, also took part in the service.

The first service in the Church, the cornerstone of which was laid on Sunday, October 29, 1899, was held on May 17, 1914. The cost of the structure was in the neighborhood of $75,000, and at the time it was formally opened a large amount of indebtedness remained. Since that time the members of the parish have worked diligently to erase the indebtedness, so as to be able to present the imposing edifice as a gift to God.

History of the Church.

The edifice in construction and design ranks among the most beautiful churches in the State, if not in the South. It is built of granite in the form of a cross with clere, patterned after the Gothic architectural style, and has a seating capacity of six hundred. The massive open rafters are of native pine, the carved pews of oak and the floors of hardwood. In the sanctuary the beautiful altar of white marble, in the center of which is carved in marble the scene of the Lord's Supper, towers to the large and colorful memorial window in the southern end of the edifice. In the center of the window is represented the Christ, an exterior light behind the head giving the impressive halo effect at night. The altar is one of the highest class of workmanship in polished marble, and was made in Italy by the skilled artisans of that country, which is famed for its sculptures and marble work. It was given by Mrs. Harriet McGee Reed, a member of the Church, as a memorial to her husband. Mrs. Reed also gave the beautiful memorial window over the altar. Besides these there are a number of other handsome memorials which make the interior of the building most impressive.

Started in 1873.

The Church of the Good Shepherd was initiated December 19, 1873, when several vestrymen and pew owners of Christ Church, acting under the advise and approval of the Bishop, the Rt. Rev. Thomas Atkinson, D.D., LL.D., the assistant Bishop, the Rt. Rev. Theodore Benedict Lyman, D.D., LL.D., D.C.L., who is buried under the Church, and the rector of Christ Church, the Rev. R. S. Mason, D.D., withdrew from the old church and called a meeting for the purpose of forming a new congregation and erecting a free Episcopal Church in Raleigh. This meeting was held January 10, 1874, in the rear room of the Citizens' National Bank, and at that time a call was extended the Rev. Edward R. Rich, of Reisterstown, Md., to be the first rector. Mr. Rich accepted the call and the initial service was held in Tucker Hall Sunday, February 15, 1874, Bishop Lyman assisting. On February 26, 1874, the congregation was organized and R. H. Battle, Jr., was elected senior warden; P. A. Wiley, junior warden, and A. P. Bryan, secretary, who with Joseph B. Batchelor and C. D. Rice, M. D., composed the vestry. W. H. Hicks was the first treasurer. A building committee was then appointed, consisting of the rector, R. H. Battle, Jr., P. A. Wiley, A. B. Andrews, J. C. Blake, George W. Blacknall and A. W. Shaffer, to purchase a site for a church and proceed with its erection. On May 21, 174, at the convention of the diocese held in Wilmington the parish of the Good Shepherd was formally admitted into union with the convention.

First Church in 1874.

The site for the church was purchased in the spring of 1874, one of the most desirable locations in the city at the corner of Hillsboro and McDowell streets. Ground for the erection of the edifice was broken September 24, 1874, and it was occupied for the first time on Easter Day, March 28, 1875. The original church building was moved back to the rear of the church lot to prepare the way for the building of the new granite structure. The frame structure has been remodeled and is now being used as the parish house. Up until May 17, 1914, regular services were held in it. Because of the excellent materials of which it was constructed, the building is yet in a good state of preservation.

Nine years after Dr. Pittinger became rector of the Good Shepherd the first move toward the erection of the new Church was made, when on October 29, 1899, the cornerstone was formally laid. Dr. Pittinger initiated the plans for the edifice soon after he began his great work in Raleigh, and by tireless effort and through the hearty co-operation of his parishioners, machinery was put into motion to realize the object of their ambition. The cornerstone was brought from Jerusalem by Dr. Pittinger during his visit to the Hoiy Land, it being a beautiful block of marble of mingled colors. Inside the cornerstone is a Bible and book of Common Prayer. Dr. Pittenger also brought from the Holy Land a part of a large olive tree that grew withing a half mile of the Old Sepulchre, from which the Litany desk now used in the Church was made.

Fifteen Years in Building.

For fifteen years the massive edifice was in process of construction. In 1912 the granite walls had been built and the tile roof completed. Construction of the interior, installation of memorial windows, pews, the altar and the large pipe organ then began and on May 17, 1914, the Church was ready for the initial service, which was attended by crowds which taxed the entire seating capacity and occupied all standing room. Bishop Cheshire assisted in the initial service, and at night he confirmed the first class of candidates administered the rite in the new edifice.

The Church began with twenty-nine members in 1874, and it now has 427 communicants and about 500 baptized members. Its revenues last year were over $21,000. Its property is now valued at more than $140,000. The following have served as rectors of the Church since it was founded: the Rev. E. R. Rich, D.D., February, 1874, to July 15, 1885; the Right Reverend Robert Strange, D.D., afterwards Bishop of East Carolina, November 1, 1885, to December 15, 1887; the Rev. William Mead Clark, D.C., December 15, 1887, to November 4, 1890; the Rev. I. McK. Pittenger, D. C., December 14, 1890, to September 15, 1916. The present the Rev. C. A. Ashby, took charge of the parish March 1, 1917. Dr. Pittenger retired from active service a year and a half after the new Church was opened, and is now rector emeritus of the parish.

Dr. Pittenger's Service.

Dr. Pittenger, to whose leadership and tireless effort the congregation and community are indebted for the handsome edifice, was born in Mansfield, Ohio, in 1843. He received his education at Vermillion Institute, at Hayesville, Ohio; Baldwin University, Cleveland, and the Union Theological Seminary, at New York. For four years he was pastor of the First Presbyterian Church at Breckville, Ohio. He was later ordained priest in the Protestant Episcopal Church by Bishop Bedell on Ascension Day in 1880. He then became rector of St. James Church, at Zanesville, Ohio, and during his rectorship the Church was remodeled and beautified. Dr. Pittenger also established a mission at Cambridge, Ohio, which has since grown into a flourishing and self-supporting Church. In March of 1889 he became rector of St. Paul's Church, Glen Cove, N. Y., and while there he established a successful mission at Sea Cliff, which is now also a self-supporting Church. Dr. Pittenger came to Raleigh December 14, 1890, to become rector of the Church of the Good Shepherd, and for a quarter of a century he did a work that has been of inestimable value to the religious and social life of the community. During his long and fruitful ministry the parish moved forward with rapid strides to a commanding place in the diocese and the city. Dr. Pittenger held many important positions in the Church, having been a delegate to several general conventions, besides serving as examining chaplain and on committees of general Church work.

Church Governing Body.

The present vestry of the Church of the Good Shepherd is composed of the following: Graham H. Andrews, senior warden; Joseph Blount Cheshire, Jr., junior warden; Henry M. London, secretary; Alexander Webb John H. Andrews, John H. Paylor, Charles S. Dixon, Sr., Albert L. Cox, John S. McDonald, Alonzo N. Parish, Vick C. Moore, and Clarence A. Johnson.

Consecration Service.

The large Church was taxed to its capacity by the crowd which attended the service, chairs having been brougt in to accommodate the gathering.

The Church was most beautifully decorated for the occasion with a profusion of Easter lilies, white and purple iris, dogwool blossoms, spiral lilac, palms, ferns and ivey. The white marble altar, with lighted candles, was arranged with liles, white hyacinths, jonquils and fern, while the rear walls of the sanctuary, covered with ivy and spires, presented a beautiful appearance. A photograph of the chancel, which attracted groups of admirers all through the day, was made. The Easter gift, made to wipe out the total indebtedness of the parish, will run over $12,500. One of the largest Easter collections ever made by a Raleigh church. Thanks for this large showing is due to the generosity of the present congregation, who made the consecration of the Church an ambition for this Easter.

The procession into the Church, which consisted of the bishop and clergy leading the way, followed by the choir of more than forty voices and the vestry, moved up the center aisle promptly at eleven o'clock. The document asking the consecration of the Church was read by Graham H. Andrews, senior warden of the parish; the sentence of consecration by the Rev. N. C. Duncan. During the consecration service the vestry stood in the chancel. After this service shortened morning prayer and the Holy Communion were said.

Tribute to Dr. Pittenger.

During the service the Bishop took occasion to pay a tribute to Rev. I. McK. Pittenger, D.D., under whose rectorship the Church was built, and the late Mrs. Julia Johnson Andrews, wife of the late Col. A. B. Andrews, whose gift of $17,000 made the early consecration of the Church possible. The marble tablet placed by the congregation in the baptistry in memory of Mrs. Andrews was decorated for the consecration service.

Dr. Pittenger preached the sermon, taking for his text the 5th verse of the 93d Psalm, "Holiness becometh Thine house, O Lord, forever." He said in part:

"The outstanding figure in the creation was man. God did not leave man to fight his battles alone by brute strength; He gave man his moral nature. He gave man truth, sense, justice. He at times also gave man some idea of His anger in some very heroic doses of this quality, of His nature at certain times. Man thus had the advantage of a free will, conscience and moral power to start with. By these agencies man exercises moral power in the family and in the State. It has been exercised in the family—and ought to be—deadly—it undermined the Roman empire. There are myriads of Godly and virtuons women, and there are myriads of honest men who must take their stand for the forces of right. What woul we do but for the Church of God and Christianity,

"In the course of time we saw revealed more of the nature of God. The attribute of Holiness was given by this self-existing God with the ultimate purpose in view of holding out the hope and means of eternal life. The soul of man was cleansed with the blood of the immaculate Son of God, who is like the father in nature, and who suffered and atoned for the sins of the whole world.

"So, let this house be a dwelling place for Jehovah in the way I have described. I know what it cost and I congratulate you from the bottom of my heart on what you have done and what you have. I know better than anybody else the struggles and sacrifices you underwent, and may rich blessings rest on this loyal, loving and lovable congregation."

The Church of the Good Shepherd now has, free from any debt, one of the most costly plants in the State. In the forty-seven years of its existence it has gone to a prominent place in the Diocese and community.

"Even men who are not professedly religious must, if they are frank, admit that no community permanently prospers, either morally or materially, unless the church is a real and vital element in the community life."—Theodore Roosevelt.

Department of Social Service

Rev. N. C. Duncan, Chairman, Rev. R. B. Owens, Rev. Lewis N. Taylor, Dr. Joseph Hyde Pratt, Mr. J. A. Moore, Mrs. W. H. S Burgwyn, Mrs. Henry D. Perry, Commission.

The Rev. Charles N. Lathrop, executive secretary of the Department of Christian Social Service of the Presiding Bishop and Council, will address the Diocesan Convention, which meets in Durham May 10th. We feel very fortunate in securing him for this occasion.

Two members of our commission were very active in the recent fight in the Legislature for moving picture censorship. Mrs. Henry D. Perry, of Henderson, Chairman of the Social Service Department of the Woman's Federation of Clubs, has, for sometime, been active in educating the public to the dangers of the present character of the screen, and creating sentiment in favor of censorship. She made an address before the Legislative committee when the Censorship Bill was under consideration.

The feature of the fight for censorship came in a clash between Rev. Milton A. Barber, Rector of Christ Church, Raleigh, and Thomas Dixon, author and former preacher.

Following endorsement of censorship by our last Convention, Mr. Barber appeared as one of the committee appointed to apear before the Legislature in behalf of censorship. The Social Service Department is deeply appreciative of Mr. Barber's efforts, feeling certain that his splendid fight has led the way to correction and wise supervision of the movies. He has receivel many warm letters of approval and congratulation from all over the State. The good people of North Carolina owe a great debt of gratitude to the women of the State who led in the movement for censorship. Mrs. Charles C. Hook, President of the North Carolina Federation for Womans' Clubs, who so ably ledd in this movement, is one of North Carolina's great assets. She is a great force in the State for all that tends to uplift, and to make better the moral and social condition of the State.

While we are confident of the good part which women are going to play in the political life of the State we cannot helf registering our keen disappointment over one of the bills put through the Legislature by our first woman legislator. Just now when the divorce evil is threatening the welfare and stability of our social order, it is deeply regrettable that our first woman legislator should have made her debut into the political arena by offering a bill to make divorce easier in North Carolina. specially is it unfortunate, in view of the history of the bill, coming as it it represented as doing, through an Eastern Carolina lawyer and designed for the relief of an individual. It does not make a creditable page in North Carolina's legislative history.

Thompson Orphanage
And Training Institution

Rev. W. J. Smith, Editor. .Charlotte

THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

Cash Contributions from February 10th to March 10th.

Aurora, Miss Emma Cuthrell $	2.00
Bath, St. Thomas'	3.00
Burlington, C. S. S. L. Church of the Holy Comforter	5.91
Belhaven, S. S. St. James'	1.75
Charlotte, Mr. W. H. Kelly	18.00
Charlotte, Mr. J. Renwick, Wilkes, N. W. C.	845.98
Charlotte, Belk Brothers discount	10.58
Charlotte, Jas. P. Stowe & Co.	1.77
Charlotte, Mr. and Mrs. F. B. Ferris	1.00
Charlotte, Mrs. Lura Ridenhour	5.00
Charlotte, Mr. C. P. Austin	14.57
Gastonia, S. S. St. Marks	4.09
Gastonia, St. Marks S. S.	2.27
Hillsboro, Messengers of Hope, S. T. S.	6.00
Louisburg, Mr. W. H. Ruffin	5.70
New Bern, Mr. C. V. Scott	12.50
Oxford, W. A. St. Stephens' Parish for Bennie Nash	50.00
Oxford, Mrs. A. S. Hall for Bennie Nash	3.00
Rocky Mount, Mrs. L. Orphelia	5.00
Raleigh, Mr. W. P. Jones	20.00
Rocky Mount, Mr. William Grimes	40.00
Roper, S. S. St. Lukes	10.00
Salisbury, W. A. St. Lukes N. W. C.	4.00
Scotland Neck, S. S. Trinity Parish	38.39
Wilmington, Miss Wilhemina Harlow	2.00
Total	$1,112.51

CONTRIBUTIONS IN KIND.

Pkge. of clothing, etc., Girls' Friendly Society, New Bern; 17 pkges of tea, Kress & Co., Charlotte; 1 scrap-book, Mrs. J. T. Crocker, Raleigh; a tin toy from a church school scholar, St. Peter's Parish, Washington; 6 sheets, 12 pillow-cases and 6 towels from the W. A. St. James' Parish, Belhaven· pkge of toys, Efird & Co., Charlotte; records for graphophone from Mr. Erwin A. Holt, Burlington; 5 bags of acid phosphate, Navassa Guano Co., Wilmington;

ORPHANAGE NOTES.

During Lent the superintendent made a short talk or read a selection after the daily morning service in the chapel, and on Good Friday and Easter Eve he had the full service of the Prayer Book, morning and afternoon. On Easter Day he assisted the Rector of St. Peter's Church at both the early and midday celebration of the Holy Communion, besides having the full Easter service in the Orphanage chapel. He could not take the children to St. Peter's either for the morning or the afternoon service on account of an epidemic of whooping cough. At the afternoon service the children brought in their mite boxes, and when the contents were counted two days later they were found to amount to $79.81, to which one of the girls aded 25 cents later, making $80.06. The offering at the morning service was for the China Famine Fund,, and amounted to nearly twelve dollars. The children make their money in various ways, and are very liberal with what they have.

On Monday in Easter week some of the ladies of the Thompson Orphanage Guild came out in the afternoon and gave the children an egg hunt, after which they treated them to ice cream and cake. Led by some of the ladies, the children played different games, and altogether they had a very delightful time. The Rev. Mr. Penick, Rector of St. Peter's Church, and the Rev. Mr. Galt, of Kentucky, were present, and entered into the spirit of the occasion.

On the 9th of March we had a pleasant visit from the Rev. and Mrs. Griffith, of Biltmore, and Mr. Griffith made two helpful talks to the children at the chapel service. He is doing good work as Archdeacon of the District of Asheville.

Six new children were received into the Orphanage last month, four being from Cooleemee. and two from Kinston.

On Palm Sunday afternoon the Rev. and Mrs. Galt were present at the service, and Mr. Galt made a talk to the children.

Roy Yates, one of our old boys. who has been spending the winter in Florida, passed through one day last month, and made us a short visit. We are indebted to Mr. George Stephens for a second-hand graphophone and a number of records.

We have received a number of nice boxes lately, especially from the District of Asheville. Mr. Thornton is getting the farm in good shape, and we hope to have a fine crop.

MESSENGERS OF HOPE.

Thompson Orphanage Sewing Teacher's Salary.

Amount required	$216.00
Amount, paid in	68.26
Amount still to ber aised	147.71

Contributions from February 1st to March 1st.

Sarah and Helen Petar, Jun. Aux.., Ridgeway,, N. C.	$ .25
Mary Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother	2.00
Emily, Richard and Whitmell Smithwick, Merry Hill, N. C., through their mother	1.00
Sarah and Helen Petar, Ridgeway, N. C.	.25
St. Paul's S. S., Smithfield, N. C., through Miss Mattie M. Sanders, Secretary	2.00
Jun. Aux., St. Matthew's, Hillsboro, N. C., through Miss A. S. Cameron	.50
Total	$6.00

My dear Children:

We had only six dollars this month. I hope our April showing will be better. You might give up moving picture shows, candy, chewing-gum and such things and devote the money to the Orphanage, and that would be good Lenten self-denial for yourselves and help the Orphanage, too. Suppose you try it?

The first comers this time were the Ridgeway Juniors, who say:

"Dear Aunt Beckie:

"We are sending 25 cents from our socety. With kindest love and wishing you a very happy 'New Year',

"Affectionately,

SARAH AND HELEN PETAR."

Thank you, dear children. I hope the New Year will be happy and well spent by us, each one.

The next sweet dear's letter I may not print, but I wish I could show you how lovely the writer is.

My dear, my love and daily prayers are yours.

The ever-faithful Smithwicks say, through their mother:

"Dear Aunt Becky:

"Enclosed you will find $1.00 from Emily, Richard and Whitmell Smithwick for the Sewing Teacher's salary.

"With best wishes,

"Sincerely."

Thank you, my dear Martha. I am always sure of your help in our work.

The Ridgeway Juniors never grow weary in well doing, for here is another contribution from them.

My dears, ask your father what "semper fidelis" means, for you seem to have taken it for your motto and you could not have chosen a better one.

The last letter came from Smithfield, and Mattie says:

"Dear Miss Cameron:

"I am sending you a check for two dollars for sewing teacher's salary from St. Paul's Sunday-school.

"Very sincerely,

MATTIE M. SANDERS."

Thank you,. my dear Mattie. Your Sunday-school is another good friend to the work.

The last contribution came from the Church Unity Juniors, as I call the dear children who come every Friday evening to meet with my niece, who is their director.

That ends the letters, and now I must say a word about the death of our good friend, and my dear Sunday-school scholar of long ago days, Mr. William C. Ruffin. We will miss his never-failing gifts of fifty dollars every Christmas, and I will miss his love and kindness to me. I am not well these days, and writing is such an effort that I must say goodbye.

Your loving.

AUNT BECKY.

Address: Miss Rebecca Cameron, P. O. Box 54, Hillsboro, N. C.

MR. WILLIAM C. RUFFIN.

The beautiful tribute to the memory of Mr. William C. Ruffin in the last issue of the **Carolina Churchman** expresses so well the feelings of all that knew him that we will not attempt to add anything to it, but simply express our sense of loss of a good friend of the Orphanage, and member of the Board of Managers, and to assure the members of his family of our deep sympathy in their great sorrow.

MEETING OF THE BOARD OF MANAGERS.

The Annual Meeting of the Board of Managers will be held in the chapel on Tuesday, April 19th, at 10 o'clock a. m.

At 11 o'clock the Bishop will make his Annual Visitation to the chapel, and administer the Apostolic Rite of Confirmation.

The offerings will be for Diocesan Missions.

The buildings and grounds will be ready for inspection of visitors at 9 o'clock.

FIVE POINTS IN CHILD TRAINING.

"A comprehensive program of child-care and training includes the whole child and the whole environment. It may be summed up under five heads: Love, Law, Leisure, Letters and Labor. Not one of these can be left out in the nurture of children without disastrous consequences. Without love you starve the heart; without law the will and passions run riot; without leisure and recreation the eyes grow dull, the spirits languish and become unresponsive; without letters and schooling the intellect pales, becomes passive and marks time only; and without work life becomes irresponsible, aimless or trifling. The ultimate goal is character; without this all is lost."—R. R. Reeder.

"Five years ago the four-year public schools of the State turned out 800 graduates; last year they turned out 3,000 graduates. and they are just beginning to get in smooth working order. These high schools have now some 26,000 students and the number is increasing and is going to increase every year in the future."—President Chase, University of North Carolina.

There was a great preacher wwho once held a big revival meeting. Soon after the meeting closed he met a friend and told him about it. He said it was the greatest revival he had ever known in his life. The friend was a religious man and, being delighted with the report, hastened to inquire, "And how many new members did you take in?" The preacher replied, "We did not take in any; we turned out 130."

Marie had most pronounced ideas as to the rights and wrongs of her sex. "Don't you think that a woman should get a man's pay?" she was asked. After a moment's reflection Marie replied, "Well, I think she could let him have carfare and lunch money out of it."—Everybody's.

"People in this country who are not fooled by themselves, who are capable of self-criticism, self-confession and self-discipline, can have anything they want."—Gerald Stanley Lee.

"Let us be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain to sympathy."—George Eliot.

"The strife none can share: though, by all, its results may be known:
When the soul arms for battle she goes forth alone."

—Owen Meredith.

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REV. W. G. PENDLETON
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Rt. Rev. J. B. Cheshire, D. D.
Raleigh, N. C.

Dear Bishop,

A friend has sent, among things for Orphans' Home ("Episcopal Home for Girls") a very fine steel engraving of Bp. Atkinson. It is about 1-2''x2''. There is a small defect on the black part of the robe, —very small and of no consequence. The mat is in perfect condition, but the outer paper is time-worn, etc. This, however, would be concealed by outer mat in framing. I am wondering if you could find me a purchaser at $5.00,—the money to go to the Home.

Yours respectfully,
(Rev.) NORMAN F. MARSHALL.
Emporia, Va.

BISHOP FISKE'S LETTER OF CRITICISM.

The Rt. Rev. Thomas F.Gailor,

"My dear Bishop Gailor:

I have just received the Bulletin on Finance of the Presiding Bishop and Council, and have been making some mathematical calculations on your budget. Apparently you are expecting to raise a little over four million dollars during the year 1921, although you reached nothing like that sum in 1920. Of this sum of four millions, I find that over $800,000 is to be spent in central office expenses, printing, advertising, publications, travel, publicity, and other appropriations of like sort. I may be mistaken in including several items that make up my total. Even if some charges have been included which do not rightly belong to central expenses, there are other appropriations, such as those to the various commissions, which are largely for office and other salary expense and are properly a part of the central overhead.

In other words, out of a budget of four million dollars, you plan to spend fully one-fifth for central office expense—and, mind you, one-fifth of what you 'expect' to secure the coming year; the proportion is much larger if we make the comparison with the amount actually raised the previous year.

I respectfully protest against such a budget. At a time when in national and state governments a simular readiness to spend has led to a widespread demand for economy, and the people who feel the pressure of taxation are protesting vigorously against the extravagance of governmental administration, the governing board of the Church seems to be venturing on a policy that will lead necessarity to like tragic blunder in ecclestical administration.

I that those of us who are asked to raise the funds for the Church's work have the right to speak freely as to how the money is spent, and I submit that it is time to call a halt. My own suggestion is that there be a severe pruning of expense of publicity, printing and advertising (most of it useless), a reduction in the issue of publications (especially in the expense of The Church at Work), a decided cut in travel allowances (especially in trips from coast to coast and so forth), and a lowering of salary and office expense; a large part of this last would be saved through the reduction in the other items and the consequent decrease in officers and office force. I submit that unless this is done there will be dufficulty in raising the funds you ask for in the future. I protest especially against the amateurish experiments of the department of publicity with its reproductions of old Sunday School cuts in its advertisements and the utterly futile newspaper, The Church at Work, costing the absurd sum of one hundred and five thousand dollars, given away and therefore not read and of little use even if it were read.

It is with great hesitation that I write this letter, because I know that criticism of the administration are often regarded merely as evidence of disloyalty and a lack of sympathetic understanding of the missionary work of the Church or are attributed to an inability to look at the Church's work with largeness of vision. But it seems to me that someone must make this protest and I am willing to incur the opprobrium connected with such criticism. Results in the past have not justified such overhead charges. Even the large advance made throughout the Nation-Wide Campaign has not justified such extravagance of publicity and central office expense. I wish there were time to go into details as to the features of this increase; in some cases it is more apparent than real. But I am too thankful for the results themselves, and for the fact that the past year's increase has at least saved us from bankruptcy, to turn aside for any such discussion.

I am simply writing to plead, first, that the council adopt the policy of making a budget within the limit of reasonably-to-be-expected offerings; particularly that, in economizing in order to do this, you begin to economize on overhead charges which no careful business house would dream of allowing to stand. You will say, possibly, that overhead charges in business are heavy. Yes; but they include service and expense which in the Church's business is given, not paid for. And for the actual work which we accomplish, I believe the central expense is appallingly disproportionate.

I would not send this letter were it not that I believe someone should have the courage to say to you directly what hundreds are saying to each other.

Believe me to be,

Faithfully yours,
CHARLES FISKE."

SERVANTSHIP.

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Organ of the Diocese of North Carolina and the Thompson Orphanage

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

YOUR INDULGENCE

The strike of the printers in Raleigh made it impossible to get out our May issue. Whether July will appear or not we cannot say. We got this out by the extraordinary efforts of our printing house. From many sources we received letters noting the failure of the May number to reach our readers. These we answered. We make this general statement so that all may understand why we skipped May. We had the material ready, but it takes more than an editor and business manager to get out a paper. We had no printers to set up our stuff. May it not happen again.

THE ANNUAL CONVENTION

The one hundred and fifth annual Convention of the Diocese of North Carolina met in St. Philips Church, Durham, the Rev. Sidney S. Bost, Rector, May 10, 11 and 12th. Every morning at 7:30 there was a celebration of the Holy Communion in the three Episcopal churches of the city, St. Phillips, St. Josephs and St. Titus. The roll call showed that the Convention was well attended. Bishop Cheshire presided throughout the Convention; the Rev. Morrison Bethea was re-elected Secretary.

At the 11 o'clock service on Tuesday morning, the convention sermon was preached by the Rev. Robert E. Roe, of Greensboro, from 2 Timothy 4:7, "I have kept the faith." The attendance of the Church people at this service was larger than we have seen at any similar service since we have been in the Diocese. Town people, we find, are not given to attending the services of a convention. But in Durham they did well in this regard. But the old packed churches we read and hear of former days are gone, conventions becoming more and more meetings for the dispatch of business. With the widening activities of the Church this is an inevitable result. And the amount of business done by a North Carolina Convention is exceedingly large. Every interest and concern of the Diocese receives attention. One attending gets a liberal education upon the work of the Church.

Reports were made on the Endowment Fund for Sewanee; St. Mary's School; the Thompson Orphanage; the condition of the Convocation of Raleigh by Archdeacon Duncan and the Convocation of Charlotte by Archdeacon Hardin; the Nationwide Campaign by Mr. J. Renwick Wilkes, treasurer of that fund; by Mr. Henry M. London, treasurer of the Diocese, on the condition of his charge, and the Rev. Roma C. Fortune, of Durham, on the work among the deaf mutes. Some of these reports will appear in future issues of this paper. Every report showed progress. It was especially pleasing to note that North Carolina had done its full duty in the Nationwide Campaign. The apportionments for the year 1920 were $83,915.00, we paid in $84,318.50, in addition to this we paid in $3,007.14 on specials. And the expense incurred in handling and putting through the campaign was exceedingly low. The treasurer of the Diocese, Mr. London, also showed all obligations met. When the campaign which so largely increased our assessments was launched, it was thought by many that we could not measure up to it. Bishop Cheshire threw himself whole heartedly behind the campaign at once, and asked that we put it across and follow the leadership of those chosen to direct the matter. This was done, and we now take pride in our accomplishment. Many strikingly improved conditions could be pointed out as the outcome of our work. Perhaps the most impressive was the fact that the Thompson Orphanage now has a sufficient and regular income. How the Rev. Walter J. Smith managed to feed and clothe the children committed to his care with the meager funds we formerly sent him will remain a mystery. A state inspector of institutions said to the women of the Church of the Good Shepherd not long ago when speaking on the orphanage, that without notice she went there this spring and found it one of the best run places she had visited, clean, wholesome and that Mr. and Mrs. Smith gave what money could not buy, a loving solicitude for all of the children.

The report of the Committee on the State of the Church stated that the only decline had been in the number of funerals; salaries of the clergy had increased 28 per cent, Sunday Schools were better and growing, there was increased interest of the laity in church work. This report pointed out that there was urgent need of increasing the salaries of the colored clergy. The Convention ordered that the sum of $2,000.00 be borrowed, or so much thereof as might be needed, to remedy this condition. The general reports showed approximately this with regard to the financial state of the Diocese. The income for all purposes in 1919 was $202,230.52; in 1920, $341,534.91. Sunday Schools had increased from 7,337 to 8,008. The marriages among our people, we gladly noted, had considerably increased.

Two matters elicted much debate, one to establish a "Bishop and Executive Council" for the Diocese and the other to permit women to serve on vestries. Both propositions were lost. But at the suggestion of the Bishop a committee was created to be known as the Executive Committee to furnish a clearing house for diocesan affairs and co-ordinate its various activities. Of this committee the Bishop is chairman. The Bishop was also authorized to employ a secretary to assist him in administering the Diocese.

The Convention was addressed by the Rev. Chas. N. Lathrop, of New York, on Social Service; Dr. Walter Mitchell, of Peter's School, Charleston, on religious education, and Dr. Robert Patton on the Church Institute for Negroes and the Nation-wide Campaign.

Bishop Cheshire's address was delivered on Tuesday night. We do not refer to this as we propose to carry much of it in this paper, so that all of our people may learn the account of our work and hopes as the Bishop sees them.

Delegates elected to the Provincial Synod were the Revs. L. N. Taylor, Wm. Hardin, Wm. J. Gordon, E. A. Penick, Jr., A. S. Lawrence, Robert E. Roe, Messrs. B. F. Finney, J. R. Wilkes, A. L. Cox, F. S. Spruill, Wm. A. Erwin, and J. A. Robinson. Mr. Henry M. London was re-elected treasurer of the Diocese and Mr. J. Renwick Wilkes treasurer of the Nation-wide Campaign Fund. Mr. T. H. Battle, of Rocky Mount, was elected as a trustee of St. Mary's in the place of the late Mr. D. Y. Cooper.

This does not begin to tell all that the Convention did, but in line it will present what seemed to us the salient features thereof. It was a splendid convention. Its endorsement went out to many projects, including the much needed improvement of our "plant" at Chapel Hill, where the Rev. A. S. Lawrence as rector is measuring up to a high standard, from the Church people up there and boys from the "Hill" we hear that Mr. Lawrence fills the bill.

Conventions do not have entertainment primarily at heart, but they do pass from labor to refreshment, and the refreshment furnished at Durham could not be exceeded. The first day we were given a fine luncheon in the Malbourne Hotel by the Parish, by each plate was a pair of socks and tobacco of Durham make. The mayor of the City welcomed us in most most charming fashion. The next day we lunched upon the extensive lawn of Mr. Wm. A. Erwin. Here was a repast which warmed the cockles of our hearts, followed by stories by Dr. R. H. Lewis, of Raleigh, that enabled us to digest our huge intakes. At Chapel Hill the last day hospitality was again spread before us. The Rev. Francis M. Osborne, of the University of the South, spoke for all of us when he rendered thanks so fittingly for what we had received.

The Conventions of our Diocese are convincing proof of the love and affection of the Episcopalians for their Church and its worthy Bishop. The leadership of Bishop Cheshire has been tried out, and what he counsels is followed because of profound confidence in his unselfish and progressive ideals. Where we will go next time has not been decided, but wherever we go may we be found again on the up-road, carrying our tasks and obligations for the Master as we have in the past. "God bless old North Carolina."

ST. MARY'S FINALS

St. Mary's School Commencement exercises were on Sunday, Monday and Tuesday, May 22-24. The Chapel was packed to its capacity when Bishop Frederick F. Reese, of Georgia, delivered the baccalaureate sermon Sunday morning. The Bishop impressed the idea of service, from the words of Jesus, "I am among you as He who serves." The annual address was by Dr. H. W. Chase, President of the University of North Carolina, on Tuesday morning. His theme was "Formulas and People."

The most interesting feature of St. Mary's Commencements is the product of its work, and the seventeen young women graduating this year, spoke eloquently for the school's efficiency. On class day a large crowd was on the beautiful lawn, when the student body marched out, singing the school song. The seniors brought up the rear; its president, Miss Dorothy Kirtland, of St. Augustine, Florida, presided. "Madam President" was most gracious in her welcome to the audience, including the number of visitors and former students in attendance. The different classes sang their songs. The prowess of the Sigma Athletic Society was rewarded by the bestowal to it of the athletic banner for 1920-21. Miss Emma Villepigue, of the Mu Society, presented the banner,—Miss Dorothy Baum accepted it on behalf of the Sigmas.

The Sigma Lambda Literary Society won the inter-society Literary Cup in the contest with the Epsilon Alpha Pi society and Miss Elizabeth Nolan, of the Epsilon Society, presented the cup to Miss Elizabeth Carrigan, who received it for the Sigma Lambda Society. Mis Florida Kent gave the class history in poetic form, and the class poem was read by Miss Katherine Waddell. A feature of the exercises was the prophecy by Miss Fielding Douthat, the young lady's ability as an elocutionist making her splendid composition more effective. Miss Susan Collier read the last will and testament, and also announced the dedication of St. Mary's Muse, the school annual, to Ernest Cruikshank, busines manager, who accepted without "making a speech." Mr. Cruikshank expressed his appreciation of the honor, and brought in an echo from the strike of job printers and bookbinders when he stated that for the first time in 23 years the Muse was not off the press and ready for distribution. However, it is expected the annuals will be distributed at an early date.

Miss Ophelia Stone, the academic head, announced the presentation of a cup to the senior class of next year, which is to be awarded to the students of a state or section putting on the best literary society program during the 1921-22 session, members of both societies being eligible in the competition. Miss Mary Louise Everett, who has been named president of the senior class of 1921-22, accepted the trophy. Miss Stone told of the institution of a study hall by the seniors during the past school year which proved of much value, the seniors supervising the hall and relieving the faculty of much disciplinary work.

The exercises came to a close by the singing of "Good-Bye, 1921" by the seniors and "Alma Mater" by the entire student body. Miss Ebie Roberts accompanied at the piano during the exercises.

The graduates are as follows:

Graduates—Elizabeth H. Carrigan, Hendersonville; Eleanor Hope Cobb, Bay Head, Fla.; Susan M. Collier, Goldsboro; May Deaton, Raleigh; Dorothy Kirtland, St. Augustine, Fla.; Mabel E. Merritt, Raleigh; Caroline B. Moore, Charlotte; Elizabeth Nelson, Florence, S. C.; Fielding L. Douthat, Danville, Va.; Rebecca E. Hines, Clinton; Virginia L. Jordan, Crescent City, Fla.; Florida F. Kent, Georgetown, S. C.; Elizabeth Nolan, Marietta, Ga.; Susanne P. Pegues, Greenville, S. C.; Eleanor Tiplady, Roanoke Va.; Frances P. Venable, Chapel Hill; Katherine M. Waddell, Manchester.

Certificates—In piano, Edith Hutson, St. Augustine, Ga.; elocution, Fielding Douthat, Danville, Va.; domestic science, Helen Budge, Muriel Dougherty, Mary Josey, Caroline Moore and Beatrice Parker.

In the Business Department:

Full Certificates—Dorothy Baum, Irene Brown, Mary Gilchrist, Mary Josey, Grace Koonce, Mary Langley, Katherine MacAllister, Alma Phelps, Elizabeth Tucker, and Emma Villepigue.

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Certificate in Bookkeeping and Typewriting—Callie Mae Roberson.

Certificates in Bookkeeping—Eleanor Chesson and Marie Whitaker.

Certificate in Typewriting—Elizabeth Stearn.

Alumnae Luncheon:

Over 150 former students of St. Mary's and invited guests gathered in the auditorium of the Woman's Club Building for the annual meeting and luncheon of the St. Mary's Alumnae Association, probably more than a hundred of those present being alumnae. Mrs. Thomas W. Bickett acted as toastmistress, Mrs. W. A. Withers, chairman of the Raleigh chapter, which prepared the entertainment for the out-of-town alumnae, extended greetings to the former students and visitors, and Miss Rebe Shields, of Scotland Neck, president of the association, responded. During the luncheon a number of interesting talks were made, the principal addresses being by Mrs. Derryle Law Brown, of Washington, D. C., representing the chapter at the National Capital, and Dr. Emilie Watts McVea, president of Sweetbriar College, Virginia, and a former student of St. Mary's. Miss Katie McKimmon, St. Mary's oldest "school girl," who was a student in 1861 and has been connected with the institution since that time, was called on for a short talk, following which the seniors, who attended as invited guests, sang a song in her honor. Mr. Cruikshank made a talk and was serenaded by the class of 1910. Mrs. Bickett and Miss Dorothy Kirtland, president of the senior class, also spoke briefly. Miss Emily Rose Knox an alumnae, who has won wide recognition as a violinist, closed the music program, being accompanied at the piano by her mother, Mrs. A. W. Knox, who was also a student of St. Mary's. Miss Knox rendered one selection, and the response was so enthusiastic that she was forced to "come back" with two encore numbers. Following the luncheon the alumnae held their business session.

Officers Elected.

The alumnae asociation elected officers for the coming year, as follows: Mrs. W. W. Robards, of Sanford, president; Miss Susan Iden, of Raleigh, vice-president; Miss Katie McKimmon, secretary, to assist Miss Lula Busbee; Mrs. W. A. Withers, of Raleigh, treasurer. The association launched a plan, at the instance of the Raleigh chapter, for the erection of a suitable memorial arch entrance to the school grounds, urged continuance of work in connection with the endowment fund, and initiated steps for providing new scenic effects for the stage in the auditorium. The roll call showed that the meeting was the most representative ever held, over 40 cities and towns having representatives present.

The art exhibit in the art building staged under the direction of Miss Clara Fenner, director of the art department, was a source of interest, a large number attending.

The auditorium was crowded to capacity for the annual concert of the music department under the direction of William H. Jones, director, music lovers and friends enjoying a program that was splendidly rendered and that reflected much credit upon Mr. Jones and the students. Following the recital the usual reception was held in the rectory.

As a token of generous appreciation of his work as business manager and teacher at St. Mary's School since 1903, Mr. Ernest Cruikshank was, Sunday night presented with a handsome three-piece silver service and tray in the name of St. Mary's girls from 1903 to 1921, at an informal gathering of the Muse Club held at the school. Many expressions of regret that Mr. Cruikshank is leaving the school to accept a position as president of Columbia Institute, Tennessee, were made.

Miss Louise Toler, of Rocky Mount, presented the silver service, she being the instigator of the movement to show some token of esteem for Mr. Cruikshank's services with the school. Mr. Cruikshank, in a short talk, expressed his appreciation of the gift and stressed the ideals of loyalty and service on the part of the young ladies. Miss Frances Venable, a member of the senior class, presided at the meeting.

Mr. and Mrs. Cruikshank expect to leave for Tennessee early this summer to make their new home. Columbia Institute is a church school even older than St. Mary's, having completed its ninety-third year of service this spring.

The Board of Trustees met during the finals. The Rev. Warren W. Way was re-elected rector of the school. The past year has been one of decided progress at St. Mary's.

ST. AUGUSTINE

Faith in God and the best white people is the negro's best hope for the solution of his racial problem, Rt. Rev. William A. Guerry, Bishop of South Carolina, told the graduates and students of St. Augustine at the annual commencement exercises of the school, Wednesday, May 25th.

Bishop Guerry spoke on the subject of "The Education of the Social Conscience," and his address followed a program of essays and orations, singing, and practical demonstrations by the students. A demonstration in mayonnaise dressing and vegetable salad by Laura Edna Harrison, a demonstration in practical agriculture by James Edward Miller, assisted by Gertrude Edna Bass, and a demonstration of a practical problem in nursing, the bandaging of a broken arm, by Eudora Tucker and Janey Carter were features of the program.

As usual, the musical program of the day brought out the strong choral qualities of the St. Augustine students. The chapel rang to the resonant harmony of the Negro National Anthem and the plantation melody, "Great Camp Meeting."

Orations were delivered by Alverda Boyer on "The Open Door," by Rousmaniere Alston on "Method in Education" and by Frederick Meyers on "The Opportunity of the Junior College."

The development of the Christian Church and the enlightened Christian conscience was outlined by Bishop Guerry in the address in which he insisted that the education of the conscience is more vital than book learning or intellectual attainments. This, he pointed out, is the aim of the Christian School.

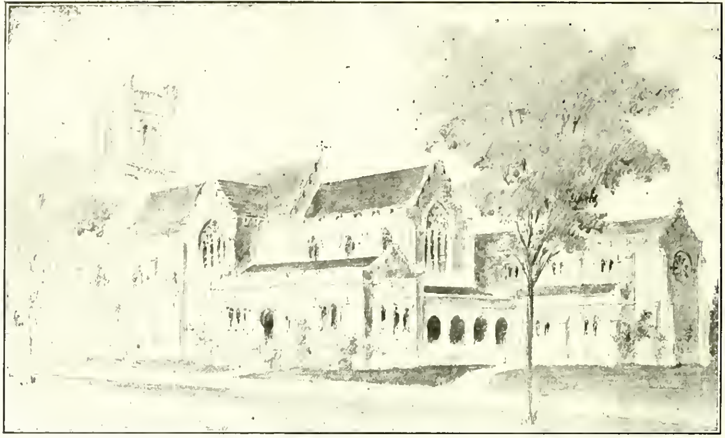
The passing of the gladiatorial fights, duelling, the abolition of slavery and child labor, and the emancipation of women the speaker cited as evidences of the growth of the educated conscience.

He charged the students of St. Augustine with the duty of maintaining the ethical and moral standards of the Christian institution and insisted that their most important function as they leave the school and go out in the world amongst the members of their race is not so much the spread of the education of books as it is the elevation of the social standards, and particularly the maintenance of the Christian standard of the sanctity of marriage.

The Rev. Thos. F. Opie who has recently taken charge of the work at Red Springs and Maxton in the Diocese of East Carolina, will also for the present minister to St. David's congregation, Laurinburg, in the Charlotte Convocation. The Archdeacon while on a recent visit to Laurinburg, had the pleasure of meeting the Rev. Mr. Opie and his excellent wife, and feels confident that great things will be accomplished in the Missions above mentioned under their wise and capable leadership.

And if he sow for others, others must reap of his sowing, tares of tares, and wheat of wheat.—*Dowden.*

Our chief want,—is it now somebody who can make us do what we can?—*Emerson.*



UNIVERSITY OF NORTH CAROLINA

We give a cut of the proposed plant at Chapel Hill to meet present and future needs. We are told that the boys over-run the present plant, and require larger quarters. We may as well make up our minds that we will have to put in a Church and Parish-house at the University indicating our interest and concern for the boys up there. The Rev. Alfred S. Lawrence, who went to the University, as chaplain a few months ago, is doing well. We learn from the boys that he is a good preacher, makes friends, and takes a lively interest in them. He packs his church on Sunday, and the boys have him packed away in their hearts as a friend to whom they may go at any time. The boys respect him; they tell us he is the kind of a minister the Church should have at the Hill. When will we begin to think of putting in the plant the University demands? The boys on the Hill are going to have much to say about the destiny of our state. The Episcopal Church must do its part by them. What better chance for a memorial?

The Brotherhood of St. Andrews of The Chapel of the Cross, Chapel Hill, N. C., is endeavoring to obtain a complete list of all Churchmen, especially brotherhood men, who will enter the University next fall. Shortly after the publication of this notice every rector in the three dioceses of the State will receive a blank form asking for certain information about the men they will have coming to the University. The Brotherhood wishes to urge each rector through this notice to obtain this information as soon as possible in order that there might be no delay in answering these letters when they are received. It is the plan of this chapter to write to all these new men, welcoming them to Carolina as Churchmen and inviting all interested to take an active part in the church work carried on by the brotherhood at Chapel Hill.

Very sincerely yours,
GEORGE V. DENNY.

Man is constrained to believe, from the constitution of his moral nature, that the Bad is not to have the last word in the universe; he is ever indignant over the triumph of the wicked and unjust.—*Guyau.*

It is imposible to calculate the moral mischief that mental lying has produced in the society.—*Paine.*

ST. MARY'S CONFERENCE

The eighth session of St. Mary's Conference was held in St. Mary's School, Raleigh, May 30-June 4. An address on social service was delivered by the Rev. Chas. N. Lathrop, Secretary of the Department of Social Service, of New York; on the Teacher and the Pupil by the Rev. Chas. H. Boynton, Ph. D., of the General Theological Seminary of New York, by Bishop Thomas C. Darst, D. D., of East Carolina, on the Nation-Wide Campaign and special conferences on Education were led by the Rev. Gardiner L. Tucker, Mrs. H. Montague Bonner, Miss Mabel L. Copper, and the Rev. William A. Jonnard. On Wednesday night Bishop Cheshire delightfully spoke on "Reminiscences." The devotional service at 7 p. m. each day was in charge of the Rev. Henry H. Covington, D. D., of Norfolk.

The attendance on the Conference was not as large as expected, but there were many present who profited thereby. These conferences call for a great amount of planning and work upon the part of the rector of St. Mary's, the Rev. Warren W. Way, and the attending delegates were made comfortable and cared for in good fashion.

Blue Ridge Missionary Conference, June 24-July 4. Leaders from the Episcopal Church will be Miss Grace Lindley, Miss Bertha Richards, Rev. W. H. Ramseur, Miss Alice Gregg, China and others. Expenses: The trip can be made for less than $50.00—everything included.

Send regisration fee ($5.00) to Miss Claudia Hunter, Henderson, N. C., or direct to Rev. H. F. Williams, Box 330, Nashville, Tenn. Last year it was not possible to accommodate all who applied, therefore, reservations should be made early.

NOTICE

There are plenty of the new revised Constitution and Canons. They will be mailed out with the Journals. If any one desires one sooner, write the Secretary of the Diocese, the Rev. Morrison Bethea, Wilson, N. C., and they will receive a copy by return mail.

The Rev. Thomas N. Lawernce has accepted a call to All Saints', Concord.

Hold fast that which is good.—*Paul.*

IN MEMORIAM

David Young Cooper

In the death of Mr. David Young Cooper, the whole community was shocked and grieved.

Coming into it in early manhood, Mr. Cooper and the City of Henderson had, in large measure grown up together, and along many lines their interests were interlocked. Here was his home, here his family and nothing could draw him permanently from his chosen environment.

While Mr. Cooper was a man of such unusual business acumen and untiring energy that he made a name and place for himself both in the State and the Nation, his geniality in daily intercourse with his fellow men was a marked characteristic. He never seemed too busy or too burdened to have a kindly word or cheerful smile, or cordial handshake for every one he met; and in an extraordinary way he knew practically the whole citizenry. And in his beneficences, which were quietly made and many, there was striking universality beyond class limitations.

For many years not only had Mr. Cooper been a communicant of the Protestant Episcopal Church, often one of its counsellors in Diocese and Nation, but for more than thirty years served on the Vestry of Holy Innocents Parish. He was a loyal supporter of the Parish, who could be counted on at the meetings of the Vestry constantly at the Church's services, and the regular and humble recipient of the Body and Blood of our Lord Jesus Christ in the Holy Eucharist.

His thought, his care, his devotion to his family were intense and unceasing. We recognize his loss to Church and State, and lament it, but especially would we extend to his widow and family our deep and tender sympathy, and pray for them that true and lasting comfort which can come only from "The Father of lights, with whom is no variableness, neither shadow of turning."

Isaac Wayne Hughes, *Chm.*,
G. C. Lamb,
F. B. Robards.

William Cain Ruffin

Whereas it has pleased the Almighty to remove by death from the Church of the Messiah our esteemed member and co-laborer, William Cain Ruffin, who has for many years occupied a prominent rank in the Church, maintaining under all circumstances a character untarnished, and a reputation above reproach, Therefore, Resolved:

That in the death of Mr. William Cain Ruffin, the Church has sustained the loss of a friend whose fellowship was an honor and a pleasure to enjoy; that we bear willing testimony to his many virtues; to his unquestioned probity; that we offer to his bereaved family and mourning friends over whom sorrow has hung her sable mantle our heartfelt condolence, and pray that Infinite Goodness may bring speedy relief to their burdened hearts and inspire them with consolation that hope in futurity and faith in God give even in the shadow of the tomb.

Resolved, That a copy of these Resolutions, properly engrossed, be presented to the family of our deceased member.

J. F. Aldworth, E. E. Tulloch, Chas. H. Reid, John Gilbert, Kirby V. Reid, Lindsay R. Rhodes, E. F. Duncan, D. A. Ricks, members of the Vestry.

H. de C. Mazyck,
Rector.

Mrs. Richard C. Badger

Monday afternoon, April 4, at 6:30 o'clock, Mrs. Bettie Austin Badger, widow of Major Richard C. Badger, entered into rest at the home of her daughter Mrs. Samuel F. Telfair, in Cameron Park, Raleigh.

The maiden name of Mrs. Badger was Bettie Alexander Austin. She was born at "Dalkeith," her father's summer home in Warren county, on the 13th day of September, 1844. Her father was Colonel Alexander A. Austin, and her mother, prior to her marriage, was Martha Williams Joyner.

Many hearts in Raleigh and elsewhere will be saddened by the passing of Mrs. Badger. Few lives have been spent here that gave more unstintingly of themselves or more freely of the things which count in the sum of human happiness; and the thoughtful consideration and deeds of kindness which so many have felt at her hands will make an abiding place for her memory in their minds and hearts. If there was one trait predominant above others in her character it was loyalty—loyalty to her family, loyalty to her friends, loyalty to her church.

Born amid affluent surroundings, her girlhood was spent at "Dalkeith" and "Woodlawn," country-seats of her family in Warren and Halifax counties, in an environment in every way typical of the Old South and its best traditions. Beginning her education under private tutorage and entering St. Mary's School, Raleigh, she remained at that institution under the fatherly oversight of its revered founder, Dr. Aldert Smedes, for a period of five years. Her education was completed in New York at the celebrated school of Miss Haines and Madam de Janon, an institution which enjoyed the patronage of many prominent American families.

Her father having died while she was yet a child and her mother having married the late Colonel Frank P. Haywood, of Raleigh, the family removed from "Woodlawn," their Halifax country home, to "Silver Spring," on the northeastern suburbs of Raleigh, a fine estate long remembered as the scene of many gay festivities and as an abode of gracious hospitality. Possessing unusual personal beauty and gifted with rare social charm, she quickly became a part of the brilliant coterie of belles who reigned in Raleigh in the early "sixties." In 1865 she was united in marriage with Major Richard Cogdell Badger, formerly an officer on the staff of General Junius Daniel in the Confederate Army, and a lawyer who inherited in a marked degree the brilliant intellect and legal capacity of his distinguished father, Senator George E. Badger.

Mrs. Badger's deeply religious nature found expression in the manifold agencies and activities of her church. A life time member of the Episcopal Church, well instucted in its tenets, and fortified in her last hours by its rites and sacraments, her long life of unselfishness and devotion came peacefully to a close.

Surviving Mrs. Badger is her daughter and only child, Mrs. Samuel F. Telfair; also two sisters, Mrs. Sally Austin Hamilton, of Baltimore, and Mrs. Minnie Haywood Bagley, of Washington, D. C., and an only brother, Mr. Frank P. Haywood, of Raleigh.

Funeral services were held from Christ Church, Raleigh, Wednesday afternoon, April 6, the rector Rev. Milton A. Barber, Bishop Joseph Blount Cheshire, Dr. I. McK. Pittenger, and Rev. Julian E. Ingle, officiating.

A large crowd of friends and relatives attended the last rites; and the full choir rendered the hymns "Lead Kindly Light," "For all the Saints" and

"Jesus, Still Lead On." The interment was in Oakwood. Mrs. Badger had been a devoted member of Christ Church.

Edward A. Rosemond

At a special meeting of the Vestry of St. Matthew's Church, Hillsboro, N. C., held May 16, 1921, the following minute was ordered spread upon the record:

It is with sincere sorrow that the Rector, Wardens, and Vestrymen of this parish meet to take action in regard to the death of Edward A. Rosemond, which occurred on the night of Saturday, May 7, 1921.

In the death of Mr. Rosemond this Church and this community have lost one whose place cannot soon or easily be filled. Chosen a member of the Vestry on Easter Monday, 1888, he served continuously in that body until the time of his death. He was devoted to all Church interests, temporal and spiritual, giving with cheerfulness his heart, his time, his money, and rejoicing in all that made for its prosperity and advancement. And what he was as a Churchman that he was in every other relation of life—as husband, father, citizen and friend. Through a long commercial career he kept without stain his honor, his integrity and his truth. Quick in sympathy, generous, open-handed, he was ever ready to help those who came to him. We shall miss his kindly face, his genial ways, his helpful presence, but we shall be the better for the years that he has lived among us.

With merited respect and affection, therefore, we inscribe this tribute to his worth, and tender to his bereaved wife and family our deep and sincere sympathy.

William DeL. Benton, *Rector*,
J. Cheshire Webb, *Clerk*.

The Murdoch Memorial Mission House, Salisbury, the residence of Archdeacon and Mrs. Hardin, was the scene of a most delightful surprise party on the night of April 5th, given in honor of the Archdeacon's birthday anniversary.

Shortly before eight o'clock, more than one hundred persons composed chiefly of the members of St. Paul's and St. Peter's Chapels, formed a procession in front of St. Paul's Church, and headed by Miss Edith McKenzie and Mrs. Francis J. Murdoch, marched up the driveway, each carrying a well filled basket for the supper, singing lustily "Onward Christian Soldiers." Upon reaching the house, the Archdeacon was showered with messages of love and congratulations; indeed it would have reminded one of an old time love feast. Within a few minutes thereafter, a large table in the spacious dining-room was loaded with tempting viands, in the center of which was an exquisite cake, the handiwork of Mrs. Francis J. Murdoch, bearing fifty-three lighted candles. After the blessing had been said, Miss McKenzie in a few happy and well chosen words, presented the Archdeacon with a purse from St. Paul's Sunday School, as a token of appreciation for his many years of faithful and loving service. Numerous other beautiful and substantial gifts were also presented by the Archdeacon's friends and parishioners.

CHRIST CHURCH, ROWAN COUNTY

A Centennial service was held at old Christ Church, Rowan County on Friday, April 29th. There were present of the clergy, the Bishop, Archdeacon Hardin, Rev. M. A. Barber, of Raleigh, Rev. Thomas L. Trott, of High Point, Rev. Mark H. Milne, of Salisbury, Rev. Hugh A. Dobbin, of the Patterson school at Legerwood, Rev. Wm. J. Wright, of Statesville, Rev. R. B. Owens, of Charlotte, and the Rector, Rev. Jos. C. D. Wilson. A congregation of about 500 people turned out, which completely filled the large Church. Morning Prayer was said at 10:30 by Rev. Messrs. Milne and Dobbin, and the Holy Communion was celebrated by the Bishop assisted by the Archdeacon. An excellent sermon was preached by Rev. Milton A. Barber. After the service, the congregation adjourned to the lawn of the Church where a spacious table, more than 100 feet long was groaning under such good things as only the people of Christ Church know how to prepare. It is needless to say that the large assemblage did full justice to what had been so bountifully provided. The repast finished, the congregation spent two hours renewing old acquaintance, and talking over the times of long ago. At two thirty o'clock the congregation reassembled in the Church where, after a short service conducted by Rev. Mr. Trott, the history of the Church was read by Rev. R. B. Owens, one of the sons of Christ Church. We expect to carry Mr. Owen's most interesting history of Christ Church Parish in a later number.

PROMISES—WITH YOUR FEET.

We have at times promised to ourselves and others to take up matters with the pen. We have had like promises made to us. Sometimes such promises have not been kept. We came across the following article in The New York Times. It may be the explanation of these delinquences:

"When O. Henry was writing a weekly short story for a New York newspaper, his 'copy' was always so late in reaching the office that the editor responsible for its appearance had to resort to many a sarcastic note to keep the author up to his work. After the tardy delivery of 'The Guilty Party,' the editor wrote to his contributor:

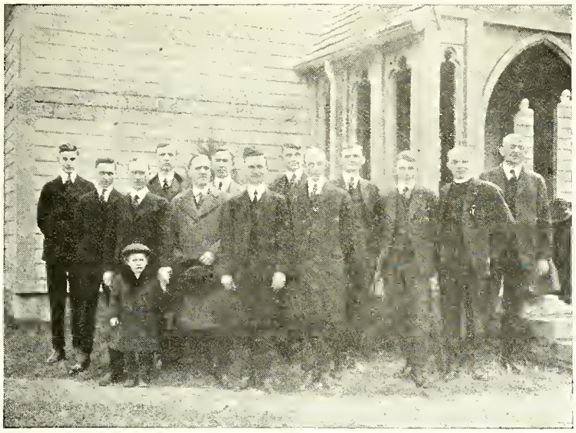
" 'There was once a celebrated author who appeared before the judgment bar. A host of people were there, saying nice things about him, when up spoke a weary editor and said: "He never kept a promise in his life." '

"In answer to which rebuke, O. Henry sent the following apology by special messenger:

" 'Guilty, M'lud. And yet—some time ago a magazine editor to whom I had promised a story at a certain minute (and strangely enough didn't get there with it) wrote to me: "I am coming down tomorrow to kick you thoroughly with a pair of heavy-soled shoes. I never go back on my promises." And I lifted up my voice and said unto him: "It's easy to keep promises that can be pulled off with your feet." ' "

In 1755 the Lisbon earthquake, in which sixty thousand souls perished and churches, houses, towers, works of art and magnificence went crashing to pieces, was widely discussed. We recall that it brought the bitter invectives of Voltaire and other gifted men against the providence of God. The poet, Goethe, then a boy, heard a sermon on the catastrophe, and, being asked by his father what impression the sermon had made, replied: "Why, it may after all be a much simpler matter than the clergyman thinks; God knows very well that an immortal soul can receive no injury from a mortal accident."

Do you take The Carolina Churchman?



ONE OF OUR PROBATIONARY CHAPTERS

We speak of the Church of All Saints in Roanoke Rapids, North Carolina, but the church really is as far from Roanoke Rapids as it is from Rosemary and Pattersontown; and these three mill communities are situated at distances of about a mile and a half apart, the church being in the centre of the three and near to the general hospital.

Ordinarily this would not seem a very promising place for establishing a Chapter of the Brotherhood. However, the live rector and the live group of men there are of the Brotherhood type, and this is one of the excellent probationary groups formed during the winter's campaign.

The group made a house-to-house canvass of the three communities, finding of course many families who belonged nowhere religiously and a few families who, while nominally Episcopalians', did not attend Church services. One of the younger members of the group discovered a family with fifteen people living in the house, ten of whom were adults, who said they did not attend Church because they had never been asked. Every non-church-goer has been invited to attend All Saints' and the work did not stop with one invitation. A strenuous Church attendance campaign was carried through, as well as a lot of other Brotherhood work.

During a discussion at one of the probationary Chapter meetings one of the members, a very busy man, manager of one of the large mills, said: "I cannot keep up as a permanent thing the pace set during this campaign, but I can do Brotherhood work and I want to and intend to do it." It is this spirit that is carrying forward the Brotherhood so splendidly.

The photograph of All Saints' group includes their rector, the Rev. Lewis N. Taylor, several mill operatives, the president of a motor car company, a merchant, a bank cashier, and the following officials of the local mills: superintendent, manager, secretary, department foreman and machine foreman.—*St. Andrews Cross.*

COPY OF RESOLUTIONS IN REGARD TO THE REV. WALTER J. SMITH, SUPERINTENDENT OF THE THOMPSON ORPHANAGE & TRAINING INSTITUTION

We, the undersigned, having been appointed a Committee to draft a resolution of thanks to the Rev. Walter J. Smith, Superintendent of the Thompson Orphanage and Training Insitution, for his twenty-three years of loving and faithful service to the Institution, respectfully submit the following report:

REPORT

We find it imposible fully to express in few words the deep sense of our grateful appreciation of the many years of faithful service the Rev. Mr. Smith has bestowed upon this work.

He came to us in the very prime of life and has spent one-half of the best years of his maturity in our service.

When he came to us twenty-three years ago, the Orphanage was small in numbers, poor in resources and means of support, and our people comparatively inexperienced in this line of philanthropic work, with but limited conceptions of the posibilities, opportunities and responsibilities involved in the work before them; while the new Superintendent himself was without experience or any special preparation for the work, except his preparation for the ministry of the Church and his experience as such, and no experience in the business side of his great undertaking.

Under these circumstances he addressed himself to the difficult task to which he was assigned by his Bishop with the steadfast purpose of fulfilling the trust committed to him, relying upon the wisdom and strength that should be given him from above. Sustained by that purpose and as we believe guided and supported by that wisdom and strength, he has proved himself worthy of the trust reposed in him.

He has been a true father to the children committed to him, a friend to those under his direction and a wise, faithful and judicious administrator of the funds and affairs entrusted to his care.

And now he hands over to the Board of Managers an Institution with more than twice as many children and employees than he had when he began; three large brick buildings that cost some $24,000.00, a new laundry building, with the beginning of another cottage to cost some $30,000.00 with equipment; Branson Hall much enlarged and improved, the farm cottage enlarged and improved, the school rooms improved and well furnished, the farm much improved and stocked with a herd of well selected cattle, good farm animals and a lot of pigs all well housed and in good condition, with generally improved facilities for carrying on the work, and a good standard of what such an institution should be.

Thus has the work grown and prospered under the Rev. Mr. Smith's administration, and while he leaves a comfortably filled treasury, thanks to our generous hearted people, he leaves no debt unprovided for, and no stain upon our records.

We have only referred mainly to the material and practical side of our Superintendent's work, the spiritual side is written in God's own book and in the lives and characters of those who have been trained under his wise and pastoral care, and that of his pious and faithful matrons, teachers and assistants, and we believe these will compare favorably with those who have been brought up in the average church family throughout the State, many of whom are now heads of growing families, who are an honor and a blessing to the community in which they live.

Therefore, we recommend the following resolutions:

First, That the Board of Managers, in its behalf and in behalf of the friends of the Orphanage, do hereby extend to the Rev. Walter J. Smith our grateful acknowledgments and appreciation of his many years of faithful and loyal services, and our congratulations upon the success that has attended his labors as a wise and judicious Superintendent of the Institution, assuring him of our continued confidence and esteem and of our best wishes, that he may be spared many years with his family and friends to enjoy his well earned period of rest and relief from his arduous labors.

Second, That this report be spread upon our minutes and published in the Charlotte Observer, Carolina Churchman and the Mission Herald, and a copy hereof sent to the Rev. Mr. Smith.

EDWIN A. OSBORNE,
JOSEPH G. SHANNONHOUSE,
Committee.

NATION-WIDE CAMPAIGN

APPORTIONMENTS AND RECEIPTS

May 31, 1921

CHARLOTTE CONVOCATION

	Appts.	Recepts.
Ansonville, All Souls	$ 240.00	$ 120.00
Burlington, Holy Comforter	2,805.00	
Charlotte, Chapel of Hope	25 00	2.15
Charlotte, Holy Comforter	2,629.00	927.60
Charlotte, St. Andrew's	104 00	55.85
Charlotte, St. Martin's	2,900.00	1,091.51
Charlotte, St. Mary	115.00	174.23
Charlotte, St. Peter's	6,856.00	2,949.00
China Grove, Ascension	210.00	105.00
Cleveland, Christ	292.00	123.00
Concord, All Saints'	1,300.00	339.10
Cooleemee, Good Shepherd	353.00	131.35
Davie County, Ascension	326 00	113.07
Elkin, Galloway Memorial	5.00	25.00
Germantown, St. Philip's	81.00	35.00
Greensboro, Holy Trinity	3,253.00	1,153.20
Greensboro, St. Andrew's	1,500.00	298.61
Hamlet, All Saints'	120.00	42.68
High Point, St. Mary's	1,241.00	104.22
Iredell County, St. James	104.00	8.84
Laurinburg, St. David's	210.00	77.20
Leaksville, The Epiphany	598.00	164.12
Lexington, Grace	1,196.00	423.00
Mayodan, Messiah	300.00	21.84
Mecklenburg, County, St. Mark's	230.00	83.60
Milton, Christ	74.00	74.00
Monroe, St. Paul's	300.00	134.90
Mt. Airy, Trinity	300.00	65.89
Reidsville, St. Thomas	811.00	60.35
Rockingham, Messiah	790.00	
Rockingham County, St. Andrews	96.00	8.66
Rowan County, St. Jude's		
Rowan County, St. Matthew's	107.00	60.00
Salisbury, St. Luke's	3,502.00	629.39
Salisbury, St. Paul's	138.00	51.60
Salisbury, St. Peter's	56.00	35.21
Spray, St. Luke's	385.00	143.95
Statesville, Trinity	450.00	18.83
Stoneville, Emmanuel	18.00	10.80
Union County, St. Timothy		3.00
Wadesboro, Calvary	1,594.00	29.83
Walnut Cove, Christ	216.00	72.35
Winston, St. Paul's	3,194.00	325.52
Woodleaf, St. George's	38.00	12.84
Total	$39,362.00	$10,308.33

RALEIGH CONVOCATION

	App's.	Recepts.
Battleboro, St. John's	$ 225.00	$ 108.53
Chapel Hill, Chapel of Cross	1,233.00	402 32
Durham, St. Stephen's	537.00	
Durham, St. Philip's	2,980.00	1,142.70
Enfield, Advent	550.00	177.00
Halifax, St. Mark's	292.00	165.42
Henderson, Holy Innocents'	3,552.00	1,913 03
Hillsboro, St. Matthew's	1,300 00	930.63
Jackson, Our Savior	464.00	73.15
Kittrell, St. James'	125.00	12 82
Lawrence, Grace	22 00	25.45
Littleton, St. Alban's	407.00	107.20
Louisburg, St. Paul's	520.00	42.62
Middleburg, Heavenly Rest	131.00	33.33
Northampton County, St. Luke's	202 00	68.80
Oxford, St. Stephen's	1,634 00	648 95
Pinehurst	500.00	500.00
Pittsboro, St. Barth.	391 00	175.25
Raleigh, Christ	6,298.00	3,196.43
Raleigh, Good Shepherd	4,517.00	1,150.39
Raleigh, St. Mary's	980.00	719.11
Raleigh, St. Savior's	319 00	54.32
Ridgeway, Good Shepherd	197 00	54 09
Ringwood, St. Clement's	62.00	12 00
Roanoke Rapids, All Saints'	1,466.00	366 50
Rocky Mount, Good Shepherd	3,316.00	773 51
Sanford, St. Thomas'	100.00	34.80
Scotland Neck, Trinity	1,637.00	
Smithfield, St. Paul's	419.00	47.25
Southern Pines, Emmanuel	200.00	
Speed, St. Mary's	61.00	61.00
Spring Hope St. Jude's	186.00	48.05
Stovall, St. Peter's	145 00	52.00
Tarboro, Calvary	1,853 00	680.15
Townville, Holy Trinity	425.00	
Wake Forest St. John's	141.00	
Warrenton, Emmanuel	1,474.00	574.00
Weldon, Grace	1,065.00	530.18
Wilson, St. Timothy's	2,418 00	582.15
Total	$42,344 00	$15,443.72

COLORED CONVOCATION

	Appts.	Recepts.
Charlotte, St. Michael's and All Angels	$ 234 00	$ 41.50
Durham, St Titus'	70.00	
Greensboro, Redeemer	10.00	
Henderson		
Littleton, St Anna's	15.00	5.80
Louisburg, St. Matthew's	45.00	15.80
Monroe, Holy Trinity	42.00	
Oxford, St. Cyprian's	19.00	3 55
Pittsboro, St. James'	13.00	17.63
Raleigh, St. Ambrose	237.00	105.16
Raleigh, St. Augustine's	600.00	590.00
Rocky Mount, Holy Hope	18.00	6.50
Salisbury, St. Phillip's	5.00	2.10
Satterwhite, St. Simeon's	13.00	12 00
Statesville, Holy Cross	20.00	7.60
Tarboro, St. Luke's	150.00	70.80
Warren County, St. Luke's	1.00	
Warrenton, All Saints'	57.00	25.25
Wilson, St. Mark's	85.00	29.00
Winston, St. Stephen's	6.00	2.50
Total	$ 1,640.00	$ 935.19

Total Appts.	Total Recepts.
$39,362.00	$10,308.33
42,344.00	15,443.72
1,640.00	935.19
$83,346.00	$26,687.24

J. RENWICK WILKES,
Treasurer Nation-Wide Campaign Fund.

FROM CONVENTION ADDRESS OF BISHOP CHESHIRE

During the year 1920, covered by this address, we have lost from our ranks in the Diocese two of our brethren of the Clergy, the Rev. Simeon J. M. Brown who died March 31st, and the Rev. Charles Henry Male, who died September 16th.

It is not possible that I should in these annual addresses commemorate all the faithful men and women, who year by year pass on to their rest, but some cases it would seem wrong to leave unnoted. During the past year, 1920, the Diocese suffered an all but irreparable loss in the death of the President of our Diocesan Women's Auxiliary, Mrs. Mary McBee Hoke, wife of the Hon. Wm. Alex. Hoke. It was with some difficulty that she was persuaded to undertake so important and responsible a position. Her gentle and modest nature made her feel herself unequal to the task. But during her short service, of little more than two years, she developed very remarkable influence and efficiency in leading the women of the Diocese, especially in the devotional work of the Auxiliary. Probably she was but little conscious of how deeply she touched the hearts of those who came in contact with her. She was truly an inspiring and stimulating leader, and admirably qualified to appreciate the crisis in our Church and Auxiliary life, which concluded with her brief term of office. First in the Pilgrimage of Prayer, and afterwards in the very vital part borne by the Woman's Auxiliary in the Nation-wide campaign, Mrs. Hoke quietly and unobtrusively, but strongly, and with a true instinct for aggressive leadership, drew to her side those best qualified for true service, and kept the women of the Diocese well in the lead, both in spiritual fervor and in national work, of the great movement which did so much for the Church and the Diocese in 1919 and 1920. She "fell upon the field," so to speak, having presided at a sectional meeting of the Auxiliary within twenty-four hours of her death.

I officiated within the Diocese at 115 services; administered the Holy Communion on 38 occasions; preached 36 times; made 42 addresses; advanced 2 deacons to the priesthood; baptized 1 adult and 3 infants; officiated at 1 marriage and 3 funerals; and confirmed 485 persons. Adding the sixty-three confirmations reported by Bishop Delany, makes the total number of confirmations for the year 548. Bishop Delany also ordained one of our colored deacons to the priesthood, making a total of ordinations 3.

The candidates for orders are: George Crummel Pollard, Bavid Washington Harris, Francis Augustus Cox, Ford Winfield Rochelle, Jr., William Bentley Crittenden; the Postulants are: William Arthur Lillycrop, Clarence Lee Philemon, John David Foster, Andrew Barksdale Milstead, Henry Cornelius Hester, Lewis Robert Anschutz, Francies Henry Ball.

In considering the work of the Diocese at the present time, the outstanding feature of the situation, in whatever way we look at it, is the Nation-wide Campaign. Certainly no movement in the Church ever grew out of a wider vision of our duty and our opportunity. And in those Dioceses which in any degree rose to their responsibility, no movement ever accomplished so much, or came so near realizing its purpose or effecting its design in so brief a period. That the movement, as projected by those who were responsible for it, was practicable, is demonstrated by the fact that in a number of Dioceses, and those by no means the strongest either in money or in men, perfect success was attained, just as had been planned, by following the methods recommended for our guidance. That the scheme, as proposed by its originators was practical, and calculated to produce amazing results for good, is proved by the experience of those Dioceses which carried the work through to success. Not only have those Dioceses themselves been helped both spiritually and materially, but even by the very limited success which was attained throughout the Church at large, the whole general work of the Church, domestic and foreign, has been lifted out of a slough of despond and put upon a new level of hope and efficiency. Had all the Dioceses responded loyally and generously to the leadership of those whom the Church put in charge of this great movement, and made a sincere effort to do what they were asked to do, the predictions of its most enthusiastic advocates would have been abundantly fulfilled.

But the stubborn fact confronts us, that, as a whole, the Church throughout the United States did not carry out the proposed scheme, and the nation-wide campaign, as *nation-wide*, failed. I am not saying this in idle retrospect nor in useless criticism. I am calling attention to an actual situation, and a very serious question of duty arising out of the situation. In the Maryland, West Virginia, Virginia, and North Carolina Dioceses, as a whole, success was attained. This Diocese was given a *quota* of forty-two thousand dollars. It accepted that *quota*, subscribed it, and paid it in full. For the current year, 1921, we are endeavoring to do the same. Now this *quota* was based in part upon Diocesan Survey of the needs and opportunities of Church work in the Dioceses, as well as upon the general work of the Church in Domestic and Foreign Missions, and in Central Administration. We anticipated certain help in important enterprises in this Diocese from the general treasury into which our *quota* of forty-two thousand dollars was paid. And our work in this Diocese has been to a certain extent crippled by the failure of the nation-wide campaign in so large a proportion of the Dioceses. That is the situation, and it may just as well be frankly stated and fairly faced. The question is, What shall we do under these circumstances?

I have tried to consider this question, not from a financial and selfish point of view, which is unquestionably its first and most obvious aspect, but from the point of view of our Christian responsibility, as a question of *spiritual* economics rather than secular. Looking at the matter from a *practical*—i. e., a worldly and selfish—standpoint, we are disposed to say that as our *quota* was to include certain provisions for our diocesan work, and we find that, on account of the failure of other Dioceses, we are not receiving what we had a right to expect, we may retain part of this forty-two thousand dollars for our proper church work in the Diocese. I think, on purely legal and worldly principles, no one could deny our right to do this. That is the way in which the matter at first presented itself to the practical and legal side of my mind, so to speak. But in administering the affairs of this Diocese as your Bishop I have always endeavored to avoid the merely legal and secular view of our responsibilities. The Spirit of Christ must govern even our fiscal policy and measures. The nationwide campaign is, first of all, an appeal to the Christian Conscience to realize the obligation of the Gospel in its highest and most unselfish demand; to do our duty by the whole Body of Christ; to give as we are able into the treasury of God for *the whole work of the Church*. Eventually this abundance will flow back to us; but it is for *the whole* that we pray and that we give; not for our own part of the work. We have caught the vision. In some measure, but, after all, most inadequately, we have responded to the call. Others have not yet seen it. The call came first to us. They have not yet fully heard it. It is impossible that such a great work, such an unprecedented appeal, should at once be fully appreciated by all. It must take time to arouse the whole Church to such a wide view and to such a large demand. As a matter of fact, we know that in most Dioceses the clergy and people have not yet fully appreciated the situation. Now, what shall those Dioceses do who have been so blessed as to have been able to unite their people in support of this great enterprise? Shall they stand together in unfaltering faith and courage until all the forces of the Church can be rallied and brought up to the same advanced position? Or shall they falter and fall back, and lose what they have already won for themselves as well as for the Church at large?

I think there can be but one reply to this question when we have rightly appreciated its true significance. In what we have already gained from the Nation-wide Campaign in our own Diocese we have profited incalculably. It has vastly more than justified itself in our own experience if we should never receive a penny for those enterprises for which we anticipated assistance. If all the Church is to be aroused to the great work, it must be by the unselfish, self-sacrificing example of those Dioceses in which the movement really began, and in which it has attained its primary goal. We must not relax our efforts, or suffer our interest in our local enterprises to divert our energies or our offerings from the building up of a common sentiment in support of the common cause throughout the Church. We are gaining immensely every year in our diocesan work. Let us hold up the hands of those who are endeavoring to unite the whole Church in continued effort to attain the fulfillment of the noble purposes with which this great movement was undertaken.

There is one subject upon which I must touch, however inadequately. The Lambeth Conference of 1920 opens up so large a field for thought, and presents so many topics of interest and importance, that I hesitate to mention it, though I feel that it cannot be wholly omitted. The kindness and generosity of friends in the Diocese, and most of them members of this Convention, put it in my power to attend this great meeting of our Bishops from all parts of the world, and to continue my stay for several weeks after its close. This was a privilege which I very greatly appreciated; and I am quite sure that I not only enjoyed the Conference and other experiences of the trip, but that I was materially strengthened and refreshed by it, as was also Mrs. Cheshire, who accompanied me. I hereby make very grateful acknowledgment to the friends whose kindness enabled us to enjoy this privelege and relaxation.

Of the Conference and its work I have spoken in many churches of the Diocese, and I sent copies of its reports and resolutions to many of our clergymen and laymen. This was the third of these great gatherings which I have attended. They have all been interesting. They give a measure of unity and effectiveness to our work throughout the world, and exert a harmonizing and unifying force, as well as a stimulating influence, whose value is perhaps greater than one realizes. But among them all the Conference of 1920, the sixth which has been held, stand pre-eminent in the number of Bishops in attendance, the importance of the questions considered, and in the momentous and uplifting character of its discussions and determinations. In particular the consideration of the subjects of "Christianity and International Relations," and of "Christian Unity," made one feel that to be a part, even a very inconsiderable part, of such a Conference was a privilege to be remembered among the great things of life. The closing session, in the consideration of the Report and Resolutions on Christian Unity, was one of the most solemn and inspiring experiences I have ever known. Seldom are such speeches heard as these of the Bishop of Zanzibar and the Archbishop of York on that day.

The conclusions reached by the Conference, set forth in the published "Reports and Resolutions," and summed up in the noble Pastoral Letter, are known to many of you. They have commanded universal attention and a large measure of approval in all quarters. In the proposals put forth for an approach to Christian unity it is generally conceded that the Conference has made a real step forward. In my own judgment, Christian unity will never be effected by human arrangements and contrivances. When we are fit for it God will bring it about in His own way. But certainly we must strive for it and pray for it. And, looking back to the beginning of this present movement and discussion, begun when our General Convention in 1886 put forth the famous "Quadrilateral," I can see a great change in the feeling of Christian people generally upon the subject of Christian unity. There is a common recognition of its importance, even of its necessity, such as we had little evidence of before the year 1886.

All the utterances of the Conference were striking and weighty, and, on the whole, deserving of our gravest consideration. I could not, however, help feeling at times that many of the speakers, influenced by the novel and very critical social conditions prevailing in almost all parts of the Christian world, were in danger of being carried away from their own principles and convictions by their eagerness in trying to adjust themselves to the new situation. Many things were said in debate clean contrary to what I believe to be the true principles of Christian polity; and some of the reports and resolutions seem infected with the same eager spirit of accepting new views without always a proper consideration of our true principles. And with this possibility of error, from which none are wholly free, it is reassuring to remember that no National Church is bound by the action of the Conference, however greatly we may value the greatness of its work. The Lambeth Conference of 1920 will go down in history as the greatest of those notable gatherings up to the present time.

3—Carolina Churchman—11786

Here is a tavern keeper's bill for entertaining the ministers who came together for the ordination of a brother clergyman in the city of Hartford, Conn., in 1784: "For keeping ministers: 2 mugs toddy, 5 cigars, 1 pint wine, 3 lodgings, 3 bitters, 3 breakfasts, 15 boles of punch, 24 dinners, 11 bottles of wine, 5 mugs of flip, 3 boles of punch." And all this to get one preacher started in preaching the Gospel.—Exchange.

The Rev. P. S. Gilman has resigned St. Paul's, Winston-Salem, to accept a call to St. Ann's, Nashville, Tenn.

The Rev. F. R. Craighill has accepted the call extended him by Good Shepherd, Rocky Mount.

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The Carolina Churchman

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ANNUAL REPORT OF REV. WALTER J. SMITH, SUPERINTENDENT OF THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION

To the Board of Managers,

GREETING:

We close the fiscal year of 1920 in nearly as good financial condition as we did the year previous, having a bank cash balance of $7,714.61, a six per cent note of $1,750.00, and an emergency fund of $200.00 making a total of $9,464.61 to the credit of the current fund. This amount would be much larger if we take account of the new laundry built for Branson Hall at a cost of about two thousand dollars, a bridge across the creek for four hundred dollars, and improvements on the barn and farmer's cottage costing about one hundred and fifty dollars.

Making allowance for the permanent improvements on the farm, we would say that if cleared in what was sold and consumed $2,767.82. Of the amount received for general expenses our account shows that we got $12,584.10 from the Nation-wide Campaign fund of the Diocese, and $2,576.06 from the Diocese of East Carolina, with the usual Thanksgiving offerings and other donations from the District of Asheville.

Mr. J. H. Cutter resigned the position of treasurer of the permanent fund in March, and Mr. Francis O. Clarkson was chosen in his place.

There were no changes in the working force of the Orphanage for the year except in the Senior Department of the School, Miss Bibb left at the close of the school year, June 1st, and in September Mrs. C. C. Anderson of Charlotte, took charge for a month till we could get a permanent teacher. At the end of the month she was succeeded by Mrs. Lollie H. Reveley, of Rutherfordton, who remained till January.

On September the 16th, while we were all in Chapel at morning service fire broke out in the Branson Hall from the kitchen range and did damage to the extent of about twelve hundred dollars, which was fully covered by insurance.

During the year we have received sixteen children, eleven being from the Diocese of North Carolina, three from the Diocese of East Carolina, and two from the District of Asheville. Twelve returned to their people for various good reasons and two were sent to the Patterson School and one went into training in St. Luke's Hospital, New Bern. The present number in the Orphanage is eighty, forty nine being from the Diocese of North Carolina, thirteen from the Diocese of East Carolina, and eighteen from the District of Asheville.

One of our girls spent about three fourths of the year at the State Sanatorium in Hoke County. We have passed stringent rules against admitting any child into the Orphanage affected with tuberculosis and the only cases we now have in the Institution are of such a mild form as not to be a menace to the other children.

During the year the surgical operations were as follows: One for goitre, two for appendicitis, one for abscess, one for mastoids and twenty two for the removal of the tonsils, twenty-six of the children had their teeth treated, fourteen had influenza and seventeen had scabies, or itch.

Dr. Wingate and Dr. Tucker have continued to look after the health of the children with the assistance of the other physicians and dentists of the City, to all of whom we wish to express our thanks.

Mr. Frank M. Shannonhouse, our attorney has always been ready to give his efficient service whenever called upon.

The Standard Ice and Fuel Company and the City Water Works have continued their usual favors for which we feel most grateful.

I hereto append my statement as treasurer.

Respectfully submitted,
WALTER J. SMITH,
Superintendent.

Walter J. Smith, Treasurer, in account with the Thompson Orphanage and Training Institution for the year ending December 31st, 1920.

Balance brought forward from last year	$ 4,993.24
Contributions, etc.	29,059.43
Interest on Permanent Fund	1,272.14
Interest on Current Fund	167.76
Interest on note of W. J. Smith	39.95
Farm products sold	432.30
Farm products consumed:	
Vegetables, fruit and stock feed	3,112.10
Milk	3,364.00
	$42,440.92

DISBURSEMENTS

General expenses	$18,029.99
Salaries as follows:	
Superintendent	1,605.00
Three matrons	1,603.00
Two teachers	665.00
Sewing teacher	280.00
Housekeeper in Thompson Hall	440.00
Office work	90.23
Church Pension Fund	174 78
Expenses of the Board of Managers	12.70
Expenses of sick child at the State Sanatorium	306.63
Repairs	417.85
Building Fund	170.00
Insurance	41.75
Safe and locker	155.00
Expense of Farmer	4,258.28
Farm products consumed:	
Vegetables, fruit and stock feed	3,112.10
Milk	3,364.00
Balance on hand	7,714.61
	$42,440.92

Balance in bank	$ 7,714.61
Note of W. J. Smith	1,750.00
In bank in Henderson	200.00
Total on hand	$ 9,664.61

Contributions from April 10th to May 10th.

Asheville, W. A. Trinity Church, per Mrs. L. J. Waddell	$ 3.00
Burlington, W. A., Holy Comforter, N. W. C.	10.00
Burlington, Mrs. Erwin A. Holt, Thanks offering	100.00
Charlotte, Mr. J. Renwick Wilkes, N. W. C.	1,100.69
Charlotte, Mr. W. H. Kelly	6.00
Charlotte, Dr. H. M. Wilder	10.00
Charlotte, Mr. W. H. Kelley	6.00
Charlotte, Mr. W. H. Kelley	6.00
Charlotte, Shu-Fixery	11.05
Charlotte, Mr. John M. Wilson, and others	86.85
Charlotte, Mr. W. H. Kelly	6.00
Charlotte, Mr. C. P. Austin	14.69
Charlotte, Mr. and Mrs. F. B. Ferris	1.00
Chapel Hill, Mrs. C. R. Denny	2.00
Charlotte, Mr. W. H. Kelly	6.00
Charlotte, Belk Bros., discount	2.80
Greensboro, St. Andrews Guild	4.50
Gastonia, S. S. St. Mark's	1.92
Hillsboro, "Mesengers of Hope", S. T. S.	17.00
Louisburg, Mr. W. H. Ruffin	5.00
New Bern, Mr. C. V. Scott	12.00
Pittsboro, W. A., St. Bartholomew's N. C.	1.75
Rocky Mount, Mrs. L. Orphelia	5.00
Raleigh, Me. W. P. Jones	20.00
Rocky Mount, Mr. William Grimes	40.00
Raleigh, W. A. St. Mary's Bennett Smedes Scholarship	5.00
Snow Hill, W. A. St. Barnabas' for Margaret Jeffries	3.00
Tarboro, W. A. Calvary, N. W. C.	10.00
Wilson, St. Agnes Guild	5.00
Wilmington, Miss Wilhemina Harlow	2.00
Total	$1,494.25

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary

Amount required	$216.00
Amount paid in	95.01
Amount still to be raised	120.99

Contributions received from April 1st to May 1st.

Mary Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother	$ 2.00
Miss Ola Brown, Cooleemee, N. C.	1.00
Emily, Richard & Whitmell Smithwick, Herry Hill, N. C., through their mother	2.00
Ethel and Nannie Crowder, Henderson, N. C., through their mother	2.00
"A very small Thank Offering for a very great Blessing," Asheville, N. C.	10.00
	$17.00

My dear children:

Our first offering this month was from the little far away Colorado lassies, who always send through their dear North Carolina Grandmother, whereby I always get a letter from her which pleases me greatly for her children, "Mabel, Howard and Baby Ned," were among the very first Messengers of Hope, when we were working for "the Chinese Scholarship" so long, long ago!

Give my love to Howard and the children when you write, please, and take all you want for yourself. I am so sorry you are so feeble, but you have done the work appointed for you, and now the waiting time has come, and always remember, my dear, that is the hardest service of all—"They also serve who only stand and wait." "In your patience, possess ye your souls.

The next comers were from Cooleemee. My dear, if I have helped you in the least, then I have not suffered the same loss in vain. God will fulfill His promise to the widow and fatherless. "As thy days so shall thy strength be."

Then from Henderson we have this very nice letter:

"Dear 'Aunt Becky'

"I enclose check for $2.00 from Ethel and Nannie Crowder for Thompson Orphanage Sewing Teacher's Salary.

Respectfully,
Mrs. R. B. Crowder."

Thank you, very much, dear Madam. I hope your little folks will come again.

"My dear Martha, if all the world was as faithful as you are how much better a place we would find it."

The last letter took my breath away! We very rarely get contributions in two figures nowadays. It came from Asheville and held a ten dollar bill, and said:

"For the Sewing Teacher's Salary. A very small Thank Offering for a very great blessing."

My dear lady your "blessing", as I see it, is more than only "yours." You call us all in to share it, and give us cause to be thankful for it, too. I am very glad for you.

Now little folks, the eyes and wrist say good-bye time has come.

Your loving,
"Aunt Becky."

Address:
Miss Rebecca Cameron,
P. O. Box 54,
Hillsboro, N. C.

THE COLORED CONVOCATION; IT'S HOPES; IT'S PERPLEXITIES

The Colored Convocation with its Parochial Schools, Training Schools, hospitals, Missions and Parishes, headed by St. Augustine's School, has become an interesting off-spring of the Diocese of North Carolina.

Our hospitals have so grown in the confidence of our people that a large per cent of our Trained Nurses come from their Training Schools; and it is quite significant, as well as interesting, to know that a large portion of the expense of operations and caring for the sick are paid to these institutions by their colored patrons.

Our Hopes Quickened

Our hopes for the development of our colored work were centered in the results of the Nation wide Campaign.

A plan so feasible, caused us to see, by faith, the securing of thirty or forty thousand dollars with which to improve and reconstruct some of our time-worn chapels and school-houses; to build comfortable rectories for our clergy, and chiefly to have present day salaries exceed the pre-war salaries under which our colored clergy have been working so faithfully, yet in constant combat with suffering. The colored convocation of N. C. has generally paid its workers less than either the convocations of East or South Carolina. I am therefore advocating that reasonable salaries be paid the workers of this convocation—only such as would compare favorably with the workers of the other two convocations. To this end, at the request of the Bishop of the Diocese, I asked the assistance of the Colored convocation in outlining a budget of our expenses for salaries for 1921. This budget amounted to $18,200.00. The convocation was to raise $2,000.00 of the amount and we hoped to receive of the Presiding Bishop and Council $8,200.00 in addition to the $8,000.00 that had previously been appropriated to the convocation. In answer to this appeal we were allowed only $2,000.00 more, making our entire appropriation for the year of 1921, only $10,000.00. This you will see is but little more than half of what we needed and as we asked for $1,200.00 for each clergyman the convocation to pay $200.00 of the same; and as we got but little more than half of what we expected, we could pay our men but little more than $650.00 per year.

The Plan of the Campaign

The plan of the Campaign as executed in this Diocese is not generally understood, and rather than proving helpful to the colored convocation it has deprived it, to an extent, of the help, if not the sympathy, that has been formerly given it by the stronger portion of the Diocese. Now no unexperienced person could explain the working of the Nation wide Campaign, but it is reasonable for any of us to suppose that the General Church, after surveying the needs of the Church's work in the nation could formulate a budget and apportion the same to the several Dioceses of the states and territories of the nation; and that an equal distribution of the funds accruing from the campaign be made between the General Church and the several Dioceses, etc. In such a case each Diocese could entrust the responsibility of its dependency to the General Church.

Now the Diocese of North Carolina receives nothing from the General Church for her white work, and it was but natural that she would place the interest of her colored work, her only dependency into the hands of the General church and require that all monies from the colored convocation for the Nation-wide Campaign apportionment be paid to the General Church through our Diocesan officers.

The Results

Had the results of the campaign proved a perfect success, no arrangements that could have been made would have been more helpful for the convocation but the failure of the General Church to "function," left the Dioceses, without redress and their dependencies with little or no increase from the Board to aid them in meeting their obligations. From what I can learn the financial plight, of the convocations of South and East Carolina were more fortunate than our own, for by some Diocesan arrangement, East Carolina began in 1920 to pay her single clergy $1,200.00 per year and her married men $1,500.00. While South Carolina paid at the same time, to her single men $1,000.00 and her married men $1,200.00. The colored clergy of South Carolina seems to thank ex-Governor Manning for formulating the plan that has allowed them comfortable salaries or at least, brought them relief. The colored convocation of North Carolina has not in this particular, been as fortunate as her sister convocations and we still pay our helpers about half, or less than half of what their helpers are paid.

Our Present Condition

We are now brought face to face with the conditions predicted; and my fears as expressed to the Diocese in my last report has, already, to an extent, been verified; for, because of a living salary, we first, lost to the convocation the services of the Rev. James K. Satterwhite, a most estimable priest.

In September, last, we lost the Rev. Charles H. Male by death; and after vain attempts, we have failed in securing a successor for lack of a suitable salary only. Are we not losing what little ground we have gained?

Just three weeks ago I was requested to endorse the Rev. John E. I. Small, of St. Titus Mission, Durham, N. C., for a work in the Diocese of Maryland where they offer him a salary of $1,600.00 which is considerably more than double the amount of salary that we have paid him.

Our men are generally faithful but we ought not to expect to receive the best that is in them without providing living salaries for them and their families.

H. B. Delany.

SHIPPING DIRECTIONS

Mr. Horton has written us the following suggestions for shipping to Alaska:

"I think it will be much better if all goods are packed compactly in bales instead of in boxes. The covers for the bales should be made of good 8 ounce white duck, good strong white drill, blue or brown denim. The material should be cut at least one yard and one quarter long and be sewed together by lapping over in order to make the width of the material large enough to pack the goods in. Of course, a great many times it will take material more than the yard and one-quarter long to do this.

The idea is the freight that will be saved in using this material in place of boxes will cover the cost of material and it is much easier handled and will reach its destination as a rule in better condition. The material can always be used at the Missions for some good purpose, while the boxes and barrels when sent are only fit for kindling wood."

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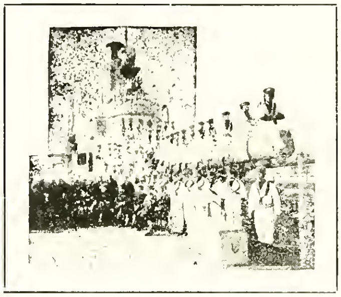

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Organ of the Diocese of North Carolina and the Thompson Orphanage

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Rt. Rev. Joseph Blount Cheshire, D. D., Bishop	Raleigh
Rt. Rev. Henry Beard Delaney, D. D., Suffragan Biship	Raleigh
Rev. Morrison Bethea, Secretary	Wilson
Mr. Henry M. London, Treasurer of the Diocese	Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds	Box 988, Charlotte

Entered as second-class matter at the post-office at Raleigh, N. C.

Short paragraphs of news of Diocesan interest are always welcomed for insertion if they are sent in without delay after the event recorded. They should be typewritten.

Subscribers changing their addresses, or failing to receive their papers, should promptly notify us, giving, when necessary, both the old and new addresses.

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Subscribers wishing to discontinue their subscriptions should so notify, as an absence of such notification is considered a continuance of the subscription.

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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 4, 1920.

All matter intended for publication must reach us on or before the end of the month. All communications and subscriptions should be addressed, and all checks and money orders addressed to

THE CAROLINA CHURCHMAN,
RALEIGH, N. C.

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This paper strives to be a diocesan informer—telling of the labors and directions of the Bishop; the work of the Woman's Auxiliary, the Thompson Orphanage, the Archdeacons, the Girls' Friendly, the parishes, missions, and Sunday-schools—in fact, all that concerns us. We ask our readers, and especially the clergy, to aid us in getting the paper into the homes of all our people. To the extent that it is not taken is the hand of the Diocese shortened when occasion arises to reach our members.

The Carolina Churchman,
Raleigh, N. C.

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

EDUCATION AND RELIGION

Calvin Coolidge

I speak in behalf of higher education. There is need not only of patriotic ideals and a trained intelligence in our economic life, but also of a deep understanding of man and his relationship to the physical universe and to his fellow man. There has always been evil in the world. There are evil forces at work now. They are apparently organized and seek the disintegration of society. They can almost be recognized by their direct appeal to selfishness. They deny that the present relationship of men has any sound basis for its existence. They point out to men with untrained minds that it takes effort to maintain themselves and support government and claim that they ought to exist without effort on the accumulation of others. They deny that men have any obligations toward one another. The answer to this lies in a knowledge of past human experience and a realization of what man is.

The sources of the state of mind which supports civilization are education and religion. We hold by the modern standards of society. We believe in maintaining modern civilization for the protection and support of free government and the development of the economic welfare.

The great test of an institution is the ability to perpetuate itself. It seems fairly plain that these institutions can survive with the aid of higher education. Without it they have not the slightest chance.

We justify the greater and greater accumulation of capital because we believe that therefrom flows the support of all science, art, learning and the charities which minister to the humanities of life, all carrying their beneficent effects to the people as a whole.

Unless this is measurably true, our system of civilization ought to stand condemned.

THE BISHOP'S APPOINTMENTS

July 21, Thursday, a. m., Iredell County St. James's.

July 24, Sunday, a. m., Mecklenburg County, St. Mark's.

July 24, Sunday p. m., China Grove.

July 26, Tuesday, p. m., Rowan County, St. Matthew's.

July 27, Wednesday, p. m., Salisbury, St. Paul's.

July 31, Sunday, a. m., Williamsboro.

July 31, Sunday, p. m., Townsville.

August 1, Monday, p. m., Stovall.

August 3, Wednesday, a. m., Cleveland.

August 3, Wednesday, p. m., Cooleemee.

August 4, Thursday, p. m., Woodleaf.

August 5, Friday, p. m., Salisbury, St. Peter's.

August 7, Sunday, a. m., Cuningham.

August 7, Sunday, p. m., Yanceyville.

August 10, Wednesday p. m., Mayodan.

The Holy Communion will be administered at all morning services, and at all services the offerings of the people will be received for the work of the Diocese. The hours of service may be fixed by the clergy to suit local conditions.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

IN MEMORIAM
RESOLUTION

It is with profound sorrow that we learned of the death of Mrs. Helen B. Daniels who departed this life June 9, 1921; she being the oldest member of the Woman's Auxiliary of St. Timothy's Church of this city, fatihful and active to the end.

Therefore, be it resolved as a further mark of respect to the memory of the deceased that a copy of this resolution be sent to Mrs. E. G. Rawlings of this city, daughter of deceased, a copy published in the Carolina Churchman, and a copy retained on file.

Respectfully submitted,
MRS. C. E. MOORE,
President.
MRS. C. C. BENTON,
Secretary.

Wilson, N. C.

ST. PETER'S CHURCH CONSECRATED

St. Peter's Church, Charlotte, was consecrated on the morning of the First Sunday after Trinity, May 29th, 1921, at 11 o'clock. It was a matter of deep regret to the Vestry and members of the congregation that Bishop Cheshire was unable, by reason of illness, to officiate at this service. When he realized that his indisposition would prevent his conducting the service of Consecration, he approved of the suggestion to secure the services of the Rt. Rev. Kirkman G. Finlay, D. D., Bishop Coadjutor of the Diocese of South Carolina, who happened to be in the neighboring town of York, S. C. Bishop Finlay motored over to Charlotte on Sunday morning and acted for the Bishop of the Diocese at the Consecration service in the morning, and administered the rite of Confirmation and preached Sunday night.

St. Peter's Parish has been out of debt, for a number of years, but the matter of consecrating the Church building had been deferred. It was a great satisfaction therefore, to the congregation to see their edifice now grown rich by tender association in their lives, set apart for the worship of God.

The several Episcopal congregations of the city united in making this service a very impressive occasion. The combined choir of sixty-five voices marched around the Seventh Street side of the Church building, followed by the local clergy and the Archdeacon of the Convocation, Bishop Finlay, the Wardens and Vestrymen of the Church. The latter paused in the vestibule to allow the Bishop and Clergy to pass through. The Bishop, preceded by his Chaplain, the Rev. Walter J. Smith, led the procession up the center aisle of the Church, repeating the twenty-Fourth Psalm. He passed on in to the Sanctuary, followed by the seven clergymen present, the Vestry taking their stand at the altar rail. The Petition for Consecration was read by the Senior Warden of the Church, Mr. J. Frank Wilkes, who presented the document to the Bishop. After the several petitions the Rev. Edwin A. Osborne read the Sentence of Consecration, which was placed by the Bishop upon the Communion table. Morning prayer followed conducted by the Ven. Wm. H. Hardin, Archdeacon of the Convocation of Charlotte, and the Rev. John L. Jackson, Rector of St. Martin's Church, Charlotte. The Bishop read the Ante-Communion service. A sermon which Bishop Cheshire had prepared was read by the Rector of the Parish, Rev. Edwin A. Penick, Jr.

The Rector conveyed an affectionate message from Bishop Cheshire to the congregation, in which he expressed his very deep regret and disappointment in not being able to officiate at the Consecration of St. Peter's Parish, of which he was Rector for twelve years prior to his Consecration as Bishop in 1893. He also sent word to the congregation that he appreciated most sincerely the services of Bishop Finlay, who cancelled his own engagements in South Carolina for this Sunday, in order to act for the Bishop of North Carolina.

A pamphlet containing the Service of Consecration was prepared for this occasion by a committee of the Vestry, in which was incorporated the following historical note, dated 1844:

"At a meeting of the members and friends of the Protestant Episcopal Church in the Town of Charlotte, Mecklenburg County, North Carolina, held at the house of William Julius Alexander, on Friday, the 20th day of December, 1844, the following resolutions was unanimously adopted:

"Resolved:

"We, the undersigned, being assembled for the purpose of forming ourselves into a congregation of the Protestant Episcopal Church in the United States do certify that we have consented to be governed by the constitution and canons of the Church as set forth in General Convention, and by the constitution and canons of the Church in this Diocese; that we have assumed the name of 'St. Peter's Chapel, Charlotte,' and have elected the following persons vestrymen, towit:

"Jeremiah William Murphy, William Julius Alexander, William R. Myers and Miles B. Abernathy.

"In witness whereof we have subscribed our names, this the 20th day of December, in the year of our Lord, 1844.

(Signed) Jeremiah W. Murphy, Wm. J. Alexander, Wm. R. Myers, E. Catherine Alexander, Jos. W. Murphy, Mary J. Wilson, Mary Wood Alexander, Martha Murphy, Sarah A. Happoldt, Sarah F. Alexander, Sallie R. Caldwell, Catherine Alexander, E. D. Williamson, Olivia Abernathy."

Since its organization in 1844, the following rectors have served St. Peter's Parish:

1845-1846, Rev. A. F. Olmsted.
January, 1847-May, 1847, Rev. T. S. W. Mott.
1848-1852, Rev. John H. Parker.
May, 1852-November, 1854. Rev. James D. McCabe.
December, 1854-June, 1857, Rev. Horatio H. Hewitt.
November, 1857-March, 1859, Rev. T. S. W. Mott.
December, 1859-July, 1861, Rev. H. H. Loring.
July, 1861-February, 1866, Rev. Geo. M. Everhart.
1866-1867, Rev. James Briscoe.
February, 1867-November, 1878, Rev. Benjamin S. Bronson.
April, 1879-October, 1879, Rev. Z. Doty.
October, 1879-January, 1880, Rev. Lucien Holmes.
January, 1880-February, 1881, Rev. John K. Mason.
May, 1881-October, 1893, Rev. Jos. Blount Cheshire, Jr.
November, 1893-September, 1894, Rev. Fenner S. Stickney.
September, 1894-September, 1900, Rev. Chas. L. Hoffman.
October, 1900-May, 1901, Rev. Geo. C. F. Bratenahl.
May, 1901-December, 1903, Rev. Chas. C. Leman.
December, 1903-May, 1904, Rev. Edward S. Ogliby.
May, 1904-January, 1914, Rev. Harris Mallinkrodt.
August, 1914-May, 1919, Rev. Robert A. Tufft.
August, 1919-, Rev. Edwin A. Penick, Jr.

Assistants

1880-1882, Rev. Chas. C. Quin.
1890-1892, Rev. C. F. N. Jeffries.
January, 1921, Mr. Lewis R. Anschutz.

The present organization of St. Peter's Parish is as follows:

Rector, Rev. Edwin A. Penick, Jr., M. A.
Lay Assistant, Mr. Lewis R. Anschutz.

Wardens and Vestrymen

J. Frank Wilkes, Senior Warden.
Thomas J. Davis, Junior Warden.
Lewis C. Burwell, Secretary.
Francis H. Ball.
Francis O. Clarkson.
Joseph H. Ham.
Henry A. London.
L. Brown McKoy.
Ralph W. Miller.
Melvin M. Murphy.
Edward A. Quintard.
Beverly A. Southerland.

Staff

Miss L. Elizabeth Colyer, Treasurer.
Robert L. Keesler, Organist.
Moses Dock Young, Janitor.

REV. N. C. DUNCAN TO GO TO MORGANTON CHURCH

The Rev. N. C. Duncan, archdeacon of the Raleigh convocation, with headquarters here, has decided to accept the invitation of the vestry to become rector of Grace Episcopal church at Morganton. Mr. Duncan will probably go to Morganton to take charge of the church in the late summer or early fall.

Mr. Duncan was a visitor in Morganton recently and assisted in the services at Grace and St. Margaret's, preaching two strong and timely sermons. He made a splendid impression and was strongly urged to accept the invitation of the Grace church vestry to become its rector.

The archdeacon is a native of Lincoln County and has been in the ministry for fifteen years. He served in the diocese of East Carolina under the late Bishop Strange, and enjoyed a successful ministry in a number of churches in the eastern part of the state. After the death of Bishop Strange, Mr. Duncan removed to the diocese of North Carolina under Bishop Cheshire. He came to Raleigh two and a half years ago from Weldon, where he served for over two years. As archdeacon of the Raleigh convocation Mr. Duncan has charge of the home mission work in nearly twenty counties.

Mr. Duncan has done a splendid work in the convocation and has made hosts of friends throughout this section of the state. He is regarded by Bishop Cheshire as one of the most valuable men in the diocese, a diligent worker and an excellent and forceful preacher. That Mr. Duncan has decided to give up his work as archdeacon will be known with regret by his friends in the city and throughout the territory in which he has served for the past two years or more.

Man, seek no longer the origin of evil; thou thyself art its origin.—*Rousseau.*

Do you take THE CAROLINA CHURCHMAN?

NATION-WIDE CAMPAIGN

Apportionments and Receipts
July 3rd, 1921

CHARLOTTE CONVOCATION

	Appts.	Paid
Ansonville, All Souls	$ 240.00	$ 120.00
Burlington, Holy Comforter	2,805.00	301.18
Charlotte, Chapel of Hope	25.00	2.15
Charlotte, Holy Comforter	2,629.00	1,141.00
Charlotte, St. Andrew's	104.00	64.30
Charlotte, St. Martin's	2,900.00	2,092.11
Charlotte, St. Mary	115.00	185.93
Charlotte, St. Peter's	6,856.00	3,507.60
China Grove, Ascension	210.00	122.50
Cleveland, Christ	292.00	149.20
Concord, All Saints'	1,300.00	389.86
Cooleemee, Good Shepherd	353.00	191.35
Davie County, Ascension	326.00	163.07
Elkin, Galloway Memorial	5.00	25.00
Germantown, St. Philip's	81.00	48.50
Greensboro, Holy Trinity	3,253.00	1,153.20
Greensboro, St. Andrew's	1,500.00	309.23
Hamlet, All Saints'	120.00	42.68
High Point, St. Mary's	1,241.00	104.22
Iredell County, St. James	104.00	8.84
Laurinburg. St. David's	210.00	110.80
Leaksville, The Epiphany	598.00	223.97
Lexington, Grace	1,196.00	520.25
Mayodan, Messiah	300.00	21.84
Meck. County, St. Mark's	230.00	102.00
Milton, Christ	74.00	74.00
Monroe, St. Paul's	300.00	157.85
Mt. Airy, Trinity	300.00	65.89
Reidsville, St. Thomas	811.00	72.70
Rockingham, Messiah	790.00	
Rockingham County, St. Andrew's	96.00	8.66
Rowan County, St. Jude's	52 00	
Rowan County, St. Matthew's	107.00	63.00
Salisbury, St. Luke's	3,502.00	753.57
Salisbury, St. Paul's	138.00	62.50
Salisbury, St. Peter's	56.00	35.21
Spray, St. Luke's	385.00	156.81
Statesville, Trinity	450.00	18.83
Stoneville, Emmanuel	18.00	10.80
Union County, St. Timothy		5.00
Wadesboro, Calvary	1,594.00	104.88
Walnut Cove, Christ	216.00	72.35
Winston, St. Paul's	3,494.00	325.50
Woodleaf, St. George's	38.00	12.80
Total	$39,362.00	$13,099.15

RALEIGH CONVOCATION

	Appts.	Paid
Battleboro, St. John's	$ 225.00	$ 116.70
Chapel Hill, Chapel of Cross	1,233.00	455.72
Duke, St. Stephen's	537.00	100.00
Durham, St. Philip's	2,980.00	1,535.30
Enfield, Advent	550.00	177.00
Halifax, St. Mark's	292.00	184.74
Henderson, Holy Innocents'	3,552.00	2,496.36
Hillsboro, St. Matthew's	1,300.00	1,130.63
Jackson, Our Savior	464.00	73.15
Kittrell, St. James'	125.00	12.82
Lawrence, Grace	22.00	25.45
Littleton, St. Alban's	407.00	118.20
Louisburg, St. Paul's	520.00	42.62
Middleburg, Heavenly Rest	131.00	33.33
Northampton County, St. Luke's	202.00	70.48
Oxford, St. Stephen's	1,634.00	828.23
Pinehurst	500.00	500.00
Pittsboro, St. Barth.	391.00	207.75
Raleigh, Christ	6,298.00	3,871.22
Raleigh, Good Shepherd	4,517.00	1,332.69
Raleigh, St. Mary's	980.00	954.46
Raleigh, St. Savior's	319.00	54.32
Ridgeway, Good Shepherd	197.00	62.34
Ringwood, St. Clement's	62.00	12.00
Roanoke Rapids, All Saints'	1,466.00	420.92
Rocky Mount. Good Shepherd	3,316.00	930.59
Sanford, St. Thomas'	100.00	61.20
Scotland Neck, Trinity	1,637 00	
Smithfield, St. Paul's	419.00	47.25
Southern Pines, Emmanuel	200.00	51.50
Speed, St. Mary's	61.00	61.00
Spring Hope, St. Jude's	186.00	48.05
Stovall, St. Peter's	145.00	52.00
Tarboro, Calvary	1,853.00	830.15
Townville, Holy Trinity	425.00	
Wake Forest, St. John's	141.00	
Warrenton, Emmanuel	1,474.00	694.00
Weldon, Grace	1,065.00	530.18
Wilson, St. Timothy's	2,418.00	782.15
Total	$43,344.00	$18,904.50

COLORED CONVOCATION

	Appts.	Paid
Charlotte, St. Michael's and All Angels	$ 234.00	$ 41.50
Durham, St. Titus'	70.00	
Greensboro, Redeemer	10.00	3.70
Littleton, St. Anna's	15.00	8.20
Louisburg, St. Matthew's	45.00	15.80
Monroe, Holy Trinity	42.00	
Oxford, St. Cyprian's	19.00	3.55
Pittsboro, St. James'	13.00	17.63
Raleigh, St. Ambrose	237.00	125.99
Raleigh, St. Augustine's	600.00	606.00
Rocky Mount, Holy Hope	18.00	12.50
Salisbury, St. Phillip's	5.00	2.50
Satterwhite, St. Simeon's	13.00	12.00
Statesville, Holy Cross	20.00	9.25
Tarboro, St. Luke's	150.00	70.80
Warren County, St. Luke's	1.00	
Warrenton, All Saints'	57.00	25.25
Wilson, St. Mark's	85.00	42.00
Winston, St. Stephen's	6.00	2.50
Total	$ 1,640.00	$ 999.17

Total Appts.	Total Recpts.
$39,362.00	$13,099.15
42,344.00	18,904.50
1,640.00	999.17
$83,346.00	$33,002.82

J. Renwick Wilkes,
Treasurer.

To Parish Treasurers:

Your Diocesan Treasurer urges all Parish Treasurers to make prompt collections of Pledges in your Parish for the Nation Wide Campaign Fund.

The Presiding Bishop and Council and, also, Convocational Treasurers have written your Treasurer stressing their needs for money to keep the Missionary Work of the Church going.

We are already behind very much in our Pledges to all of the Funds and as July and August are dull months, I urge all Parish Treasurers to remit to me what Funds they have in hand at earliest possible date.

Very respectfully,
J. RENWICK WILKES,
Treasurer.

Charlotte, N. C.
July 5, 1921.

RED LETTER DAY AT ST. JAMES'

The Home-Coming and Children's Day Exercises at St. James' Episcopal Church at Shinnsville Saturday, June 18th, was an Occasion Long to be Remembered by Those Present

By Miss Vernie Goodman

The program by the children of the Sunday school was well rendered and very much enjoyed. Mr. J. T. Hagler, Superintendent of the Sunday school, presided, being ably directed by Rev. Wm. J. Wright, of Statesville, rector in charge of the congregation, with Mrs. P. M. Shinn, organist. Mrs. J. T. Hagler also did fine work with the children.

At the noon recess a most bountiful dinner was spread on the long table in the grove and everybody invited to help themselves. There was a social hour when many friends met once more on the old church ground who had not been together there for many years. Among those from a distance were Mr. B. S. Field, superintendent of the Sunday school at Trinity Episcopal church, Statesville; Mr. Sam Wetmore, (son of the late Rev. Geo. B. Wetmore), and family of Woodleaf; Mrs. Clara Finger and daughter, Miss Gertrude Finger, of Hickory; Mrs. Laura Baxter, Mrs. Jno. Moore and others of Concord; Mr. G. E. Goodman, of Raleigh and a number of others. After the social hour and more was passed, the congregation was again called to the church, when the "Cradle Roll" and a number of other inspiring selections were again rendered by the school, upon request of a number who did not get there in time for the morning exercises. Rev. Mr. Wright made the first address and encouraged the Sunday school to still larger and better things. He made a good talk, and has in his two years services done a great work at St. James, both in the Sunday school and in the congregation. He is a real worker, and has enlisted some working talent in the congregation that is a power for good. It was an inspiration to hear and see those well trained children render the splendid program. Somebody has taken great pains with those children.

We were somewhat disappointed because Revs. A. E. Osborne and R. B. Owens (former pastors) of Charlotte could not be present, but Archdeacon Hardin of Salisbury, who was one of the principal speakers on the program, and who only arrived at noon, made the closing speech, and held the closest attention of the congregation in a forty-five minute speech, which bristled with apt anecdotes, and was also full of practical religion, and common sense. He is a fluent, loud talker, a born orator, and a real optimist, who believes that this good old world is yet getting better and that "right will triumph over might." "St. James" is one among the oldest congregations in Iredell county or probably in this section as far as we know. The beginning of the services dates back to the year 1800, when services were begun to be held in the Mills settlement near where St. James was located by a Rev. Johnston Miller, who was at that time an ordained Lutheran minister, but who was in 1821 ordained by Bishop Moore as stated in the old record. He having only Lutheran ordination before that, and services were held in the homes in the Mills settlement by different Episcopal clergymen, the congregation was called the "Mills congregation."

The record states that Rev. George B. Wetmore was ordained in Christ Church, Raleigh, early in 1855, and took charge of the congregation on February 17 of the same year, and reported to the convention that the congregation then consisted of 15 members, ten white and five colored.

On February 26, 1856, a Parish was organized under the name of St. James, the vestry being, George Mills, William Mills, Sr., Reall Mills, Sr., Andrew Mills, Sr., John A. Mills, Henry M. Mills and George Kerr, one part of the old record being lost, there is no date of the building of the first house of worship, but the record states that liberal contributions for a church building were received in the year 1856 from Wilmington, Salisbury and other parishes to the amount of $627.53 and the church was probably built then. Rev. George B. Wetmore, who was well known in this whole section, preached here for over thirty years regularly once a month and lived at Woodleaf in Rowan County, and at the same time preached at Christ church, Cleveland, and at other churches also. He seems to have visited his members all over Iredell and Rowan counties, preaching and baptizing the children in the homes who lived out of reach of the church.

A number of baptisms are recorded having taken place at different school houses where services were held on occasion. There is a large cemetery near the church. Nearly all the old tombstones and monuments belong to the Mills name. Every one of the first vestry being Mills except one. This congregation as stated is taking on new life and we hope we can have more homecomings there as the hard times have certainly not struck Shinnsville, if the home-coming dinner is any criterion. Long live St. James and all her good people.

FRANCIS AUGUSTUS COX ORDAINED DEACON

Francis A. Cox, of Raleigh, was ordained a deacon in the Protestant Episcopal Church of America by the Rt. Rev. Joseph Blount Cheshire, Bishop of the Diocese of North Carolina, on Sunday, June 26, 1921. The ordination service was held in the Church of the Good Shepherd, Raleigh, of which he candidate is a member and was superintendent of the Sunday School for several years.

The newly ordained minister will sail on August 18 for China, where he will serve as a missionary.

The Rev. Mr. Cox is a grandson of the late Bishop Theodore Benedict Lyman and a son of the late General W. R. Cox. He was a practicing attorney in Raleigh for several years, being a member of the firm of Cox & Cox until the senior member of the firm, Col. Albert L. Cox, was appointed to the Superior Court bench, after which he practiced alone. Shortly after the declaration of war by the United States in April, 1917, the Rev. Mr. Cox was commissioned first lieutenant in the United States Army and served in France for more than a year with the 317th Field Artillery of the 82nd Division.

Immediately after his return from France in 1919, he entered the Episcopal Theological Seminary in Virginia, at Alexandria, Va., where he was graduated on June 2, last, completing the usual three-year course in two years. He also took a summer course at Cambridge, Mass.

The ordination sermon yesterday was preached by the Rev. Dr. Beverly D. Tucker, of the Theological Seminary in Virginia, and the candidate was presented for ordination by the Rev. Dr. I. McK. Pittinger, rector emeritus of the Church of the Good Shepherd. Other ministers assisting in the service were the Rev. N. C. Duncan, the Rev. J. E. Ingle, the Rev. W. W. Way, and the Rev. C. A. Ashby, rector of the Church of the Good Shepherd.

Rev. Francis M. Osborne, of the Diocese of North Carolina, who occupies the chair of Theology at the University of the South, will spend his summer vacation at Sewanee. During the months of July and August he will hold services and occupy the pulpit at Christ Church, Nashville. Last summer Mr. Osborne was **locume teneus** in the parish and it is a compliment that he should be asked to return again this summer.

No paper in August. We always skip that month.

Raleigh Convocation

REV. N. C. DUNCUN, Archdeacon

This is my last letter as Archdeacon to the Carolina Churchman, and I wish to express my very grateful appreciation for the happy privilege of serving in this convocation, and for the many congenial and pleasant associations of the past two and a half years. It has been a joy and help to be associated with our beloved Bishop. His wise counsel has been of great value to me. He is the fairest and most just man in his relationship with clergy and people, whom I have ever known, and I count it one of the happiest privileges of my life to have been so closely associated with him.

The executive committee is composed of a body of unusually good men. They have a live interest in the missionary work of our convocation, and they are men of exceptionally good judgment, in the practical manifestation of their missionary interest. I always looked forward with pleasure to a meeting of the executive committee. I profited much my their judgment and advice, and their loyal support has been an inspiration. The people with whom I have come in contact are fine in character, lovable in their hospitality and loyal in their work for the Church. I realize I have been very fortunate in the privilege of being entertained in their homes, and in the enjoyment of their friendship.

I can not fail to mention the splendid support which I have received from the clergy. The men in the field are consecrated, hard working men. They are putting forth every effort to build up the work of the church. They have been most considerate of the Archdeacon, and have been patient of his many faults and mistakes.

The Rectors of our Parishes have shown every courtesy to the Archdeacon. The missionary work is the work of the larger Parishes, and the Rectors throughout this convocation have shown a splendid interest and loyalty.

I have not been able to give as much as I have received. I can only hope to show some measure of appreciation in more consecrated service wherever I may be called to serve.

This is a great Diocese. I refrain from giving expression to my feelings. It would be embarrassing to those whose praises I would sing, and require more space than the editor can afford to give.

I am going back to my home district, where I hope that I may be of some service. The work of the Church is one. We work together, and we work for the same Master, no matter where we may be called to serve.

To all with whom I have had the pleasure of being associated, I wish to express my most grateful appreciation for that wonderful privilege.

The Reverend Doctor A. B. Hunter and Mrs. Hunter, who gave so many years of service to Saint Augustine's School, at Raleigh, North Carolina, have been spending the winter in Florence, Italy, where Doctor Hunter has been in charge of Saint James's (American) Church. True to their missionary traditions, Doctor and Mrs. Hunter have organized the congregation for missionary work. The women are taking part in the United Thank Offering, and the congregation on Whitsunday made a missionary offering.—Mission Herald.

REV. N. COLLIN HUGHES RECEIVES HONORARY DEGREE

The many friends of the Rev. N. Collin Hughes will be pleased to know that the Board of Trustees of the University of the South at Sewanee, Tenn., have conferred upon him the honorary degree of Doctor of Divinity. Mr. Hughes came to Sewanee on June 14, Commencement Day, to receive this degree.

Sewanee has closed a successful year of work and all are gratified at the improved financial situation of this institution. The General Education Board in May made a conditional gift of three hundred thousand dollars towards the endowment and it is confidently expected by the authorities that the conditions of the gift can be shortly met.

Bishop Cheshire, Rev. Isaac W. Hughes and Mr. H. A. London were in attendance at the meeting of the Board of Trustees. The Commencement sermon was preached by the Rev. Wm. H. Milton, D. D., and the Commencement Oration was delivered by the Hon. Christie Benet, of South Carolina. On Commencement Day a memorial tablet was placed in honor of the late Ven Hudson Stuck, an alumnus and heroic missionary to Alaska.

ROTARY HONORS MR. A. W. TUCKER

The Rotary Club of Salisbury held an evening hour luncheon at the Yadkin Hotel and invited the wives of Rotarians to be guests of the evening. President Snider presided and the luncheon hour was given over to a school conference and to a farewell to Rotarian A. W. Tucker, who is soon leaving for Raleigh to be associated with Dr. Way in the management of St. Mary's School.

Rotarian Tucker, is a charter member of the Salisbury club and is a great favorite. His going away is a matter of regret, not only to the club, but to the entire community, and the Rotary members could not permit him to get away without an informal expression of their genuine regret, so a good portion of the meeting on yesterday was devoted to an informal farewell to Rotarian Tucker. The evening was very pleasantly spent.—Clipped.

HISTORY OF ST. PAUL'S PARISH IN LOUISBURG

(In the June 17th issue of the Orphans' Friend and Masonic Journal, published at Oxford, there is an account of the town of Louisburg, in Franklin County, including the following sketch of St. Paul's Parish in that town.)

Before the organization of the Parish of St. Paul's, Louisburg, in 1845, Robert John Shaw, a native of Glasgow, Scotland, a very devout man, laid the foundation for the church's establishment by holding the services for the church first for his family and slaves in his own home and gradually the circle of attendants broadened and others attended. On November 22, 1845, the following people of well known names in Franklin County organized themselves into "A congregation of the Protestant Episcopal Church in these United States:

Joseph and S. Johnson, Mary E. Foster, Robert John Shaw, Helen S. Shaw, Catherine Shaw, Frances A. Arendell, Mary M. Yarborough; John Skinner, Richard F. Yarborough, W. T. Johnson, Willie Perry, Elizabeth A. Yarborough and Y. Patterson.

The old Shaw homestead stands practically unaltered now on Main Street.

On June 7, 1852, a building committee was appointed to erect a church on the corner of Middle and Church streets and soon had the building ready for occupancy. This building stood, with some alterations and additions, until 1900, when it was moved to make place for the present building.

Interment of the dead to some limited extent was made up to 1857 in the church yard, when by resolution such interment was discontinued and bodies removed to a cemetery north of the town owned by the church. Interment of the dead of all communions began early in this cemetery and continued till October, 1912, when the Vestry of the church, with the assent of the Bishop, made a deed of gift of the same to the Ladies Cemetery Association so as to make it more accessible to all people.

In 1900 the present beautiful churchly edifice, with its cloistered stone porch entrance was erected, and soon thereafter, all debts for its construction having been paid, it was in a stately ceremony consecrated by the Bishop and visiting clergy and set apart from all secular uses. It contains memorial windows over the altar dedicated to Robert John Shaw, his wife and daughter, and other handsome memorials to other communicants. The familiar names appearing in the organization of the parish in 1845, were in later years augmented by additions of the Greene, Davis, Hawkins, White, Clifton, Ruffin, Perry, King, Strother, Littlejohn, Eaton, Neal, Munford, Barham, Hayes, Spruill, Cheatham, Bailey, Joyner, and other families.

The congregation has never been large, having now, including communicants who live in the country, about 65 communicants, and a baptised list of about 40 too young to be confirmed. It lost in one short period by deaths and removals forty-five per cent of its communicants. More than ten per cent of its communicants volunteered for military service in the late World War, and one gave his life in naval service.

REV. T. N. LAWRENCE, HONOR GUEST

Twenty-six ministers and laymen, invited guests of All Saint's Parish, Concord, gathered around a beautifully appointed table Friday evening, June 17th, at 7:30 o'clock at the Y. M. C. A. building in compliment to Rev. T. N. Lawrence the new rector of All Saint's Episcopal Church.

After supper, served thoroughly in keeping with the dignity of the occasion, by four of Concord's most faithful men-servants, the conversation drifted into a round-table discussion led by Mr. T. H. Webb, senior-warden of All Saint's Vestry.

Mr. Lawrence, guest of honor, called on first, advised that it should be the purpose of the churches to build up a spirit of co-operation and harmony among the members, who will not only meet for friendship but for the consummation of some understanding for the improvement and spiritual good of the community.

He declared that with the proper leadership, we should do things worth while. In the words of the late Roosevelt, "Make it easy to do right and hard to do wrong."

Mr. Lawrence was followed by the other ministers present, who were equally as interested in the subject.

The entire evening was delightfully spent and calculated to create an atmosphere of good fellowship in our community.

All Saint's Parish is indeed fortunate in securing Mr. Lawrence. He comes to succeed Rev. A. S. Lawrence, who left early in the year for Chapel Hill.

MRS. JOSEPH F. GOODMAN.

EPISCOPAL CHURCH PASSES RESOLUTIONS

The following resolutions were passed by the congregation of Holy Comforter Church, Burlington, on June 5th, immediately after the service:

"Whereas, the Presiding Bishop and the President of the Council requested the Bishops and other Clergy of the Protestant Episcopal Church to have special sermons and prayers on Sunday, June 5th, 1921, relative to disarmament of the nations, and;

Whereas, our Rector has responded to said request, and has presented the subject to us, and;

Whereas, General Bliss, late chief of staff, and other leaders in military affairs, have also stated that great responsibility in this matter, rests upon the professing Christians of the United States, and;

"Whereas, we believe that the government of the United States is the proper power to initiate a movement among the nations of the world towards disarmament or reducing armaments to the level where they do not involve unjustifiable economic waste and are not themselves provocative of war.

"Therefore be is Resolved, That this congregation of the Church of the Holy Comforter, Burlington, N. C., realizing the imperative necessity for a conference of the leading nations of the world upon disarmament or the reduction of armaments by international agreement, urgently request our two senators and congressman to do all in their power to bring about such a conference of the leading nations of the world. And be is further Resolved, That a copy of this preamble and resolutions be sent at once, to each of our senators and congressmen."

THE BOY SCOUTS' HIKE

At two o'clock at the Thompson Orphanage the Boy Scouts went on a hike out to Brier Creek. We went in two automobiles. One was Mr. Jackson and the other was Mr. Potteridge. We went out Elizabeth Avenue and turn down Myers Park road. We drove out to Queen College and turned down again and then went to Brier Creek. We drove into Mr. Rankin barn yard and stop. We walk the rest of the way. We had to walk through a little patch of woods and then we come to where we was going at first. We had the roll call by the scribe and then we gather in a circle and had our examination which all pass but one and that one had not been in the Scouts long. After that we built a fire and cook some sausage and then we ate them with some rolls. At first we had to get some forked stick to cook, we went down to the creek and there saw a lot of birch trees then we cook our sausage. It was 4:30. When we started back we went to Mr. Rankin barn yard and got in the cars. Then we drove back the same way we come except we went out to the air plane. It was the first time most of the boys seen one on the ground and then we came back the same way. I certainly had a good time.

BOY SCOUTS,
BENNIE NASH (Signed).
Thompson Orphanage.

In his book, "The Kingdom of Christ," Dr. Frederick Denison Maurice says, with reference to a certain body of Christians: "It testified that sudden thoughts, sudden acts, sudden speeches, oftentimes of the most obviously trifling character, had their origin in divine teaching and inspiration; it virtually excluded what is the most significent portion of our life—that which is occupied with calm, orderly, continuous transactions — from the spiritual sphere."

SYMBOLS IN THE CHRISTIAN RELIGION

Catherine Margaret Miller,
St. Mary's School, '20

A symbol is a means chosen to represent an idea or quality in something else similar in characteristics, in order to make the idea clearer and more vivid. In ancient times, symbol was a title given to the Apostles' Creed. The creed was an abridgement or statement of the faith of the Christian church and was termed symbol because it was a sign to mark Christians from non-Christians.

Today the civilized world has adopted typical symbols which represent the spoken language of nations. A letter of a language whether Greek, Latin or English is not merely the mark of a pen or pencil, but it is the representative or symbol of some known object. What value is there in the dots and dashes of the Morse alphabet of the telegraphic system except that they symbolize the meaning of a message? Then in shorthand; is there any material value in the characters which outline the sounds of words except that they are symbols?

From these illustrations of everyday life we gather something of the value of symbols. Symbols in the religious life are just as necessary, if not more so, than in the smaller things of life. Form in itself is utterly worthless, if it is the end, but if it is the means of expressing more clearly to man a divine inspiration or purpose, then its value is immeasurable. For since the value of things, material or moral, must always depend upon the amount and quality of force and power in it, so must we attempt to give some real expression of our faith definitely or symbolically.

There is no worship without the use of some symbolism. It may be asked if the Quaker church employs any kind of symbolism in its worship. The very atmosphere of the Quaker church—quietness is a symbol of expectation and receptivity.

Symbolism is necessary to the visible manifestation of that kind of a vital moral force, the action or movement of which establishes a church. The symbolism in a church derives all its value from the amount of energizing force which it represents or expresses. The reason for this is that the symbol is a visible power felt and realized by the body as well as representing the feelings and desire of the soul. A power that is seen and felt by the body acts readily upon it and in acting on the body leaves a distinct impress upon the soul. If man were a purely spiritual being all symbols and ceremonial might be set aside as unnecessary. But man is not pure spirit for he is material in thought, desires, and purpose. Nor is he wholly a brute for the "spirit of God" is breathed into him and struggles to lead him upwards. He is too composite a being and too much engrossed with earthly cares for his religious worship to be composed wholly of inward feelings and affections. Nor would this adequately represent the whole man. To help the real man religion must take into consideration and plan for both.

The body is the natural organ of the soul and is an instrument through which we ordinarily express the worship of the soul before God. The act of kneeling in prayer signifies the subjection of the body to the will be the soul. If religion is first of all and chiefly an exercise of godliness and righteousness symbols merely clothe the true religion of the heart.

Symbols enlist the lower faculties of man in aid of the higher. Any act or reverent movement of the body draws it to the subjection of his noble impulse in the worship of God. Take the act of standing during the creed. The bodily movement is unconscious and naturally accompanies the act of repeating the creed. Here the body assists the spirit by being itself in a reverent attitude.

In His ministry, our Lord made constant use of symbols. One of the most beautiful symbols is the washing of the disciples' feet by the Master in token that they were a part of him and that they were his own friends. Throughout the gospels, in practically all of the miracles he wrought symbols are common. In several instances we find the symbol of Christ stretching forth his hand to open the eyes of a blind man or to cleanse a leper. One of the most interesting of the symbols in the gospel is where Christ stooped to the ground, spat upon the earth and made clay with which to anoint the eyes of a blind man in order that he might receive his sight again. In still another instance Christ commanded the lepers to bathe themselves in the waters of Jordan to be cleansed. His parables are wonderful symbols of truth, dealing with life naturally and simply. Thus we see that symbols had their part in Christianity from the very beginning. Christ not only used them, but made them means of grace and joy to the people of His day. Today we interpret them as expressions of His sympathetic tenderness for humanity. He shows us that the worship we render to God in spirit is necessarily attended with its external sides.

In meeting the needs of human nature religion must take into account its every element. Such a religion will have lower relations with the body as well as higher relations with the spiritual souls of men. To do this there must be something practical as well as supernatural in the religion—a visible and sensible form in connection with emotional feeling.

God in his design of the universe has given form to every thing; the birds, trees, flowers and insects. To have a lack of form in His worship would be putting aside His plan in the place where it most naturally would be found. Symbols uphold the dignity of Divine worship and are used to keep clear certain important truths of the Christian religion. Symbols represent truth and God is Truth and He is glorified by those things that are representative of and express a love of truth. God is our Father and Maker of both body and soul and He is honored expressively by that which not only employs the intellect but the senses and not only the soul but the body. Our worship of God should be the result of care and thought and no worship should ever be presented to Him except decently and in order. Our best is hardly worthy of being offered to Him—the King of Kings—but full of faith and trusting in His mercy we strive to follow St. Paul in his advice to the Romans, "I beseech you therefore by the mercies of God that ye present your bodies a living sacrifice, wholly acceptable unto God which is your reasonable service."

From ancient times symbols have been employed in religious services and ceremonies and the fact that they have survived through old Testament days, the days of our Lord and the apostles and are continually used in churches today, assures us that this worship is not contrary to God's will but that it is acceptable unto Him. In the old Testament history symbols were used in religious services in the Tabernacle. The people were directed never to appear empty handed before God but that they should bring offerings symbolizing their faithfulness to Him. Hence we see that He sanctioned a costly worship. In the new Testament again we see symbols employed in the worship of God. Our Lord himself attended the services in the Temple frequently and stated that He came not to destroy the law but to fulfill it. He used symbolic acts in His ministry constantly. After the ascension of Christ the apostles continued to attend Temple services and they also continued the symbolic system that Christ used in His ministry. Ecclesiastical history also shows that the symbolism in religion is almost universally accepted system. As the languages of the different countries vary just so the various churches use their own system of symbols but they are all for one purpose, "the glorification of God and the edification of His people."

About the tenth century the first Christian symbol, the fish, disappeared and the cross, symbol of our redemption by the death of Christ on Calvary, came into universal use as the emblem of the Christian faith. At first the cross was only used as a sign at the end of the creed, blessings and other places in the service. Later on men began to build church edifices in the shape of the cross to keep us constantly reminded of the fact that our redemption was purchased at a great price—the death of Christ on the cross. Later still it became customary for the churches to have an eastward facing, that is the altar of the church is placed eastward as a token that Christ is the true "Son of Righteousness" and hence the prevailing custom to worship towards the point where the sun rises.

In the most conspicuous place in the church is the altar, the holiest part of the church. It is raised off from the chancel because the sanctuary is symbolical of the Holy of Holies and also is the place where our Great High Priest entered to plead the Father for His people which He redeemed by His own blood and where, by this sacrifice he makes continual intercession for us. The altar is raised as symbolical that Christ suffered on the mount and is made of wood signifying the cross, or of stone representing the "Rock of Calvary." The altar is usually covered with hangings placed from motives of respect and also to mark the seasons of the church year by their various colors. The altar is especially used in the celebration of the Holy Communion. It is usually surmounted by a cross reminding us always of the supreme death of Christ.

On each side of the altar are two large candles which are lighted at the time of a celebration of the Holy Communion. These signify Christ as the true light of the world and represent His two natures, Human and Divine. The Paschal Taper is a large candle placed on the altar during the Easter season. Throughout Easter week it is lighted at every service, but after this only at the Eucharist up to the time of the Ascension. It is a beautiful symbol of our Lord's presence with his disciples during the forty days after the Resurrection.

Up until the sixteenth century every church had vestments, lights and incense. It was doubtless and ancient custom to offer incense daily and it was the fulfillment of the statement, "in every place incense shall be offered unto the name of the Lord." The oblation of incense is an act of worship due to God alone. The cloud of incense which envelopes the altar symbolizes the intercessions which in union with that of Jesus Christ surround the throne of God. In all times incense has been used as an expressive symbol of the prayers of the faithful ascending to God. In the Revelation St. John gives an account of seeing an angel offering incense with the prayers of the saints.

The chancel is symbolical of heaven and those that occupy seats in the chancel are engaged more directly in the services of the church and are vested. The cassock is a black robe which covers the ordinary clothes and is expressive of the spirit of recollection and devotion which becomes those in the sanctuary. The color of the cassock is usually black and signifies separation from the world. The cassock of the Bishop is purple, the color symbolical of rule and authority. The surplice is a white garment which typifies purity and righteousness. The alb is a white garment worn by priests at the celebration of the Holy Communion and signifies sacrifice. The other Eucharistic vestments used in the Episcopal Church are the aneice, girdle, stole and maniple and chasuble. These vestments all have symbolical meanings and as a whole they are emblematic of the Passion of Christ. The alb represents purity and innocence. The girdle is a symbol to remind us of the works of the Lord and also as in ancient times the apostles were commanded to gird up their loins. The aneice, is a square of linen, folded over to form a sort of stiff collar to represent the helmet of salvation. The maniple represents sorrow for sin and the stole, the yoke of Christ. All these together are typical of the cords and chains with which Jesus was bound. The symbolic meaning of the chasuble is very interesting. It represents, as it were, the seamless vest of Christ and the purple robe in which He carried His cross to Calvary. It is also emblematic of charity and the embroidered cross reminds us of that which our Lord carried on His memorable journey. The color of the stole and other vestments vary with the season of the church year because each color has a symbolic interpretation. White is the color of joy and signifies purity. Red is typical of blood shedding and at Whitsuntide is used to represent "the tongue of fire." Green as being the predominant color in nature is used when no other color is especially designated. Violet is symbolical of penitence and black of deep mourning.

In ancient time the first and most universal of the early Christian symbols was the fish which was symbolical of Baptism and water. This early emblem was used on the tombs of the early Christians signifying "the Fishers of Men." In Baptism water is a symbol of moral purity. At a Baptismal service the priest uses first a violet stole and then a white one. This is an emblem of regeneration and signifies a new birth.

In the service of the Eucharist it is an ancient custom to mix water with the wine to be used at the celebration of the Holy Communion. This represents the mingled tide of blood and water which flowed from the side of the Saviour and also to remind us that the two great sacraments of the gospel, Baptism and the Eucharist, cannot exist one without the other. It is also symbolical of the Incarnation. Wine is the most precious element representing our Lord's godhead and the water the inferior His manhood. The whole offertory shows the duty of honoring God with the best of our possessions and is a symbol of our dependence upon God for our sustenance. The oblation of the elements shows in symbols the sacrifice of our Lord's life of humilation "even unto the death of the cross."

If during the service, the minister washes his hands it is a symbol to show the purity with which he should approach the holy mysteries. At the end of the Invocation the priest uncovers the elements to prepare them for the consecration which immediately follows; the unveiling represents the stripping off of our Lord's garments at the time of His crucifixion. After the priest and people have communicated the chalice and paten are again covered. Symbolically this represents the hiding or veiling of our Lord's divinity and also His being wrapped in linen for His buriel.

In Confirmation and Orders the laying on of hands by the Bishop is symbolical of the visitation of the Holy Ghost. Marriage is a mystery and signifies the mystical union between Christ and His church. The joining of hands by the minister represents the union of man and wife in the sight of God. In funeral processions the cross is carried in front to complete the journey of the cross in accompanying the person from Baptism to the grave. Earth is thrown on the coffin to signify the earthliness of the body itself.

So by the outward acts of the body and by the use of material forms and tokens the inward life of the spirit is quickened and nourished. Symbols are the result of inspiration for they mean clearer vision and it is through them that we get a better understanding of the meaning of the mysteries of God and His love for the world. They are the expression of the voice of the soul crying to God and praying: "Teach me to do thy will for thou art my God: thy spirit is good lead me into the land of uprightness."

References:

"Catholic Principles," Rev. Frank N. Wescott; "The Annotated Book of Common Prayer," Rev. John Henry Blunt; "Our Prayer Book, in History, Literature and Church Lore," Rev. J. W. Hardman; "The Ritual 'Reason Why,'" Charles Walker; "The Reformation Settlement," Rev. Charles MacColl; "Lay Sermons," John Stuart Blackie; "The Law of Ritualism," Rt. Rev. John Henry Hopkins; "Sacred and Legendary Art," Dr. Anna Jameson; "The Ceremonial of the English Church," Vernon Staley.

ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

The thirty-sixth Annual Convention of the Brotherhood of St. Andrew in the United States will be held in Norfolk, Virginia, October 12-16th, 1921.

Mr. Geo. H. Randall, the Convention Manager, has just returned to Philadelphia, after a conference at Norfolk with the Convention staff, and preliminary arrangements have been made which indicate that this will be one of the most interesting conventions yet held.

An unusually interesting programme is being prepared by the Programme Committee, and the Brotherhood is determined to make this convention stand out prominently as the best one ever held, and the staff will spare no trouble to attain this end.

Announcement will be made later of particulars as to hotel rates, accommodations, etc., and in the meantime this advanced notice is being given that the 1921 Convention may be brought to the attention of as many people as it is possible to reach, those outside of the Brotherhood who contemplate attending, as well as the Brotherhood itself.

The members of the Brotherhood in Virginia send greetings to all members of the Brotherhood in this land, and extend to you the earnest wish that you come to Norfolk on October the 12th for your annual convention. Come singly, come as Chapters, only come, and center your thoughts, hearts and prayers at Norfolk.

Joys are our wings, sorrows are our spurs—Richter.

BISHOPS MAY STAY AT HOME

Under such a headline The Outlook in a recent issue comments upon the success of the present policy of the Episcopal Church. We will give the editorial:

"At this season of the year in the Episcopal Church it is usual to find some of the nineteen missionary bishops of the West going to the rich congregations of the East on what has become known as their "annual begging tour." This year, however, there is no solicitation. For the first time in the history of the Episcopal Church the missionary bishops are not under the compulsion of raising money. They are remaining as shepherds with their flocks, and not away from them on begging tours.

"This changed condition is due to the fact that the Church has determined to conduct its business affairs in a businesslike manner, with a fixed budget of expense. A large proportion of the budget provides for the extension of the missions both in the United States and abroad. Definite appropriations were made and the moneys were sent to the missionary bishops.

"The result has, of course, been satisfactory in most respects. For instance, the Bishop of Oklahoma, the Right Rev. Theodore Paine Thurston, reports that during the past year he has had fifty per cent more confirmations in his diocese than he had ever before in any one year. Many new parishes were organized, new life was put into old parishes and missions, new church buildings were started, and an unparalleled spirit of enthusiasm and devotion to church activity has been aroused in that section of the country.

"But in one respect the new order of things reveals a startling fact. Bishop Thurston could not use all of the money allotted to him for missionaries' salaries because he "did not have enough missionaries to receive the full allotment." The fact is that there is a shortage of men. With the assurance that the missionary will be properly compensated, it is reasonable to expect that there will be more and better accessions to the ministry.

"To the Episcopal Church credit must be accorded for its wisdom in realizing the need of improved business administration and for its generosity in backing up that wisdom with necessary funds to put its progressive programme into effective operation."

It is, in our opinion, well that bishops stay at home. One of our church papers referred to the death of an English bishop last month,—the Bishop of St. Edmundsbury, of whom it was said that he confined his activities to his Diocese. He devoted himself to the development of his field, and he did a great work. The article, telling of the Bishop's death, asks and answers a question, "Is the ideal Bishop the man who gives himself primarily to his diocese and deliberately neglects the opportunities that come his way of starring in public and attracting the eye of the press? The question demands an answer for nowadays our Bishops are so peripatetic and so much in the public eye that they are divided into two classes—public men who achieve notoriety through wise or unwise sayings and pleadings diocesans who leave their Dioceses better than they find them. Of course the two things are not incompatible for men of genius, but we have few of this type."

We are disposed to think that the bishop who gives his attention to his field, leaving his Diocese better than he found it, is the man to be commended. We heard a prominent man from one of our northern dioceses say that they had what he called "an outstanding bishop;" he would deliver a series of lectures in the West, then rush off to London to speak at the opening of a convention of some sort, then on to Canada to tell them how it ought to be done, sandwiching his visitations in between. The speaker thought such a bishop of little use to his Diocese, and remarked that they would have to elect a co-adjuter to take care of home duties, while this man with a message was about delivering it. If the Nation-Wide Campaign is enabling our Missionary bishops to remain at home, and they are staying there buiding up their fields, it is worth while.

HYMNALS

Four hymnals are now before the Church, the Mission Hymnal, the Church Hymnal, the Revised Church Hymnal, gotten out by the Parish Choir, 24 Doane St., Boston, and the New Hymnal gotten out by The Church Pension Fund. We propose to discuss the merits of these books. We may dismiss the Mission Hymnal on the jump. It is not competitive with the others; has a special place. The old hymnal or The Church Hymnal we are all familiar with; little need be said of it here.

The other two are the claimants of superiority. The New Hymnal advertises that the profits therefrom go to the Church Pension Fund. This may be very good, but when one is buying a hymnal he wants the best hymnal, and not to let his concern for the Pension Fund carry him off of his base. We must confess to a certain prejudice against anything being sold upon its alleged merits, plus its aid to something else. Of these two, we regard the Revised Church Hymnal as the better; it has retained more of the old familiar hymns, with the music as we know it. We have put this hymnal in our Church. Had we to do it over, we are inclined to think that we would not take either of the new editions, but stick to the old church hymnal. We are dumbfounded time and again to find that both the New and the Revised hymnals have put out some of the best hymns we have. Lists of these have been published. For instance, we wished to sing "Lo, the Voice of Jesus," the other day. It is out of both recent editions. We do not know why. The same can be said of the old familiar tunes. We constantly run across the fact that many of them have given way to a less suitable rendering. However, experience is a faithful teacher. We will stick for a time to Revised Hymnal, for we have bought it; but we have grown in wisdom in this matter since we purchased it, and put it into use. Revisors of our books make a sorry mess of it. If you are using the Church Hymnal think long before you are induced to give it up.

MATERIAL AND SPIRITUAL

We heard much in Lent of building up the spiritual life; turning from material matters. It is true, as an abstract proposition, that material things do thwart or stimulate human spirits. And yet man does not, and cannot, live by spirit alone. He expresses his personality largely through material things. His struggles lie, in part, in his efforts to rightly adjust his environment. Contact and conflict with material things awaken his powers. Spiritual life cannot mean aloofness from matter, nor restriction of such self expression; it will include a wise contact and administration of his goods. Quite as many lives are embittered and fail because of want of wisdom in using material things as from any other cause. This want was demonstrated in the flush times through which we have just passed. We were utterly unable to adjust ourselves wisely and well to those days, and now great numbers find the wolf at the door. Knowing how to manage the material is a goodly sense. We do not know how to do it. The Prodigal Son had a father's house to which to return when he ran out of cash. But usually those whose spirits cannot control the appeal of riotous living when money abounds, must remain with the husks and hogs when it runs out.

THE SHOULDER TO THE WHEEL

From a Diocesan paper we see that a Church in a nearby City, well known to us, is in a most flourishing state. At a recent visitation of the bishop 57 were confirmed. The Sunday school is over 500 in number. The mite boxes Easter ran over $500. The men's Bible class has a large attendance. The rector, we read, attributes these results in part to "a real live Brotherhood of St. Andrew." These lay helpers are said to be the result of the Nation-Wide Campaign. We know that rector is rejoicing in his work.

The work of the Brotherhood is primarily, if not solely, to bring people into the Church. How many lay members ever give this matter a thought, and yet what a power they would be if aroused to such work. We have not members enough in the Protestant Episcopal Church. It is perhaps our most pressing need. They will not be had so long as the rector is the only person at the job of reaching out for additions. We meet and eat,—then fall asleep. We speak and sing,—and then go on just as we were. Set out to spread Christ's Kingdom. One hour on Sunday, if the weather happens to be good, is a poor return for the benefits of the mission of Jesus to this world of ours. We will get nowhere at such a pace. A sorry report many a Christian will have to make to his Master of his efforts in this life for Christianity!

USE OF DESTRUCTION

When extremely critical of the Christian religion, I find little or no aid from the evidences of that religion. I get a book in keeping with my mood, which carries my thought to its conclusion, and I am helped thereby. I have just read "The Evidence for the Supernatural" by Ivor Lloyd Tuckett, M. A., M. D., (Cantab), M. R. C. S., L. R. C. P., Senior Demonstrator of Psychology in Cambridge University. He thinks it is impossible for an enlightened and cultured person to be a Christian. H. G. Wells is one of his saints. "First and Last Things" by that author is highly commended. He agrees with Wells that a reconstruction of the Church is "before us. It is a necessary work." It is to be reconstructed so that it will no longer have place for uneducated people, but so that seized by the illumination of Tuckett, Wells & Company, we will have a gospel known as rational altruism. I waded through some three hundred pages of this, and was re-converted to Christian standards. Christianity presented by this scholar as demoralizing, superstitious, productive of hypocrisy, never seemed to me quite so beautiful as when soundly trounced. I believe if persons would take the trouble to follow out the stale reasonings of our anti-Christian prophets, it would confirm the most of them in the faith. Professor this, doctor that, scholar otherwise, to the contrary, I am disposed to hold that Christianity will continue to afford the chief stimulus to good works, access to God, and the very best bond between us mortals. Take a course in sour waters, and you will lose heart in these down-lifters.

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LETA MAY TURNER

Entered the Orphanage when she was not quite three years old. Four years ago she entered the Charlotte High School and on May 19th, graduated in a class of over ninety on the roll of honor.

This is what "Snips and Cuts," the High School Annual, says of her.

"A true woman, modest, simple, and sweet."

John Charles McNeil, Lit. Soc.; Alex. Graham, Lit. Soc.; Although Leta is very quiet, those who know her love her, because of her kindness and gentle disposition. We have never seen a frown on her face. She stands well in her studies, but is never too busy, or in too big a hurry to listen to, or tell, a good joke.

If you want to hear Leta laugh, just let something funny happen in French class, and you will be sure to hear from her.

We don't know how she can remember people's birthdays so well, but she is always the first to wish us a happy birthday when we get to school.

Those who are with her next year may count themselves fortunate.

MISS SUSAN SMITH GOES TO ALASKA

Miss Susan Evans Smith, second daughter of the Rev. and Mrs. Walter J. Smith, after two years of preparation in the Deaconess Training School in Philadelphia, left for Anvik, Alaska, on the 29th of June. Before leaving a farewell service was held in St. Peter's Church in the morning and a reception was given her in the Parish House in the afternoon. At the close of the reception the Rev. Mr. Penick, rector of the parish, spoke a few very appropriate words, and handed Miss Smith a very nice check from the Parish which he was pleased to call "a scrap of paper." The Daughters of the King gave her a pectoral cross of gold, and she received a number of other presents from her different friends. All of the family were present before she left except the Rev. Henry C. Smith, her brother in Nogales, Arizona, whom she stopped to see on her way to Seattle to take the boat for Alaska.

On Sunday afternoon before her departure she made a talk to the children of the orphanage on her prospective work.

ORPHANAGE NOTES

Owing to the tie-up in the Printing House the paper did not come out for two months, and when it did appear it did not contain our "Notes," and so we are a little at sea. As the politicians sometimes say, "We do not know exactly where we are at." We don't remember what we wrote, and we do not know that any of it will ever appear in these columns.

We gave some account of the closing exercises of the school which were creditable to the teachers and pupils, and we are glad to announce that both Mrs. Iseley and Miss Nall will be back in September when the school opens again. Mrs. Iseley is at Chapel Hill, attending the Summer School, and on her return she will coach some of the children who have gotten behind in their studies.

The children are enjoying the hot weather the best they can. Some of them are canning all the fruit and vegetables they can get their hands on, and when they are not at work at other things they are playing games or listening to music from the Graphophones.

Mrs. Alice Jones, who had charge of the music several years ago, is with us for the Summer, and is training the choir as well as giving special lessons during the week. The music in the chapel has greatly improved since she took charge of it, and we look for still better things.

Leta May Turner who came to us when she was about three years old, was in the graduating class of the Charlotte High School, and was on the roll of honor. The class had over ninety members.

Ethel Brinson, who is taking a course of training in St. Luke's Hospital, New Bern, made us a little visit last month, and we were glad to see her looking so well.

Virginia Robertson has gone to Washington City to live in one of the suburbs with her cousin, Mrs. James.

Work is progressing on the new cottage, and when it is finished it will be a very imposing building.

The Rev. Walter R. Noe, of Wilmington, made us a pleasant visit on the 9th of last month, and we hope he will come again.

Contributions in kind from May 10th to June 10th: 2 shirt waists for boys, W. A. Church of the Ascension, Hickory; package of salt fish, Bentel Fisheries Co., Bay City, Michigan; box of clothing, etc. for Elizabeth Moore from her aunt Mrs. Orphelia, Rocky Mount; 2 pairs of shoes, Miss Lou H. Hill, Washington; lot of toys for Thompson Hall, through Mrs. H. P. Barrett, Charlotte (the toys belonged to a little boy that was killed); box of cake and bananas for Anna Atkins, from her brother Green; package of clothing, slippers, etc., for Mary and Margaret Edmondson, from their grandmother; box of clothing, etc., for Ruth White from St. Agnes's Guild, Rocky Mount; package of clothing Mrs. W. R. Robertson, Charlotte; box of cake, candy and fruit for Mary and Margaret Edmondson, from their father; 4 scrap books, Mrs. J. Preston Smith, Rocky Mount; 1 dress, Mrs. W. G. Howard, St. Agnes's Guild, Asheville; 2 pints Gadene Cordial; 4 pints Cordene Cordial-Creosote, from Dr. Myers Hunter; box of clothing for Ruby Stanton, and also one for Ruth Duffy from the Misses Moore, Littleton.

CONTRIBUTIONS FROM MAY 10TH TO JUNE 10TH

Burlington, C. S. S. L. Church....$	7.20
Belhaven, St. Johns Church........	1.54
Charlotte, Mr. W. H. Kelly........	24.00
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Gastonia, S. S. St. Marks............	3.15
Hillsboro, A Friend for Play Grounds	25.00
"Messengers of Hope" S. T. S.	2.68
Louisburg, Mr. W. H. Ruffin......	4.10
Norfolk, Mrs. Hallie Witherspoon, for Gwendolyn's	7.00
New Bern, Mr. C. V. Scott........	12.50
Rocky Mount, Mrs. L. Orphelia	10.00
Rocky Mount, Mr. William Grimes	40.00
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Statesville, In Memory of Mr. J. L. Cowan, Mrs. Isidore Wallace	5.00
Shelby S. S. Church of the Redeemer	2.47
Sanford, W. A. St. Thomas'......	5.00
Scotland Neck, S. S. Trinity Parish	16.62
Windsor, S. S. St. Thomas's......	10.00
Wilmington, Mrs. Wilhemina Harlow	2.00
Total..	$1,283.12

MESSENGERS OF HOPE

Amount required	$216.00
Amount paid in	97.68
Amount still to be raised	118.37

Contributions from May 1st to June 1st.

Sarah and Helen Petar, Ridgeway..	.25
Class Five, St. Phillip's S. S., East Durham, through Miss Bertie M. Markham	1.18
Emily, Richard and Whitmell Smithwick, Merry Hill	1.00
The Ridgeway Juniors, through Helen Petar	.25
	$2.68

My Dear Children:

We make a very poor showing this week. Only two dollars and sixty-eight cents! I am sorry. The first letter was from the ever faithful Ridgeway Juniors. Helen says:

We are sending 25 cents for our Society for the month of May. With kindest love and wishes.

Thank you, dear children. You are so delightfully faithful.

The next comers were "Class Five," St. Phillip's, S. S., East Durham, and Bertie says:

Dear Aunt Beckie:

I am sending you one dollar and eighteen cents for the Sewing Teacher's Salary from Class Five. I am sorry we have so little to send, but we have to put some of our money in our mite boxes.

Yours truly,

Thank you, dear child. If you send all you have what more can you do? And thank you, also, for telling me about your grandfather. I am always so interested in the men who were in my Father's Battery. So far as I know, there are only three of the men and one officer still living.

The Merry Hill children come as usual, holding their mother's hand. She says:

Dear Aunt Becky:

Enclosed find $1.00 for the S. T. S. from Emily, Richard and Whitmel Smithwick. With best wishes,

Sincerely,

My dear Martha:

You surely are good to count on. And it is a fine example of fidelity.

The last letter came from Ridgeway and Sarah says:

Dear Aunt Becky:

You will find enclosed 25 cents in stamps for the Sewing Teacher's Salary for the month of June.

With kind love and wishes,

Yours fondly,

You see, Dear Child, you ended as you began the list this time. I send my love to you both. Now that ends all the space I need to take. So good bye, and God bless you, every one.

Your Loving Aunt Becky.

Address:

Miss Rebecca Cameron, P. O. Box, 54,
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Life had a good Limerick recently:

"There was a fair co-ed named Jean,
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A SURPRISING FOURTH.

Thump, thump, thump! Bobby's heels were beating a steady tatoo on the barn floor, where he lay in the warm afternoon stillness. No one could hear the noise Bobby was making. Grandfather was racking hay in the far pasture, and dear old grandmother was taking her nap. The horses and cows were out in the meadow. Everything there was quiet and calm on this lovely day before the Fourth, except in Bobby's angry little heart.

It is quite possible for a little boy to be at a beautiful farm with loving grand-parents and yet be very unhappy. Bobby had not discovered this until today.

"I don't care- I don't care!" he cried, striking his heels harder at each word. Of course he meant that he did care!

What he cared about was this: All the boys he knew that lived near were going to have firecrackers on the Fourth and shoot toy pistols and carry matches iin their pockets, and be altogether free and happy on that glorious day so soon to come.

Now Bobby had promised his mother that if she let him spend the summer at the farm he would not play with pitchforks, or mowing machines, or matches, or fireworks. It was very easy to promise not to touch the fireworks, for in the town where Bobby lived the Fourth was kept in a different way. None of the children were allowed to light crackers in the town or fire pistols. Instead, they marched in a beautiful parade, carrying flags. Music and speeches in the town hall followed, and afterwards there was a wonderful picnic on the village green. This year the Fourth found Bobby in a tiny room in a funny, old-fashioned bed. The sun's rays caught him there and seemed to be laughing at him. Bobby wakened; he still felt inclined to kick as he had done the day before; but instead he got up and looked out of the window. There was grandfather setting off for town in a big wagon. How long it seemed till grandfather came back! First there was breakfast to be eaten; then grandmother's flower beds had to be weeded. After that Bobby sat under the big chestnut tree waiting. Then suddenly beyond the bend in the road arose the greatest racket, horns and cheers and shouts.

"Hello, Bobby!"

"Hurrah for the Fourth!"

"Three cheers for Chestnut Farm!"

And there was grandfather with his wagon filled with Bobby's boy friends.

Grandfather was dressed up like Uncle Sam and the boys all wore the uniform of the Continental soldiers.

"Here's your soldire suit, Bobby!" they called, as they tossed him a big box.

"I'm Paul Revere," called John Davis, as he jumped out.

"And I'm a minute-man," Joe Sherman announced. "And Ned is General LaFayette, and You—you are to be General Washington, Bobby! And say, your grandfather is great! He's been telling us the finest stories all the way. True things about the first Fourth of July, when our country was new. We are going to make him tell us more stories soon!"

"We'll see about something to eat first, young man," grandfather announced, as he led the way to the orchard.

In the orchard, grandmother had spread a picnic lunch of many sorts of good things. There were sandwiches tied with red, white and blue ribbons and, last of all, great heaping plates of ice cream, each bearing a tiny flag.

At the end of the delightful day, after all the games were over, Joe said to Bobby: "This kind of Fourth is away ahead of any we ever had before. Don't you think so, Bobby."

And Bobby answered: "It's been great, Joe, great!"

All the same, Bobby was glad no one knew about his afternoon in the barn.—Ex.

"Every subject has teaching power when put into pedagogic form. The nearer this subject is to the child, the greater is its teaching power, other conditions being comparable; and the more completely does it put him into touch with his environment and make him efficient and happy therein. In time, all subjects in which men engage will be put in form for teaching and be made the means of training the mind."—L. H. Bailey.

"There is virtue in the hoe and the spade, for learned as well as for unlearned hands."—Emerson.

"Life without industry is guilt, and industry without art is brutality."—Ruskin.

"People who think much of their humility are very proud, and all such unreal stooping is a subtle search haw to go up higher."—Fenelon.

Don't worry because the tide is going out. It always comes back.

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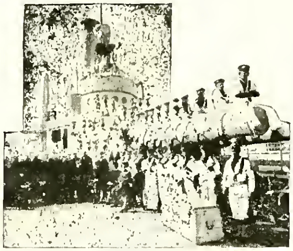

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Rt. Rev. Henry Beard Delaney, D. D., Suffragan Biship ---------- Raleigh
Rev. Morrison Bethea, Secretary ---------- Wilson
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Entered as second-class matter at the post-office at Raleigh, N. C.

Short paragraphs of news of Diocesan interest are always welcomed for insertion if they are sent in without delay after the event recorded. They should be typewritten.

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RALEIGH, N. C.

THE ATTENTION OF OUR READERS IS ESPECIALLY CALLED TO OUR ADVERTISERS. WE URGE OUR CHURCH PEOPLE, WHENEVER POSSIBLE, TO GIVE THEM THEIR PATRONAGE.

This paper strives to be a diocesan informer—telling of the labors and directions of the Bishop; the work of the Woman's Auxiliary, the Thompson Orphanage, the Archdeacons, the Girls' Friendly, the parishes, missions, and Sunday-schools—in fact, all that concerns us. We ask our readers, and especially the clergy, to aid us in getting the paper into the homes of all our people. To the extent that it is not taken is the hand of the Diocese shortened when occasion arises to reach our members.

The Carolina Churchman,
Raleigh, N. C.

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RALEIGH, N. C., SEPTEMBER, 1921. VOL. XII. NO. 8.

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22—DEPARTMENT STORES—22

The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

DEED AND CREED

Edgar A. Guest

I'd rather see a sermon than hear one any day,
I'd rather one should walk with me than merely show the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear.
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.
I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

THE BISHOP'S APPOINTMENTS
1921

Oct. 2. Sunday, a. m.—Reidsville.
2. Sunday, p. m.—Leaksville.
3. Monday, p. m.—Spray.
5. Wednesday, p. m.—Walnut Cove.
6. Thursday, p. m.—Mount Airy.
11. Tuesday, p. m.—Roanoke Rapids.
12. Wednesday, p. m.—Northampton County, St. Luke's.
13. Thursday, p. m.—Jackson.
14. Friday, p. m.—Weldon.
16. Sunday, a. m.—Littleton.
16. Sunday, p. m.—Warrenton.
18. Tuesday, a. m.—Ridgeway.
23. Sunday, a. m.—Hillsboro.
23. Sunday, a. m.—Hillsboro.
23. Sunday, p. m.—Orange County, St. Mary's.
25. Tuesday, p. m.—Savannah, Ga.
27. Thursday—Provincial Synod.
30. Sunday, a. m.—Greensboro, Holy Trinity.
30. Sunday, 4 p. m.—Greensboro, St. Mary's.
30. Sunday, 7:30 p. m.—Greensboro, St. Andrew's.
Nov. 2. Wednesday, p. m.—Winston.
3. Thursday, p. m.—High Point.
4. Friday, p. m.—Concord.
6. Sunday, a. m.—Salisbury, St. Luke's.
6. Sunday, p. m.—Salisbury, St. Peter's.
7. Monday, p. m.—Statesville.
9. Wednesday, a. m.—Davie County, Ascension.
9. Wednesday, p. m.—Lexington.
13. Sunday, a. m.—Enfield.
13. Sunday, p. m.—Scotland Neck.
14. Monday, p. m.—Halifax.
18. Friday, p. m.—Middleburg.
20. Sunday, a. m.—Henderson.
20. Sunday, p. m.—Oxford.
25. Friday, p. m.—Tarboro and Edgecombe Co.
27. Sunday—Tarboro and Edgecombe Co.
28. Monday—Tarboro and Edgecombe Co.
29. Tuesday—Tarboro and Edgecombe Co.
30. Wednesday, p. m.—Spring Hope.
Dec. 2. Friday, p. m.—Battleboro.
4. Sunday, a. m.—Rocky Mount.
4. Sunday, p. m.—Wilson.
9. Friday, p. m.—Selma.
11. Sunday, a. m.—Smithfield.
11. Sunday, p. m.—Duke.

The Holy Communion will be administered at all morning services, and at all services the offerings of the people will be received for the work of the Diocese. The clergy are requested to hand their lists of candidates for confirmation to the Bishop before the service. The hour of service may be fixed to suit local conditions.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

August 22, 1921.

NOTICE

Copies of the Constitution and Canons of the Diocese and of the Journal of the last Convention have been mailed to all the clergy in the Diocese.

If you desire a copy, see your rector. If his supply is exhausted, write the Secretary of the Diocese, Rev. Morrison Bethea, Wilson, N. C., and he will send you as many as you may need.

THE THOMPSON ORPHANAGE

The Bishop of the Diocese is being asked from time to time what is the present duty of the Thompson Orphanage Guilds to the work of the Orphanage. There exists in some quarters an impression that the Nation-wide Campaign and the recent gifts of some of our more generous churchmen have so abundantly provided for this institution that our local Orphanage Guilds may now divert the interest and the endeavors from this institution and dedicate them to other important church objects.

In consequence of such inquiries the Bishop recently addressed a letter to the Executive Committee of the Orphanage, and he thinks it well that he should give to the people of the Diocese the reply received from the revered founder of that noble institution, the Rev. Edwin A. Osborne, Chairman of the Executive Committee of the Board of Managers. Mr. Osborne's letter is as follows:

Charlotte, N. C., July 26, 1921.

My dear Bishop:

I brought the subject of your letter to the attention of the Executive Committee this afternoon, and after due consideration I was requested to inform you that we think it better for our Orphanage Guilds to continue their kind and generous contributions directly to the Orphanage as heretofore for the following reasons: In the first place, that while it is true we have a surplus on hand now and have had for several months, owing to generous contributions on Thanksgiving Day and generous contributions since, as well as from the treasurer of the N. W. C. Fund, yet the surplus has been constantly diminishing because the N. W. C. alone is not sufficient to cover our expenses, but it requires the Thanksgiving and other contributions to carry us through the year, and the funds are always exhausted during the summer and fall owing to the usual falling off in contributions during the summer and fall. It is true the Laurence Holt Endowment would under ordinary conditions prevent this deficit and carry us through the year. But now we are confronted with a new order of things, to wit: the salaries of superintendent, teachers, matrons and all employees have been greatly increased, while provisions and other supplies continue almost as high as they ever were. But that is not all: we will, in another month or so, open another cottage for sixteen or twenty children, four years old and younger, which will probably add at least or nearly one-fourth to our present expenses, which will tax us to the very limit of all our resources. From this it can be seen that it would be unwise to divert any of our income until at least we can adjust our affairs to the situation that confronts us.

We can never be sufficiently grateful for what the Orphanage Guilds have done for us. They have saved the institution and kept it going from the day it first started, and for them to divert their aid through another channel would be to greatly embarrass the work and, we fear, greatly cripple its usefulness.

Most truly and faithfully yours,

EDWIN A. OSBORNE.

P. S.—I may overestimate the expenses of the little children's cottage, but the impression is it will be much greater in proportion than the others, and the indications are that the wages of all our employees will be decidedly higher. E. A. O.

THE CHAPEL OF THE CROSS

The church in Chapel Hill was organized in 1842 by the Rev. William Mercer Green, at that time Professor of Belles Lettres and Rhetoric in the University. A lot was bought, and plans made for building a church. The people of Chapel Hill subscribed about one-third of the necessary funds, and Mr. Green appealed to the Diocese for the rest. His appeal was warmly seconded by Bishop Ives. But it is sad to relate that the Diocese responded in a very lukewarm manner. The building was soon begun, but for lack of funds it stood for many years in a half-finished condition. It was not completed until 1848, and then the principal part of the money was given by Professor Green himself. So the State owes to Mr. Green, both morally and financially, the beautiful Chapel of the Cross in Chapel Hill.

William Mercer Green is one of the great men of the American church. He was born in Wilmington, N. C., in 1798, and graduated from the University of North Carolina in 1818. He was ordained deacon in 1821 by Bishop Moore of Virginia, and began his work in Granville and Orange counties. He organized St. Matthews Church, Hillsboro, and under his leadership the present church there was built. It was he who nominated at the Convention of 1823, in Salisbury, William Stark Ravenscroft for Bishop of North Carolina, and he who bore to the Bishop-elect the notification of the action of the Convention. He became rector of St. Matthews, Hillsboro, and remained there until 1837, when he was called to be chaplain and professor at the University of North Carolina. There, as we have already said, he organized another congregation and built another church. In 1850 he was consecrated Bishop of Mississippi, and he served faithfully and well in that important office until his death in 1887, after sixty-six years in the active ministry of the church.

The Chapel of the Cross at Chapel Hill remains today substantially as it was built by Bishop Green. In 1891 a small recessed chancel was made out of the old vestry room, and in 1917 new windows were put in the church. The frabric has been kept in good condition. In 1914 plans were adopted for the future enlargement of the church, and in accordance with these plans a rector's study and the Battle Memorial Parish House were built.

But now the time has come to enlarge the church. From the time the church was built up to a few years ago, the University grew little. It was not until about 1910 that the University regained the number of students that it had in the fifties. But now things have changed. The University is growing rapidly. Last year there were 165 members of the Episcopal Church among the students. The resident members of the church, mostly faculty and their families, number over 100. Then a church in a university town attracts many visitors; and the seating capacity of the church is 180. So it happens that the church is uncomfortably crowded almost every Sunday morning, and many students stay away because of the difficulty of getting a seat.

Though the Chapel of the Cross is situated in Chapel Hill, it is manifest that the responsibility of enlarging it does not rest with the residents of Chapel Hill alone. If they were the only ones to be considered, the present church would be adequate. It is for the students that the enlargement is needed. They come from all over the State, and surely it is the responsibility of the church people throughout the State to see that Chapel Hill has adequate church facilities for their boys and girls. The people of Chapel Hill will do their part. But we do not want a repetition of the troubles that faced Bishop Green. The people of the State must do their part also. North Carolina, in spite of temporary depression, is not a poor State. We can easily afford to do this work. The future of the State is in the hands of the young men and women in our colleges. So I think it is no exaggeration to say that he who gives to the enlargement of the Chapel of the Cross is investing not in brick and stone, but in the manhood and womanhood of the next generation.

The enlargement is to be in harmony with the old church. The cost, including the addition of a large auditorium to the Parish House, an organ, heating plant and furniture, will be approximately $70,000.

Half of this sum should be given in sums of $1,000 and up. Thirty thousand more should be given in sums ranging from $500 to $100. Smaller gifts should take care of the remaining $5,000. Pledge cards have been sent out, because many people can give considerably more by paying once a month, or by making several payments, than they can at one time.

It is possible that some individuals would like to give a part of the building or of the furniture as a memorial. It would certainly be most fitting that the sanctuary should be given as a memorial to Bishop Green. The Church in North Carolina owes it to him. Another part of the Chapel of the Cross would be a fitting memorial to those students and former students who served in the World War. Suitable parts to be given as memorials are the Choir, the Auditorium, the Rector's Study, the Ambulatory, the Organ, etc.

All pledges should be in as soon as possible, certainly not later than December 1. Please send cash or pledge to Dr. James B. Bullitt, Treasurer, Chapel Hill, N. C.

REV. AND MRS. W. H. RAMSAUR

Rev. and Mrs. W. H. Ramsaur, who have recently returned from their mission post in Liberia, were most heartily welcomed in Holy Innocents Parish House on Friday afternoon, August 5th. After a short opening service, Mr. Ramsaur made an address summarizing the conditions and needs of his field, which was brief, concise and very interesting. This was followed by a most interesting talk by Mrs. Ramsaur on her own particular field—hospital work—and on some of the customs and characteristics of the Liberian people. Mrs. Ramsaur had brought a number of odd and interesting souvenirs with her, and in the informal reception which followed her talk every one was invited to inspect them. The meeting was an unusually large and enthusiastic one, and was well attended by visitors from other churches as well as our own members.

At the evening service Mr. Ramsaur made a most inspiring address on his and his wife's work in Liberia.

Mr. and Mrs. Ramsaur left here on Saturday morning for Oxford where they were also to make addresses.

Realizing the near approach of fall, with its intensive work, the Council of the Church Service League of Holy Innocents Church held its first meeting of the year on Wednesday night, August 16th, directly after the regular evening service.

The president, vice-president, secretary-treasurer of the Council were elected in May by the whole church body. The presidents of each of the women's organizations of the Parish are members by virtue of their offices, also the superintendents of the church schools and two members of the vestry appointed by the Rector. These members select annually five others, four at large and one specially connected with the civic affairs of the town. This annual selection was made on Wednesday night.

The Council members at present are: Mrs. S. P. Burwell, President; Mrs. Walter Jones, Vice President; Mrs. N. P. Strause, Secretary-Treasurer; Mrs. A. J. Cheek, President of the Parish Guild; Mrs. Phil Thomas, President of the Woman's Auxiliary; Mrs. I. W. Hughes, President of the Altar Guild, Superintendent of the Church School Service League, Director of the Choir; Mrs. Claude Hunter, Leader of the Girls' Friendly; Mr. R. B. Crowder, Superintendent of the Holy Innocents Church School; Col. Henry Perry, Superintendent of the St. John's Mission Church School; Mr. Geo. A. Rose and Mr. Harry E. Chavasse from the Vestry. The five elected members are: Mrs. S. P. Cooper, Miss Leah Perry, Mrs. A. J. Harris, Mrs. Carl Wortham, and Mrs. H. H. Bass.

There are four standing committees whose chairman are appointed by the President of the Council. The chairmen for the coming year are: Educational Chairman, Miss Lucile Brady; Service Chairman, Mrs. A. J. Harris; Publicity Chairman, Miss Leah Perry; Finance Chairman, Mrs. N. P. Strause.

This paper is sent for $1 a year.

CORNERSTONE OF CHAPEL OF HOPE LAID—IMPRESSIVE SERVICE — BROTHERHOOD WORK

The Brotherhood of St. Andrew, a men's organization of the Protestant Episcopal Church, whose members dedicate their lives to prayer and service, started mission work in North Charlotte in 1895. The members of St. Peter's Episcopal Church first held services in vacant houses and store-rooms, and later, helping in the actual erection of the present old structure on Fifteenth Street, known as Chapel of Hope, started a work which culminated on Tuesday afternoon, August 30, at 4 o'clock in an impressive service, when the cornerstone of the new brick chapel was laid on the corner of Seventeenth and Caldwell streets.

The service was conducted by Rev. E. A. Penick, Jr., the present rector of St. Peter's Church. He was assisted by Rev. E. A. Osborne, Rev. W. J. Smith of the Thompson Orphanage, and Rev. R. B. Owens of the Church of the Holy Comforter, and Mr. L. R. Anschuts, who is in charge of the work now. It was a matter of regret that Bishop Jos. Blount Cheshire could not be present; and the Archdeacon, Rev. W. H. Hardin, who is now absent on a vacation at Shull's Mills beyond the Blue Ridge, sent a telegram, which was read, expressing his regrets and wishing the work Godspeed.

The principal address was made by Rev. E. A. Osborne, who is probably the oldest clergyman in the Diocese. Colonel Osborne reviewed the work of this mission from the time of its earliest inception, and paid a glowing tribute to the work and organization of the Brotherhood of St. Andrew and the group of men who by faith and charity made the work a success. Rev. E. A. Penick laid the cornerstone, and the hymns were sung by the Chapel of Hope choir. On the cornerstone is the following inscription: "The household of faith.—Gal. 6:10.—Chapel of Hope.—1921." In the cornerstone were placed the following articles: a Bible, a Book of Common Prayer, a copy of the Diocesan Journal, 1921, Historical Sketch of St. Peter's Parish Since Colonial Days, by Bishop Cheshire, Brief History of the Chapel of Hope, a list of the communicants and present organization of the Chapel of Hope, a copy of the Charlotte Observer and Charlotte News containing notices of the cornerstone service.

This work, started twenty-six years ago, has been fostered by men of noble character, some of whom have passed into the beyond—Frank Drane and James Kerr, Jr.; among others who have assisted are Cyprian Wilcox, John Bradfield, Beverly A. Sutherland, Hugh Weber-Thompson, until now the church numbers fifty-three communicants, with a Sunday School enrollment of one hundred and fourteen, conducted under the able leadership of Mr. Lewis A. Anschutz.

The new building, which has just begun, was designed by Mr. W. H. Peeps, architect, and is being built by Messrs. J. P. Little & Son, contractors. It is constructed so that a community house and Sunday School rooms can be added without destroying the continuity and beauty of the structure. At present the old church on Fifteenth Street will be used for a community house until the new one can be added to the new church.

Habits are like a rolling stone upon a mountain top, which a child may first set off, but a giant cannot stop.

IN MEMORIAM

Robert Strange MacRae

The Vestry of the Chapel of the Cross laments the death of its colleague and friend, Robert Strange MacRae.

His long life of active service made him thoroughly acquainted with the spirit and traditions of the Church and of this Parish, and furnished him with the grounds of well matured opinions. He was therefore a wise counsellor in the deliberations of the Vestry.

In the Parish and in the community at large he was well known as a staunch churchman, a courteous and agreeable companion, a kind and faithful friend, a public-spirited citizen, and an efficient government official.

He was universally esteemed and beloved. The example of such a life will remain as a permanent blessing to the community and an incentive to good living.

WM. CAIN.
I. H. MANNING.
WALTER D. TOY.

Chapel Hill, N. C., July 27, 1921.

Henrietta Hall McNeely

Entered into life eternal July 15, 1921, Henrietta Hall McNeely.

"The strife is o'er, the battle done,
The song of triumph has begun."

We cannot mourn as one without hope for one who has finished her course in faith and is at rest; "Loved long since and lost a while."

In the death of Mrs. Henrietta Hall McNeely the church militant has lost a loyal daughter and the Woman's Auxiliary a faithful worker. Because of her modest and unobtrusive manner, few indeed knew of her large-hearted sympathy and numerous deeds of love and charity. Those who knew her intimately are able to speak with complete confidence of the beauty of her life and character; nor will there be wanting many grateful hearts, who in their recollections of her will remember her with loving appreciation. Love for her church and her family were her strongest characteristics. Loyalty was her watchword. May we strive to emulate her many virtues, which are the direct and unmistakable fruit of faith in Him who giveth us the victory.

"Father, in thy gracious keeping
Leave we now thy servant sleeping."

MRS. A. H. BOYDEN,
MRS. W. H. RAGLAND,
MRS. F. J. MURDOCH,
Committee.

Woman's Auxiliary, St. Luke's Church, Salisbury, N. C.

Wilkes

At Wellesley Hills, Mass., on August 17, 1921, in her 93d year, Miss Jane Wilkes, daughter of the late Admiral Charles Wilkes, U. S. N., of Washington, D. C. Funeral from St. John's Church, Washington, on August 20th. Interment at Arlington National Cemetery.

"Her record of devotion to the Church and the Woman's Auxiliary will be a monument more enduring than brass."

The Rev. E. A. Penick, Jr., is chairman of the Diocesan Nation-wide Campaign Committee. The plan for the fall work has been laid out.

SAINT NICHOLAS SCHOOL

This school will open its doors for the first time September 14, 1921. Its temporary quarters are at 118 Groveland Avenue, Raleigh. The Rev. N. Collin Hughes, D.D., and his son, the Rev. I. Harding Hughes, A.B., B.D., are headmasters. The board of trustees consists of Col. Ashby L. Baker, Mrs. T. W. Bickett, Mr. B. S. Jerman, Bishop Joseph Blount Cheshire, D.D., Rev. I. Harding Hughes, Mrs. Hubert A. Royster, Col. Joseph Hyde Pratt, Mr. Wm. H. Williamson, Mr. J. A. Moore, Hon. Jas. S. Manning and Dr. N. Collin Hughes. Mr. G. Grant Jewett, A.B., of Hamilton College, will be master and director of athletics.

This school is the consummation of an ambition which the Rev. N. Collin Hughes, D.D., has long had in mind. Dr. Hughes began in a modest way to teach in Raleigh a few years back. His ability as a teacher soon attracted attention, and last session his undertaking had grown to considerable proportions. Adding his son to the headship of the school and enlarging its scope indicates the faith of Dr. Hughes in his venture. The Rev. I. Harding Hughes has been chaplain of St. George's School for boys at Newport, R. I., and by training and natural endowment will measure up to the high standard required at Saint Nicholas. This school will fill a need in the State. We feel confident of its success. We do not know a better institution to which one could commit his son.

We take the following from the prospectus gotten out by Saint Nicholas:

"St. Nicholas School is to be a Boys' Boarding School. It will aim to afford preparation of the first rank for any college or university in the country. For the present, however, it will be taught as a Day School, but as a Day School of high standard, conducted on the same principles and along the same lines as the boarding school is to be conducted. And, accordingly, we desire that all who patronize the school will, as far as they may, help to attain and maintain this high standard.

Only boys between ten and fifteen years of age will be received as new boys. The school feels that it can lay the best foundation during this impressionable period of o boy's life.

Parents cannot expect any school to do its best for their children unless the children are committed unreservedly to the school management. The time and habits of the child should be adapted to the requirements of the school; if this is not done, the work of the school is impeded and the best interests of the child impaired.

Having this conviction, the headmasters of St. Nicholas School are asking for the direction and control of a large part of their pupils' time. For instance, for the five regular school days of the week we shall need for school purposes the whole day from the opening in the morning till half past five in the afternoon—the time after the classroom periods till half past five to be devoted to athletic sports under the supervision of the director of athletics. Again, we shall need Saturday forenoon reserved, if necessary, for school work, that lessons missed or imperfectly learned during the week may be then made up. It is earnestly desired that we shall have in these matters the hearty co-operation of our patrons, that our efforts in behalf of their children may produce the best results.

We add in conclusion that what we ask is no more than is required and conceded in the best country day schools in the land.

As a part of its disciplinary system, it will be the policy of St. Nicholas School to require of all boys to take part in the manual labor necessary to be done about the school, and of the older boys to assist in some of the less important matters of school discipline. The training which a boy receives in the classroom, on the athletic field, and in the chapel, splendid though each may be, does not fashion the boy to fit into the practical life of a man among his fellows. A thorough, competent and dependable man is one who not only knows how to do a thing, but has the ability to show some one else what he has learned. And so, by working with his own hands, a boy learns the dignity and wholesome influence of manual work, and acquires a knowledge of how much and what sort of work can be justly demanded of others. Again, the earlier a boy is placed in some position of authority among his fellows, the sooner will he learn to respect law and order and understand the problem of handling human beings. During the past decade it has become the practice in many of the best schools to delegate to reliable boys many of the duties once thought to be sacredly reserved to masters; and experience has shown that the plan stimulates study, teaches the value of time, and develops a manly sense of responsibility. Our policy in these matters, therefore, aims to mould a boy's character along lines of permanent strength and usefulness.

But let it be understood that no boy will be told to perform a task out of keeping with similar tasks performed by other members of the school family; and no boy will be entrusted with authority until in the estimation of his masters and his fellows he is thought worthy to be given an opportunity for leadership. Our one end in all matters of discipline is to attain simplicity of life in an atmosphere of Christian culture, and to develop in the school a spirit of loyalty and devotion comparable only to that in a home of the worthiest type."

ST. ANDREW'S ENTERTAINS PILGRIMS ON 81ST ANNIVERSARY OLD SHRINE

Annual Sermon Preached by Rev. Sidney S. Bost, Whose First Ministry Was at St. Andrew's

Old Saint Andrew in upper Rowan entertained its annual pilgrims yesterday in quite the most soulful service that any worshiper in this sweet old shrine can recall.

Eighty-one years havep assed over this little church twelve miles from Salisbury, during which time ie has had a varied ministry. The little graveyard on its east holds the precious dust and ashes of two centuries, for Saint Andrew was ministering to the dead long in advance of its service to the quick. The migration from country to town has taken such toll of its membership that the Saint Andrew's congregation is now largely a reminiscence. From the earlier weekly service, then its semi-weekly and later monthly ministry, it has come to a solitary meeting a year, but men and women do not go so far away that they will not return for this last Sunday in August when every member in the congregation lifts up his voice and makes a joyful noise.

The annual sermon was preached yesterday by Rev. Sidney S. Bost, Rowan County man who was baptized, confirmed and assigned to his first ministry in that church. Mr. Bost is the yearly Saint Andrew's preacher. His father, mother, maternal grandparents, two oldest brothers, an infant sister and nearly all others of his family have been buried there. Yesterday he preached on solitudes and their ministry toth e thought and character of the world. The text was taken from the twenty-third verse of the fourteenth chapter of the Gospel according to St. Matthew: "And when He had sent the multitudes away, He went up into a mountain apart to pray; and when the evening was come He was there alone."

The exegesis was inevitable. Here was the Son of Man dispersing the multitude that He might find time and place for rest and meditation. The movement of men in mass, in battle, in industry and in political organizations calls loudly and often for this withdrawal from the multitude. He could not conceive a great military campaign in which solitude for planning and preparation did not precede the actual engagement. So much more did the minister find need for the quiet of the religious life, necessity for release from the whirl of machinery and the diverting rounds of social life. in order to talk to God and, better still, to hear Him.

Such sacred seasons he found in all the rgeat lives of the world. For this reason he fancied that the biographies have been kinder to the memories of men and women reared in the country than to those born and bred in the towns. It is easier for the ruralist to meditate because it is harder to distract him. But he commended the church, city and country to all people seeking such a period of rest. What wealth of character has been given to old St. Andrew's pilgrims and those who are not, he would scarcely attempt to say. A thousand Sundays well kept in a lifetime, and habitual worship with one's revered dead all about him, he declared would influence men and women above and beyond any capacity for appraising.

Following the sermon the Holy Communion was celebrated and the old congregation, represented in its returning remnants, came to the table. The congregational singing, unaccompanied by organ, was led by the church's singing leader for more than thirty years, Abner M. Rice of Salisbury, and assisted by his brother, J. Henry L. Rice, whose deep bass has been heard there since he passed from the boyhood soprano into the low note period of life. There were a hundred other old timers and their children who came back to sing and pray where they first learned.

The dinner, in which there was not a fragment but spelled high culinary art, was spread in the church because the clouds constantly threatened. Following the feast and a detour of the old cemetery, the old congregation broke with a common agreement to return next year.

The Bost family, for the first time in many years being under the same roof, went to the old South River home and "posed" for a group picture of the eight living members and of the house in which all of them were born. Even with the preacher in the household it was impossible to persuade them that a picture of the whole posse comitatus, reinforced by Salisbury friends, devouring a sixty-pound watermelon, was in the slightest wise a profanation. Photographer Ernest Alexander, placing the party and then joining it, left the shooting to Miss Wilson, of Statesville, the artist, as the others, smaking his lips and praising the Lord from whom all blessings flow.—From the Salisbury Evening Post, August 29.

ST. JOSEPH'S CHURCH, WEST DURHAM

The Men's Bible Class at St. Joseph's, West Durham, has passed through a remarkable experience this summer. At the beginning of the summer its membership numbered not more than twenty-five. The men became interested in building up the attendance, and by personal work, under the leadership of the Brotherhood men, an average attendance of eighty-five men has been registered for the last ten weeks. On last Sunday, August 28, 126 men were present besides a goodly number of women who desired, also, to hear the lesson as expounded by the zealous teacher of this class and superintendent of this church school for more than a quarter of a century, Mr. W. A. Erwin. It is an inspiring spectacle to see the beautiful little church of St. Joseph practically filled every Sunday morning with men who have come to study the Bible.

TARBORO, N. C.

(The Rev. Jodi L. Martin, of Durham, was sent to Tarboro for the month of July by Bishop Cheshire. The following letter tells of his work):

My dear Bishop:

I am grateful to you for sending me here. There are great doings in and around Tarboro—religion is much in evidence—and it is good to be here.

Yesterday was the busiest day of my short priestly career. Between 6:45 a. m. and 9 p. m. I drove (was driven rather) 61 miles, had two celebrations of the Holy Eucharist and preached five times. St. Matthew's was packed. I preached from Phil. 4:4, after which we sang a gospel hymn which, as I thought, would close the service. But it wasn't enough! Mr. Nash called for that mission hymn, "O Happy Day That Fixed My Choice." We "whooped" it up"—he on one side and I on the other—and only the appointment at Lawrence kept up from going into a Methodist revival.

Faithfully and affectionately,

JODI.

ST. PETER'S HOSPITAL AND TRAINING SCHOOL FOR NURSES

StS. Peter's Hospital, Charlotte, did charity work in July to the amount of $636—rendering service to eighteen patients. This is the largest amount of charity that has ever been done by this institution in its history.

Our income from pay patients was not sufficient to provide for this work, so the month shows a net deficit of about $300.

REV. ALBERT COOPER TELLS OF A CHINESE CHRISTIAN MARTYR

Letter From Remote China to Bishop Joseph Blount Cheshire Gives Interesting Insight Into Present Conditions—To Raise Memorial Fund

The martyrdom of a Chinese Christian, the uprising of the Sen Piu and difficulties in connection with mission work in the land of the "Sleeping Giant," are recounted in a letter from the Rev. Albert S. Cooper to Bishop Joseph Blount Cheshire. Mr. Cooper's wife was formerly Miss Elizabeth Cheshire, Bishop Cheshire's eldest daughter.

The story of the death of the Chinese Christian, who gave up his life rather than worship the "Living Buddha" of the Sen Piu, has started a movement to raise $1,000 for the erection of a school building at Shihnan, the remotest mission post of the Episcopal Church in China, as a memorial to him. Miss Sarah Cheshire, daughter of Bishop Cheshire, has undertaken the task of raising the fund, and members of the church and others interested are urged to send their contributions direct to her.

Mr. Cooper's letter gives an interesting insight into conditions in China. The missionary is stationed at Ichang, China, nearly a thousand miles from Shanghai, and has charge of the work in a large territory. His letter is dated from Shihnan, May 22, and is as follows:

"This morning, in this very remotest mission station of our American church, the church was quite filled, and that not a mob of curious people coming to see a foreigner. Our school work here has developed, and if we had funds to get lands and buildings we could then receive students from outlying districts, a thing most important in the development of the country. I have negotiated for a lot adjoining our present property, and they have replied, asking 1,000 mex for it, which is $500 in gold. At present we have a primary school and a high school in two very inadequate rooms, and for proper grading there should be at least four rooms. We have no playground and no dormitory. The present staff of workers are carrying on the work with an excellent spirit. This has been a stronghold of superstition, and the work has been very slow. Now there is a splendid atmosphere of Christian life and teaching about the school and the work in general, and surely the time has come to extend its influence.

"Have you seen in the newspapers anything of the 'Sen Piu,' a rising among the peasantry mixed with superstition and fanaticism? It was directed first against the Southern Army who, during their long occupation of this region, 'squeezed' the poor farmers of more than half their produce. It has grown in fanaticism and is now against all government, and they are now practically fanatic brigands. For a while they surrounded this city and it was only owing to lack of arms that they did not succeed in taking it. About Christmas time things were at their worst, and the city people were sending representatives to negotiate with them. One of our church members was chosen, Wu Hsiao Fung. He was warned not to go but he felt it his public duty, and when the 'Sen Piu' ordered him to worship their 'Living Buddha' and he refused, the 'Living Buddha' ordered him to be put to death. He was martyred two days after Christmas. On Christmas Day he had been to church and during the 'feast' brought up the purchase of the adjoining lot which our mission has long desired. He said, 'I propose that we Shihnan people secure it, and I will give $100 towards its purchase.'

"The general, Tsao Yung Hua, asked me to tiffin on Friday. As the clocks here in Shihnan are even more at variance than those in Ichang, I was puzzled to know just when to go. I went according to our local school time and found myself arriving unexpectedly early. However, the general was courteous, and after a polite conversation asked me into his private room where he had three friends playing 'Sparrow,' a favorite Chinese gambling game. The three people were an official from Wuchang sent up to administer relief among the poor suffering peasantry, the president of the Chamber of Commerce and one of the army officers. The general was an ardent player, impatient when he drew the unlucky domino, and fairly explosive when he lost. They played game after game, from time to time paying me some polite attention.

"An orderly came in to announce the capture of some 'Sen Pieu.' Soon he returned and said that they were in the courtyard. The general got up and asked us to go out to see them. There they were, six or seven ignorant peasants, dressed in curious red garments and with a three-cornered red flag stuck in their headdress, men and women, kneeling on the stone pavement. A woman was their spokesman. She spoke calmly, and none of them betrayed any fear. The general spoke to them summarily, and when one of the men announced himself the leader, he ordered his eyes gouged out and his hands chopped off, adding ironically, 'You can go back and lead your people.' Right there in front of us all the heavy swords and knives were prepared and a block. I turned away, and even so I could not but hear the dull heavy hacking. There was no outcry. The courtyard was spattered with blood. The 'Sen Piu' were led away and the pavement spread with ashes and the blood marks cleared away. In the meantime I got more and more ill and thought I was going to faint. I helped myself to a glass of brandy at a side table and sat down. When the thing was ended the general and his 'pals' resumed their 'sparrow,' and I was obliged to rejoin them though still feeling desperately ill. I asked an attendant to get me a fan and with the vigorous use of that managed to save the situation.

"Tiffin was announced, and there the table was just before the place where the gory scene had been acted, but I had then recovered myself. The meal was a most sumptuous one, course after course, served in the very best style, silver wine cups and big Chinese silver spoons. The relief administrator had made a tour of the world and was eloquent in his praises of America. He declared he had seen a poultry show and had seen a chicken which it took four men to carry and which was as big as a cow. Now Chinese cows are small, but I think you will agree with me that he was drawing somewhat upon his rhetoric. After the tiffin was over I left, having been three hours in the 'Yamen.' The following day we learned that all the others had been put to death but that the main leader was still alive, and doubtless he will go back and incite his people to further acts of fanaticism and defiance.

"The game of 'sparrow' is the background which reveals the present weakness of Chinese administration. With a mind bent upon his own amusement the general went out to administer a summary 'justice.' These poor farmers, the ignorant descendants of a lawless people, who were brought under government rule only 200 years ago, are more to be pitied than to be blamed. They are at their wits end after years of suffering at the hands of the soldiers. Nothing is done to help them, and ground down to the last degree of poverty and deprivation they have turned against their nearest-at-hand taskmasters.

"To show the feeling among the farmers not affected by the 'Sen Piu' movement, I will tell you what happened to me on the way up. One morning while my coolies were finishing their breakfast, taken after making about five miles, I walked on ahead and climbed a peak to get the view and also to see the trees on the summit. As I made the ascent I heard some farmers calling out but did not connect it with myself. After some time I descended, and as I came out through the dense underbrush came upon these angry farmers, one of them armed with an old gun and lighted fuse in his hand. As soon as they saw me their expressions changed and they became most apologetic. They said, 'Oh, a foreign great man, we thought it was a Northern soldier turned brigand.' They asked me to come and have tea with them, which later on I did. There was the utmost courtesy and deference shown me in a simple, rude way by this poor mountain farmer whose house and living were meager to the last degree. I sat there and had a talk with him and watched his daughter-in-law sowing broadcast the yellow corn, the one crop of these mountaineers. I marveled to see the grains leave her hand at exact distance apart and then to see them land in the ground evenly distributed. She did it all with consummate ease and accuracy. I think if our Lord had seen her He would have made her the subject of a new parable addressed to the Sowers of the Word."

GROWTH

We saw from the newspapers that the Presbyterian Church had grown a little more than 85,000 in numbers last year. This put us to wondering what we had done. We took down our year book for 1920 and found that our increase in the world in 1919 had been 80. The statement gives it in this fashion: Province of New England, loss 2,934; Province of New York and New Jersey, gain 1,205; Province of Washington, gain 1,188; Province of Sewanee, gain 1,419; Province of the Mid-west, loss 634; Province of the Northwest, loss 1,998; Province of Southwest, gain 486; Province of the Pacific, gain 247; foreign districts, gain 1,101. Three provinces in this country show a loss of 5,566; five total a gain of 4,454, so that here we suffered a loss of 1,021 in the United States. In the Province of Sewanee (to which this diocese belongs) the following show losses: Asheville, 73; Florida, 14; Georgia, 64; Mississippi, 120; Tennessee, 159. The largest increase we had was in Louisiana, 950. North Carolina grew 26; East Carolina 51.

We beat the Presbyterian Church in the matter of giving, our giving being about $23 per communicant; theirs about $20. Investigations we made not long ago indicates the Episcopalians are the largest givers of all the churches. We think it most unfortunate that against this generosity upon the part of our people there should be scored a gain of only 80 in the whole of our activities, and a loss of 1,021 in this country. We read of great happenings now and then, but the cold facts show that something is wrong.

Our condition appears to be strikingly out of keeping with the general religious growth in this country. The New York Herald states that the population of the country has increased 69 per cent in the last twenty-five years, during which time the churches have doubled their membership. In 1890 35 per cent of the population was enrolled in churches; sixteen years later it had increased to 42 per cent. We should share in this growth, and plainly are not doing it.

To revert to the Presbyterians, which started this comparison with us, their Sunday School enrollment is 1,432,292, ours 478,293. This is quite a difference, which will show in the years to come. Whether it is due to the fact that we have fewer children than they, or our Sunday Schools are less effective, we are not prepared to say. It is a curious thing that about coincident with the efforts we began to put forth to improve our lessons and reform the schools we began to lose out. Our own judgment is that those at the head of educational departments have the college trained in mind when they prepare lessons, rather than the rest of the folks, who make up the great bulk of our population. We have always preferred lessons alike throughout the school, and believe that after a costly experiment in graded lessons they will be returned to. Dr. Barry, of England, a distinguished member of the Roman Catholic Church (which church is growing less than all of the large bodies in this country by a considerable percentage), was quoted in a recent number of the New York Times as advocating the adoption of the Authorized Edition of the Bible by his church, and the more intensive teaching of it, saying that the English people will only be won by the Bible for the church. No business concern would be content to expend what we do and get such meager returns. It may be that we have had our eyes too much on money and too little on people as such. St. Paul says if you can get a man's heart, you convert his pocketbook also. It is doubtful if he is really useful unless his heart is reached. We can jog on, or we can give our church and Sunday Schools more faithful personal service than they have had, which is the way out.

A NIGHT OF ALARMS

The following extracts from a private letter from Mrs. Elizabeth Cooper, wife of the Rev. Albert S. Cooper, give the experience of a missionary's family during the riots and looting at Ichang, China, June 4th, last past:

"The night of the fourth, Ichang was looted again; it was much worse and fiercer than last November. I was awakened at eleven by the firing and went out on porch upstairs veranda to see. I stood there about twenty minutes, and all the time heard 'zz—p,' "zz—p,' two or three every minute, never realizing what it was. Albert woke up after a while, and of course knew that it was bullets, and called me to come in and get on the floor. None hit the house but the volleys went on for some time. Then we noticed that the lights in the bungalow were blazing, and we knew that Mrs. Crum and her three-year-old son were there alone. Albert began to dress as quickly as he could in the dark to go and get them, and to make her put out the lights before they were fired on. Luckily her house is so low, below the compound wall, so that they could not see it plainly from the outside, and did not fire in that direction. While he was gone the postmaster, Mr. Rope, and a Mr. Rose, another business man who lives near, came by to see us. When they found that I was all right they too went to Mrs. Crum's, and then all of them came back, and also Mr. and Mrs. Walter, who live back of us, climbed our wall and came upstairs. By this time the firing had got farther away, and they had begun to set fire to the shops and houses on the river bank. Our front rooms were well lighted by these fires although we are more than a quarter of a mile from the river bank. There was more than a block burned completely, including the Bank of China and a big private bank. About one we got chilly and I made coffee, and we had lunch. We kept looking for a flashlight from the only gunboat in the harbor, but it did not show a light the whole night; and of the fifty sailors, they landed fifteen on the customs compound where they had collected two of the forty ladies in Ichang.

"Just as we were finishing our lunch, and a few new fires had started, we heard the tramp of a body of soldiers coming up the road. The men went to the windows to see. They marched up to the gate of the Japanese Consulate, across the road from us and the Walters', fired a big volley, smashed in the gate, and rushed to the house, firing as they went. Albert at this came to me and said we must leave the house at once. He asked me to bring what I could of our valuables. All I could lay my hands on then was the basket of silver we use every day, which was in our bedroom. In the light of the burning buildings I felt for what I could, threw them into the basket, and we went out, he carrying rugs and blankets for us to lie on among the bamboos in the grove frentress from the houses at the far end of our compound. In the confusion Mrs. Crum, who was with us, got separated from her little baby who Mr. Walters was carrying, but we went on, hoping to find them in the bamboos. It was beginning to rain, and we hoped it would pour, as rain is the best and quickest way to stop a Chinese riot; but it only drizzled. Mr. Cooper, Mrs. Crum and I finally found a nice dark place, then Albert went off to look for the Crum baby. Poor Mrs. Crum was in a wild state of hysterics, and I began to get worried about her. Albert found all of our gates locked, so he knew the baby was in the compound, but could not find them anywhere. He decided that we were too near the path and made us move nearer to the wall and in a deeper hollow all covered with trailing rose bushes. We lay there for an hour. The Walters and the baby were in a muddy ditch some distance away, though we never found them until we met in the house later.

"The soldiers left the Japanese Consulate after taking all the money they had or, rather, being given it. After knocking on the Walters gate and getting no answer, they went down the hill without even looking in our direction. Being a school, and very well known, I don't think they would ever touch our compound; but our house is very near the Asiatic Petroleum Company, and they might in a riot mistake us for an oil store-house and not know that we are part of the school, our compound being so large and scattered. The rest of the night was just as the first, firing volleys and big fires everywhere. The Chamber of Commerce was burned, and it is quite near us, but the wind was not in our direction. It blew directly towards one of the Customs compound, where the foreign houses are, and the people had to work to save them. The ladies of our mission had a bad night, being right in the midst of shops, and a machine gun was kept going the whole night on the corner of their wall, but they were not disturbed in any other way.

"Very near their house is a disreputable hotel, very large and prosperous, which we have been trying for six months to get closed, but without success. All night I was hoping they would burn that as fires were all around it. The servants in their compound heard many parties of the looters propose burning it, but always some one of the crowd would say 'No, it is to near the Foreign Mission; we'll get into trouble if we disturb them.' Or 'There is a church in that place, and we would burn the church, too, and the foreigners would not like it.' So to our utter disgust our little chapel protected the horrid place.

"Ichang is still very unsettled, and robbery by small groups of soldiers still goes on every night."

PROVISIONAL PROGRAM

Thirty-sixth Annual Convention, Brotherhood of St. Andrew in the United States, Wednesday to Sunday, October 12 to 16, 1921, Norfolk, Virginia

General Theme: "Strengthening the Stakes."

Wednesday, October 12

10 a. m.—Meeting of the National Council.

10:30 a. m.—Special Sectional Conferences:

1. For Officers of Senior Assemblies.
2. For Officers of Junior Assemblies.
3. For Officers of Senior Chapters.
4. For Officers of Junior Chapters.

12:30 p. m.—Luncheon in the Ghent Club Refectory.

2:30 p. m.—Continuation of Special Conferences, if desired. Also other Special Conferences.

4 p. m.—Informal Meeting of Delegates and Visitors at Old St. Paul's Church, with opportunity to view the Historical Museum.

8 p. m.—Opening Session of the Convention in Convention Hall. Ghent Club.

1. Organization of the Convention, Election of Convention Officers, Standing Committees, including Committee on the Convention's Message to the Brotherhood.

2. Opening Address by the Chairman of the Convention. Addresses of Welcome.

Thursday, October 13

7:30 a. m.—Celebration of the Holy Communion.

9:30 a. m.—Convention Hall. First Quiet Talk on the Bible.

10:15 a. m.—Business Session. Report of the National Council. Reading of Greetings. Miscellaneous Business.

11:15 a. m.—General Conference. A Minimum Chapter Program.

12 Noon—Prayers.

12:30 p. m.—Luncheon in the Ghent Club Refectory.

2:30 p. m.—General Conference. Family Prayer.

3:30 p. m.—General Conference. The Threefold Endeavor and the Church's Seasons.

4:30 p. m.—General Conference. How to Develop the Prayer Life.

7:30 p. m.—Christ Church. Congregational Singing.

8 p. m.—Christ Church. Public Service. Theme: Christian Unity.

Friday, October 14

6 a. m.—Celebration of the Holy Communion.

AN ALL-DAY PILGRIMAGE TO JAMESTOWN AND WILLIAMSBURG

The delegates will leave Norfolk by special chartered steamboat at 8 o'clock in the morning. During the three-hour run to Jamestown Island the first and third hours will be devoted to sight-seeing. During the second hour in the dining hall of the steamer there will be conducted the second Quiet Talk on the Bible.

Arriving at Jamestown a brief historical address will be made in the open at the Old Tower and Restored Church. The Convention photograph will be taken here and opportunity given for inspecting the Reservation.

Automobiles will leave for Williamburg, seven miles distant, at 12, where at 12:45, in William and Mary College, lunch will be served.

The delegates will leave by automobiles at about 3:50 o'clock for Newport News, 28 miles, where—the steamer having preceded them—they will embark for Norfolk, arriving shortly before six.

7:30 p. m.—Congregational Singing.

8 p. m.—Christ Church. Public Service. Theme: The Christian Ministry.

Saturday, October 15

7:30 a. m.—Celebration of the Holy Communion.

9:30 a. m.—Third Quiet Talk on the Bible.

10:15 a. m.—Joint Meeting of Men and Boys of the Convention. Subject: Strengthening the Stakes. (1) A Greater Brotherhood, (2) A Finer Junior Department.

12 Noon—Prayers.

12:30 p. m.—Luncheon in the Ghent Club Refectory.

2:30 p. m.—Field Secretaries' Hour, Opened with Devotions by a Selected Chapter. Word Pictures of Our Work.

3:30 p. m.—General Open Conference. Suggestions from the Floor. Report from Lay Readers' Convention.

4:30 p. m.—General Conference. Plan of Associate Membership.

5 p. m.—General Conference. Week-end Conferences for Men.

7:30 p. m.—Congregational Singing.

8 p. m.—Service of Preparation for the Corporate Communion.

Sunday, October 16

7:30 a. m.—Christ Church. Annual Corporate Celebration of the Holy Communion.

11 a. m.—Services in all the churches of Norfolk, all Communions, with Lay Speakers from the Convention. Subject: Am I My Brother's Keeper?

3 p. m.—Final Public Service. (Subject to be announced.)

CONTAGION

I placed my foot on a daisy fair;
  It withered and died that day.
I put my axe to the oak and pine;
  They fell and died away.

I cursed a man with heart and tongue
  And shot my arrow fast.
A treacherous world took up my bow
  And the die for war was cast.

I wrote a song for the ears of man,
  And sung it full and strong.
My next-door neighbor heard the sound
  And forgot to do a wrong.

I made my bed, I prepared my heart
  For the Sacred Bread and Wine,
And at the Altar, bending low,
  I tasted Life Sublime.

—James P. Burke.

The Rev. James P. Burke, of Reidsville, had charge of St. James' Mission, Black Mountain, N. C., for the month of July, and the Rev. C. A. Ashby, of Raleigh, for August.

AS A BUSINESS MAN SEES IT.

Because I am a business man and am writing for business men, I want to drop all the conventional terms and discuss some mighty important parish problems from the business standpoint and in business terms.

I am writing for you because all of you are stockholders, many are directors, and you have the chance of making it a going business as soon as you begin to think of the business of selling Christianity to the world in the same practical way you think of selling coal and steel.

The heart of any business is the administrative office—and that is filled by the Rector. If you want to think of the work of the parish, it must be as it goes through his office. Since most of us habitually place the whole responsibility on his shoulders for the success of the parish, let's spend two minutes thinking about his work.

What do we expect of the Rector? Two sermons a week that shall compare favorably with the best selling novel in interest, the metropolitan editorials in timeliness and trade-journal experts on practical suggestions. He is the salesman and sales manager. If this way of talking about it seems improper, think of what it costs a man to live up to the full teaching of the Church. He must sell the Church to the community, must convince the community that the Church is indispensable to it, and that there is nothing which can take its place. He must be ready to work on any community betterment program, and he must work effectively, whether it is a hospital endowment, new Y. M. C. A., war work, Americanization, better roads, or law-and-order league. He must be able to speak on any subject on a day's notice, and must know his subject and have a message, and he must be able to "put it across." He is an unofficial worker in the juvenile courts, a subsidy of the associate charities, and a counselor to the community, individually and collectively.

In addition to this is the parish work. The modern activities are the exemplification of its gospel, the nurturing of children and men and women into Christian living, and the slow but steady transformation of society into some sort of harmony with the Sermon on the Mount. There must be work enough to provide for every kind of ability, and something to supply every variety of human need. It is like fitting a whole town into their jobs and operating a department store for their social, moral and spiritual needs. The aprons and quilts made by the guild are only the by-products.

These parish activities generally narrow down to about one school, a vestry, a choir, two clubs, three guilds, or societies, and the invividual needs of from 200 to 600 people.

That makes the administration of a typical modern parish a sizeable job for any man.

The failure of many a parish to produce results in proportion to the effort made and the opportunity before it is often traceable directly to the methods employed in the administrative office. Stop to think of your own problems, how many of your best ideas came from the trade journals or selling talks of salesmen. There isn't a trade journal in existence that meets your Rector's problems as yours helps you.

What do you think of his study as a business office? Just check up the things that we call "efficiency machinery," and how many of them does he have? A modern desk—does he use a table or a desk that business discarded twenty years ago? Has he a typewriter, mimeograph, card index, letter file, loose-leaf equipment, rubber stamps, and the multitude of little helps that make it possible to do ten hours' work in eight hours' time? If he has, did he have to buy them out of his salary, or did the Church supply them? Why should we expect our Rector to provide his own office equipment any more than we expect our clerks to furnish their own desks, typewriters, and ledgers? Wouldn't it be a good idea to put enough into the next budget to cover a simple but modern and efficient office system that would belong to the parish?

Perhaps the Rector doesn't know just what he needs. An efficient system of administrative work may be as needed as efficient tools; but isn't it just as possible to provide the one as the other? You remember the salesman that sold you your new filing system. He showed you the defects of your methods and how easy it was to perfect it, and you didn't resent it because of the spirit in which he came to you. Can't you pass it on to the Rector in the same spirit? Do you know that there are clergy who buy "system" and study trade journals in the public libraries for suggestions, and who would welcome co-operation and suggestion on efficiency methods?

I am going to invite my Rector to my office for a day, and I am going to show him every device I have for increasing the production of my office, and I'll help him adapt it to his needs, and I'm going to work with him for efficiency methods in the parish, and if he can't get hold of new ideas as quick as I do, I'll remember that I haven't scored 100 per cent myself.—Church Messenger.

THAT OIL FACTORR.

The Rev. N. D. Bigelow, Rector of St. John's, Milwaukee, in one of his monthly Pastoral Letters to his people, gives us the following "gem" relative to the effect of the Nation-Wide Campaign on the parishes that go into it heart and soul.

The danger of parishes, our own included, is that they become ends in themselves rather than a means to an end. You may have read the story of the man who discovered a fine lubricating oil. He interested some capitalists and installed some complicated machinery for the refining of oil. When the plant was completed and everything running, the capitalists came to visit, and were very much impressed by the smooth working of everything. They had visions of a fat dividend.

"Tell us," they said, "about the extent of your sales. We have not seen the oil on sale or advertised."

"We don't have to advertise," said the inventor. "It is the finest oil produced."

"Indeed! How much do you export?"

"We are not exporting any."

"No foreign sales? What about domestic sales?"

"We have none."

"Indeed! Well, you must be doing an enormous business locally."

"No; we are not selling locally, either. You see, gentlemen, this oil is many times refined, and is of superior quality. The production, therefore, is not large. In fact, the oiling of the machinery itself requires the entire output. But—isn't it a beautiful machine?"

How true it is of parish life!—Selected.

This World First

There is an English church where a box hangs in the porch. It is used for communications for the pastor. Cranks put their notes in it, but occasionally it does fulfill its purpose. Recently the minister preached, by request, a sermon on "Recognition of Friends in Heaven," and during the week the following note was found in the box: "Dear Sir—I should be much obliged if you could make it convenient to preach to your congregation on 'The Recognition of Friends on Earth,' as I have been coming to your church for nearly six months, and nobody has taken any notice of me yet."—Christian Register.

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The Carolina Churchman

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At the annual meeting of the Woman's Auxiliary in Winston last spring it was voted that this Diocesan branch would give $2,000 as a memorial to our dearly loved President, Mary McBee Hoke.

And because she was especially interested in the work the Rev. W. H. Ramsaur is doing in Liberia, and because he and Bishop Overs feel the urgent need for an industrial school there, which can be established for $2,000, it was decided to let the memorial take this form.

To hear Mr. and Mrs. Ramsaur tell of their work (which is as much our work as theirs, only they are doing it), of the response it awakens among the people of Liberia, and of the need for help in carrying it on, inspires their hearers to do all that is possible to uphold them in their efforts and to share with them the blessedness of serving in this ripe field where service calls for such heroic sacrifice.

We know Mrs. Hoke would share this feeling, and those who love her who read this may have a share in this memorial by sending any amount they may care to contribute to Mrs. W. D. Burwell, Henderson, N. C.

MRS. W. A. ERWIN,
MRS. I. McK. PITTENGER,
MRS. G. W. ALSTON,
Committee.

Thompson Orphanage
And Training Institution

REV. W. J. SMITH, Editor, Charlotte

ORPHANAGE NOTES

About this time of the year the thoughts of many, both old and young, turn towards the schoolroom door, the one to get books, and the other to get knowledge. The size of the book bill often lies heavily upon the parent's heart, and the pile of books often lies heavily upon the child's brain. Fewer books, better learned, we believe, would bring better results. Our school opened on the first day of this month with Mrs. Iseley and Miss Nall in charge, and we are looking forward to a satisfactory year. We are all sorry that Miss Feild will not be in the sewing-room this year, but think it is natural that she should want to be at home with her people. We deeply appreciate her long, faithful and efficient service, and our best wishes go with her wherever she may be. Her place has been taken by Miss Kate D. Taliaferro, of Amherst, Va.

Thompson Hall has been without a housekeeper for some time, imposing extra duties on Mrs. Winter, the matron, but that position is now filled by Miss Bettie B. Powell, of McKenney, Va.

Our notes cover two months this time, but we cannot put down all the items that occur to us. On the whole we think our children had a good summer. One of their pleasant outings was to the Auditorium to hear the singing class of the Odd Fellows Orphanage at Goldsboro, and it goes without saying that they were highly entertained.

The next outing was to Lakewood Park where they had their annual picnic. The ride there and back on the trolley car was given by Mrs. J. S. Myers, as usual, and was a big part of their enjoyment. Mr. Orr is always glad to see our children at the park, and he took great pleasure in giving them free rides on the merry-go-round, tango swings, and boats, and of course it did not cost anything to look at the bears, monkeys, geese, etc. Tired and hungry they returned home in good time, and will be ready for the next one when it comes around.

We had a pleasant visit last month from Biggs Riddick, one of our old boys from Scotland Neck. He has been living in Charleston, and is now running on an express car from Charlotte to Savannah. He is married and has one child.

We have been highly favored by visits from our brethren of the clergy and their families this summer. First came the Rev. and Mrs. Ramsaur, of Liberia, who spent a Sunday with us in July. Mr. Ramsaur made a talk to the children in the chapel in the afternoon, and Mrs. Ramsaur exhibited some very interesting curios.

A few days later the Rev. W. J. Gordon and family of Spray stopped to see us on their way to Arden where they spent a month keeping house in one of the school buildings.

The following week the Rev. Edgar Van W. Edwards and family, of Marion, S. C., spent a night with us on their way to Saluda where they occupied the South Carolina Clergy House for a month. They and Mr. Gordan's family both stopped to see us on their way home, and showed the benefit of their vacation.

One night the following week the Rev. Dr. and Mrs. Drane, of Edenton, and Mr. and Mrs. Brent Drane and little daughter, Maria, took tea with us. All of these brethren made helpful talks to the children in the chapel, and we hope they will come again.

On the Eve of the Transfiguration the Auxiliary Branches of the city held their Intercessory service in the Orphanage Chapel, at which time addresses were made on the Blue Ridge Conference by Miss Catherine Johnson, Mr. Andrew Milstead and Miss Adelaide Smith.

Roy Yates, one of our old boys, has come to Charlotte to live, and has taken a position in the Arcade Pharmacy. His sister, Mattie, is a nurse at Oteen, and is doing well.

Mrs. Oscar W. Zeigler, of Baltimore, with her son, Thornton, has been spending some days with her parents, Mr. and Mrs. Thornton, and she and Thornton are always welcome visitors at the Orphanage.

We have had a long, hot summer, but our children on the whole have kept remarkably well.

We have had a good crop of apples, but very few peaches and plums, and so we hope that some of our friends will remember us when they are canning their fruit and vegetables. A few pairs of stockings packed around the cans will come in mighty well when Jack Frost makes his appearance.

Contributions from June 10th to August 10th:

Biltmore, Ivah Beavers' mother, for glasses	$ 3.25
Biltmore, W. A., St. John's N. W. C.	1.25
Burlington, Mrs. Lawrence S. Holt	700.00
Charlotte, Mr. W. H. Kelly	24.00
Charlotte, Belk Brs., dis.	4.76
Charlotte, S. S., St. Andrew's	16.81
Charlotte, Mr. C. P. Austin, dis.	13.29
Charlotte, Belk Brs., dis.	3.15
Charlotte, Jas. P. Stowe, dis.	1.43
Charlotte, Mr. F. B. Ferris	1.00
Gastonia, S. S., St. Mark's	3.36
Gastonia, S. S., St. Mark's	2.54
Gastonia, S. S., St. Mark's	2.68
Hillsboro, "Messengers of Hope," S. T. S.	12.50
Hertford, St. Catherine's Guild, for Anna Atkins	5.00
Louisburg, Mr. W. H. Ruffin	9.55
New York, Mrs. T. B. Yuille	60.00
Nation-wide Campaign, Mr. J. Renwick Wilkes	1,434.14
New Bern, Mr. C. V. Scott	25.00
Raleigh, Mr. W. P. Jones	20.00
Sanford, W. A., St. Thomas' N. W. C.	6.00
Shelby, S. S., Church of the Redeemer	1.64
Windsor, S. S., St. Thomas'	3.17
Washington, D. C., Mrs. H. N. Payne	10.00
Windsor, S. S., St. Thomas'	2.00
Wilmington, Miss Wilhemina-Harlow	4.00
Winton, S. S., St. John's	9.26
Windsor, S. S., St. Thomas'	1.36
Total	$2,377.14

Contributions in kind:

Package of clothing, Mrs. Hugh Montgomery, Charlotte; 18 graphophone records, Mrs. E. Dobson, Charlotte; 2 boxes of clothing, shoes, stockings, etc., Bluff Point, New York; remnants from V. P. I. banquet, Charlotte; outfit for Ethel Pace and garments for some of other children, Y. W. A., St. John's Church, Fayetteville; outfit for Floyd Foster, Swanquarter; one dozen graphophone records, Mrs. E. Dobson, Charlotte; outfit for Rosa Duffy, W. A., All Saints Parish, Roanoke Rapids; girls' clothing, Mrs. W. C. Wilkinson, Charlotte; remnants from barbecue of Lawyers Association at Lakewood; 2 dresses and 1 pair of socks; 1 pair of shoes, Mrs. U. G. Dellinger, Charlotte; 6 boys' shirt waists, W. A., Calvary Church, Fletcher; a few additional articles for Rosa Duffy, W. A., All Saints, Roanoke Rapids; box of clothing for Vertie Potts, Mrs. Claude Morris' Sunday School class, St. Luke's Parish, Salisbury; 2 crates of cantaloupes, Mr. J. Max Gregg, Laurinburg; pair of shoes for Bennie Nash from infants class, S. S. St. Stephens, Oxford; package of clothing, Mrs. Hugh Montgomery, Charlotte; pair of shoes, 2 pairs of stockings and shoe polish for Cora Lee Cochrane, from Miss Estelle B. Avent, S. S. class, Rocky Mount; box of clothing, etc., for Ellen Ridenhour, Mission Study Class, Burlington; package of boys' clothing, Mrs. Lassiter, Charlotte; 6 boys' books, Rufus Page, Charlotte; pair of shoes and stockings and hat, 3 dresses, underwear, etc., for Mary Nichols, W. A., Emanuel Church, Farmville; 2 pairs of shoes and a lot of magazines, Mrs. E. S. Holloway, Lumberton; 10 pairs of socks and ribbon for Ellen Ridenhour, Mission Study class, Church of the Holy Comforter, Burlington; toys for Daisy Vanderburg and Frank Melton, Mrs. Dr. Barret, Charlotte; 2 pairs of pants and piece of goods for Bennie and Francis Nash, from their grandmother; suit of clothes and pair of shoes for Carl Scott, from his grandmother.

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary

Amount required --------$	216.00
Amount paid in ---------	105.94
Amount still to be raised--	110.06

Contributions from June 1st to July 1st:

Mary, Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother ----------------$	2.00
St. Pauls S. S., Smithfield, through Miss Mattie Sanders ------------------	4.00
Emily, Richard and Whitmell Smithwick, Merry Hill, through their mother, sent in two offerings, June 3d and June 29th--------	2.00
Ridgeway Juniors, Sarah and Helen Petar ------------	.25
Total -------------$	8.25

My dear Children:

It is so fearfully hot that I don't wonder we have not done any more this month.

The first letter came from our dear faithful friend in Jackson, who has been a steadfast contributor to all of our various activities from the "china baby" days until now that she is sending for her grandchildren. I send my dear love, and am so sorry you do not grow stronger.

Then comes Smithfield, saying:

"Dear Miss Cameron:

"I am sending you a check for four dollars for the Sewing Teacher's Salary from St. Paul's S. S., Smithfield.

"With best wishes, I am,

"Sincerely."

Thank you, my dear Mattie. Your Sunday School is very generous this time. We don't often get as large a cheque. Please give my love and thanks to all the children.

The next two appearances are made by the three Smithwick children on the 3d and 28th of June, hiding as usual behind their mother. Certainly, my dear Martha, you are not "weary of well doing." What a different world it would be if everybody was like you!

Our other "faithful, ever faithful" ones from Ridgeway bring up the rear, saying:

"Dear Aunt Becky:

"We are sending twenty-five cents in stamps for our society.

"Hoping you are well; with kindest love,

"Affectionately yours."

Thank you, my dear Sarah and Helen. I am always sure of one letter each month at least. Indeed I count on them, the Smithwicks, the Picards and yourselves. Now, small people, that ends the letters, and as we are not expected to take up any more space than we need, I will send my love to you all and say good-bye.

Your loving

"AUNT BECKY."

Address:

Miss Rebecca Cameron,
P. O. Box 54,
Hillsboro, N. C.

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary

Amount required --------$	216.00
Amount paid in----------	110.19
Amount still to be raised--	105.81

Contributions from July 1st to August 1st:

Mary, Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother ----------------$	3.00
Class Five, St. Andrew's Church, East Durham, through Gertie M. Markham, Sec. and Treas.------	1.25
Total --------------$	4.25

My dear Children:

We have a very small offering this time, and for once I do not regret it, and if you wonder at my saying that, you will understand when I tell you that our house and all that was in it was burnt to the ground last Saturday morning—my desk, books, records, everything, including seventy dollars of our own, fifty of which I had put in the desk not half an hour before the fire started. And, of course, trust money like the Sewing Teacher's Salary had to be replaced. Happily for me Class Five sent a money order, so that can be refunded by the Durham postoffice.

As I remember Gertie's letter, she said "Class Five" was a very small class and they had to give some of their money to other objects, and that they had a very sweet lady to teach them.

The money for the little Picards came through their grandmother and was in two sendings—one dollar at first and two dollars the second time.

That ends the record from July 1st to August 1st, and you will all let me say good-bye and God bless you and keep you all from a like experience, but if you must have it, then may He raise up for you as many kind friends as He has given us.

"AUNT BECKY."

Miss Rebecca Cameron,
P. O. Box 54,
Hillsboro, N. C.

What the Messengers of Hope Have Done

My Dear Mr. Smith:—In reply to your question as to how much money the Messengers of Hope have made for the Thompson Orphanage, and what were the objects for which they worked, I beg to submit the following statement:

The first work undertaken for the Orphanage was the purchase of a bell in 1897. I have lost the records of that work which was finished November 28, 1898, and have no recollection whatever of its cost. (It cost $47, and was purchased from the McShane Bell Foundry, of Baltimore.—W. J. S.)

The next thing is labeled "Infirmary Fund," and I think it was repairing the floor. It began November 28, 1898, and was finished February 28, 1899, and amounted to $52. The next was the painting of the Infirmary and Bronson Hall, which cost $120, and was completed April 28, 1900, when they commenced paying a Sewing Teacher's Salary at $120 for two years. In 1902 it was raised to $150 a year and stood at that till 1910, when it was put up to $175.

This year it was raised to $180; so the total from 1897 to date is $1,807, inclusive of the cost of the bell.

When the city of Raleigh bought St. John's Hospital property, the trustees of St. John's turned over to the Thompson Orphanage our endowment of $2,500, known as the "Bishop Atkinson Memorial Cot," which had been raised by the Messengers of Hope. If you count this in they have been worth a little over forty-three hundred dollars to the Orphanage.

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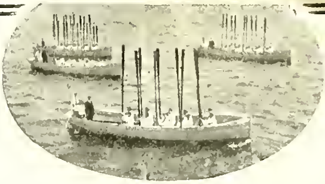

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

VESPERS

Closer, oh Master! closer,
Nearer to Thee,
Deeper, oh dear Lord! deeper
Into Thy Mystery:
Hide Thou me deep in God
Safe from temptation,
Shield in Thy Shadow, this,
My soul's oblation.

Blessed, indeed thrice blest,
Living for Thee,
Better, oh! surely best,
Thine by death utterly:
'Twixt these sleep's ladder-way
By prayer ascended.
Jarred by no sin, its quest
In Thee is ended.

Tender, oh! Shepherd, tender,
Thy watch o'er me,
Gentle, oh! great Physician,
Is the sure care of Thee:
Now stills sin's noisy din.
Sleep strife assuages—
Voice Thou the silences,
Word of the Ages!

—Lilla Vass Shepherd.

THE BISHOP'S APPOINTMENTS 1921

Oct. 14. Friday, p. m., Concord.
16. Sunday, a. m., Salisbury—St. Peter's.
16. Sunday, p. m., Salisbury—St. Luke's.
18. Tuesday, Davie County—Ascension.
19. Wednesday, p. m., Lexington.
23. Sunday, a. m., Hillsboro.
23. Sunday, p. m., Orange County—St. Mary's.
31. Monday, p. m., Statesville.
Nov. 6. Sunday, a. m., Greensboro—Holy Trinity.
6. Sunday, p. m., Greensboro—St. Mary's.
6. Sunday, evn'g, Greensboro—St. Andrew's.
7. Monday, p. m., High Point.
10. Thursday, p. m., Jackson.
11. Friday, p. m., Halifax.
13. Sunday, a. m., Weldon.
13. Sunday, p. m., Scotland Neck.
20. Sunday, a. m., Henderson.
20. Sunday, p. m., Oxford.
25. Friday, p. m., to
29. Tuesday—Tarboro and Missions in Edgecombe.
Dec. 1. Thursday, p. m., Spring Hope.
2. Friday, p. m., Battleboro.
4. Sunday, a. m., Rocky Mount.
4. Sunday, p. m., Wilson.
9. Friday, p. m., Selma.
11. Sunday, a. m., Smithfield.
11. Sunday, p. m., Duke.

The Holy Communion will be administered at all morning services, and at all services the offerings of the people will be received for the work of the Diocese. The clergy are requested to hand their lists of candidates for confirmation to the Bishop before the service. The hour of service may be fixed to suit local conditions.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

August 22, 1921.

(Note.—The above list shows changes made in the Bishop's appointments as given in our last issue. Demands, personal and official, made such changes necessary.—Editor.)

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH (TO LAST CONVENTION)

Last year the Committee on the State of the Church made the statement that the Convention seemed to be a sort of high-water mark in the life of the church. We are thankful that it was not, and that this year we are able to record that the Diocese of North Carolina has taken a further step forward. Stevenson rightly said, "To travel hopefully is a better thing than to attain, and the true success is to labor." So, though it is our pleasure to record some splendid attainments, we consider that the best part of our report is the clear indication that it gives, that our diocese is at work, that it is alive to its task, and that it has no intention of resting on any point attained. The real value of this brief record of what has been accomplished in the past year is the encouragement it gives us to go forward.

Last year we were able to report that the Nation-Wide Campaign Pledge had been made in full. Now we can report that it has been paid in full, and that there is every possibility that it will be paid in full again this year, and this in spite of serious industrial and agricultural depression. Many of our people have come to realize the importance of the church's work, and so have given. Others have given simply because they were asked to do so, and as churchmen felt that they must do so, but as a result of theiir giving they have become interested. There is no question that the interest of our people in the church's work, whether in the diocese or in far-away foreign fields, is greater than it ever was, and better than that, it is a growing interest.

As regards the statistics of the diocese a rather remarkable thing has happened. We hope it will never be remarkable again, but it is unprecedented to date. Every Parish and Mission has made its report to the Secretary of the Convention. Note it well. It means that for the first time in history every Parish and Mission has answered "here" when the Secretary called the roll. The summary of these reports shows an increase in everything except burials; that is the only decrease. The most encouraging increase is that in Sunday School pupils and teachers, an increase of 100 in officers and teachers, and of nearly 600 in pupils. This is a healthy growth, and we trust that next year will show a yet larger gain in this field.

We are all familiar with the vast increase in offerings brought about by the Nation-Wide Campaign, so there is no need to comment on what is perfectly well known. But what is not so well known is the large increase in ministers' salaries. This increase over last year is 28 per cent.

The reports of the church institutions are excellent. The Orphanage is in the best condition it has ever known. During the past year one building was erected and the ground has been broken for the Edwin A. Osborne cottage. With the support that is now assured it, the Orphanage stands well equipped to do its work.

St. Mary's School continues to be crowded to capacity with a long waiting list. Its work is too well known to need comment. We regret that the Endowment Fund is not yet completed, but trust that next Convention will see this matter successfully concluded.

The Woman's Auxiliary has made important changes. At a noteworthy gathering in Winston-Salem last month, it adopted a constitution, elected a president, and reorganized its plan of work, looking on the one hand to centralization and on the other hand to broader fields of service.

We note with gratitude the reports of the Archdeacons, showing that almost every Parish and Mission of the diocese is filled or about to be filled. This condition enables the Archdeacons to do their more important work, the opening up of new fields and the strengthening of the weak ones.

St. Augustine's School and the colored hospitals show excellent work and fairly good support. But we have one most distressing thing to record: the colored convocation has had no proper support. In spite of the Nation-Wide Campaign, in fact really because of it, the colored convocation has received less support than it received two years ago. It has come about in this way. When the diocesan budget was made up, the two white convocations were provided for by the diocese, but, acting on the advice of the central office in New York, the care of the colored convocation was left to the general church. Because the majority of the dioceses of the church failed to attain the financial success desired, the amount that can be spared for the colored work of our convocation is little more than one-quarter of what was counted on. Last year's report on the state of the church called attention to this fact, already manifest then. A resolution on the subject was made, but nothing was done. The colored clergy and teachers cannot live on resolutions.

It is not the function of this committee to do more than to record the state of the church. But we trust that this Convention may find time to act in such a way that relief may be accorded immediately to Bishop Delany and his faithful band of clergy and teachers. We are confident that this accidental neglect can be and will be quickly remedied. It is the only exception, though we grant it is a serious exception, to the record of achievements.

We should like to commend the work of the Board of Religious Education. Its report shows constructive work and a widespread influence.

The Carolina Churchman is increasing its usefulness. Wherever one finds a man or woman well informed in the work of the diocese, there one always finds a reader of the Carolina Churchman. The editor deserves the thanks of the diocese for his labors in making this paper a very real asset to the life of the church.

There are many other phases of church life in the diocese that we should like to comment on, but to do so would make this report unnecessarily long. The unique work among the deaf mutes deserves mention, however. Few of us can appreciate how much it means to the deaf to have one of their number to come among them to preach the Word in the language they understand, to baptize and teach their children, and to minister in every way to their spiritual needs. It is a work of which the diocese may be justly proud.

But, after all, this report has only one purpose, namely, to record a step forward in the life of the church in North Carolina. With grateful and humble hearts we are able to record that that step has been taken, and that having taken it we are all the more ready to go on. We can record only material progress, but such progress is an indication that behind and underneath it is a spiritual progress. It is an increasing love of God and of our fellowman that has made the past year such a splendid record of achievement. In spite of the manifest difficulties and discouragements of this reconstruction period the diocese is of one heart and one mind— to make real as far as in us lies the prayer we pray daily. "Thy Kingdom come."

(Signed) ALFRED S. LAWRENCE,
For the Committee.

COMPARATIVE TABLE OF STATISTICS

	1920	1919
Clergy: Bishops 2; Priests 59; Deacons 6	67	68
Priests ordained	3	3
Clergy received	5	10
Clergy transferred	6	7
Clergy died	1	1
Candidates for Orders	5	6
Parishes	43	43
Missions organized	33	32
Missions unorganized	42	41
Baptisms:		
Infant	492	319
Adult	139	125
Total	631	444
Confirmations	547	546
Marriages	203	148
Burials	180	188
Baptized persons	15,422	13,305
Communicants	8,974	8,590
S. S. Officers and Teachers	726	629
S. S. Pupils	7,288	6,708
Income		
Parish support	$187,772.29	$125,686.60
Special Parochial	68,333.48	28,526.47
Diocesan	19,691.00	18,162.47
General	16,733.81	14,304.35
Nation-Wide Campaign	24,365.68	
Undesignated	24,637.65	15,550.13
Total	$341,534.91	$202,230.52
Expenditures		
Ministers' Salaries	$ 73,813.26	$ 57,589.67
Other Current	52,949.17	37,516.49
Parochial	82,938.57	38,252.48
Diocesan	26,908.74	30,291.99
General	28,260.28	17,180.38
Nation-Wide Campaign	47,835 03	
Balances and Undesignated	28,829.86	21,399.51
Total	$341,534.91	$202,230.52
Values		
All Church property	$1,772,135.00	$1,543,251.00

Reports are in from every Parish and Mission in the Diocese. This is unusual.

The above statement is taken from the Diocesan Journal, which is now out. The number of clergy, candidates for orders, parishes, missions, confirmations, marriages and burials remain about the same. There was an increase in the number of baptized persons, communicants, Sunday School officers, teachers and pupils. Our giving increased $139,304.39. This increase is more than the total receipts of 1918, when $128,606.13 was taken in for all purposes. In 1919 these were $167,344.58. We see 1920 and 1921 above. Note the constant move upwards. The salaries of ministers have greatly increased.

This increase has been due to the Nation-Wide Campaign. It has put the Thompson Orphanage on its feet, so that it can begin to function as every loyal member of this Diocese would wish it to do. Its income is an assured one under the N. W. C. North Carolina contributed in 1920 to the Orphanage $12,584.10; East Carolina $2,576.06; the District of Asheville its Thanksgiving offering and other donations.

The Nation-Wide Campaign is the main matter in giving. It bears our Orphanage, country, domestic and foreign work, Chapel Hill, Social Service and Religious Education. The Treasurer, as you will see, states we are falling behind last year in the N. W. C. To September 1, 1921, the office in New York reports us $8,512.66 behind what had been given to that date last year. The treasurer urges those of us behind to get busy and close this delinquency up. It is due on unpaid pledges. We wish at times that those who run so behind in their pledges might know what it was to have their sources of income months and months behind. So they would place church workers. Our pledges are for our requirements. Let's pay them. It is the honest thing to the church so to do.

NATION-WIDE CAMPAIGN

I am glad to comply with your request to make a brief statement concerning the Nation-wide Campaign in the Diocese.

We begin the third year of our campaign with a confidence born of successful experience. For two years the Diocese of North Carolina has made a conspicuous record of achievement in the church, by reason of the enthusiastic and devoted response to the challenge of the Nation-wide Campaign. With such a successful record to reassure us this fall, we are now planning for the important final stage of the campaign.

It becomes more and more evident, as the churches of our Diocese grow in experience, that less diocesan leadership will be required for the successful management of the campaign. Parishes and missions have shown a remarkable degree of initiative and resourcefulness, which demonstrates the truth that after all the parish is the unit in the direction of such a movement. A diocesan office, however, has been opened at St. Peter's Parish House in Charlotte, which will act as the representative of the general church and a clearing house for literature and other campaign information.

The small Nation-wide Campaign Committee, appointed by the bishop at the last Diocesan Convention has been enlarged by the addition of Mr. R. J. Walker, Rev. Robt. E. Roe, and Rev. C. A. Ashby. Responsibility for the campaign in the colored convocation rests, as heretofore, upon the strong shoulders of Bishop Delaney.

While the details of the campaign are being left largely to the initiative of the local parish or mission, there are two features peculiar to our fall program that are diocesan in character.

The first of these is a flying squadron of chosen speakers under the leadership of Rev. C. A. Ashby. This squadron is composed of fifteen men whose zeal for the campaign in North Carolina will carry them each on a two weeks speaking tour in the effort to reach every point in the Diocese with the stirring message of this great movement. A conference for these special speakers is planned for the 9th of November in the Parish House of the Good Shepherd Church, Raleigh.

The other novel features of this year's campaign is the Golden Jubilee of the Woman's Auxiliary and the Centennial Celebration of our Church Missionary Society. A special sub-committee, of which the Rev. Robt. E. Roe of Greensboro is the chairman, will endeavor to make the observance of this double anniversary as widespread as possible throughout the Diocese.

The committee has selected as the date for the Diocese-wide Every Member Canvass the second Sunday in Advent, December 4th. In this slight departure from the national program we are following a North Carolina precedent two years old.

It is sincerely hoped that the clergy and laity of North Carolina will add to the self-reliance which their experience has gained for them, a genuine self-distrust that will compel them all to seek help and inspiration for their work in constant prayer and intercession.

Faithfully yours,

E. A. PENICK, JR.,

Vice-Chairman of Diocesan Committee.

Charlotte, N. C.

FIFTY YEARS OF SERVICE

Next Sunday, October 16th, marks fifty years of service for the Woman's Auxiliary. It had been preceded by the Bureau of Relief founded in 1865 at Hartford, Conn., by Dr. W. C. Doane, then rector of St. John's Church of Hartford, afterwards bishop of Albany; by the Ladies' Domestic Missionary Relief Association, founded in 1866 by Dr. H. C. Potter, then rector of Grace Church, New York, afterwards Bishop of New York, and some other associations, all simply local and isolated parish organizations. On October 16, 1871, a Woman's Auxiliary to the Board of Missions was authorized. The new organization was entrusted to the secretaries of the Board.

In January, 1872, headquarters were established in New York in the Bible House, and Miss M. A. Emery (afterwards Mrs. A. T. Twing) was made secretary. Miss Emory at once began to build up the Auxiliary, and branches of the society began to appear in the churches. The first secretary resigned in 1876 and was succeeded by Miss Julia C. Emery, who served to 1916, to be followed by Miss M. G. Lindley.

The history of the Auxiliary has been one of splendid achievement. With painstaking care it has tied up bands of faithful women in every community to a central purpose. Relying entirely upon the voluntary service of the women, it has awakened a lively interest in missions throughout the country, until missions has become the business of the whole Church. Since 1871 its gifts have reached more than $14,000,000, and this steadily increases.

In every parish and mission of the Church it is proposed that this semi-centennial be observed by a corporate communion of the women of the Church, and that recognition of the Auxiliary's work be brought to the attention of our people.

The Rev. Milton A. Barber, of Raleigh, had charge of St. John's Church, Far Rockaway, Long Island, N. Y., for the month of August.

NATION-WIDE CAMPAIGN

Receipts Up to and Including September 27, 1921

CHARLOTTE CONVOCATION

	Appt.	Recd.
Ansonville, All Souls	$ 240.00	$ 240.00
Burlington, Holy Comforter	2,805.00	301.18
Charlotte, Chapel of Hope	25.00	2.15
Charlotte, Holy Comforter	2,629.00	1,354.40
Charlotte, St. Andrew's	104.00	81.20
Charlotte, St. Martin's	2,900.00	2,147.20
Charlotte, St. Mary	115.00	221.53
Charlotte, St. Peter's	6,858.00	5,188.40
China Grove, Ascension	210.00	157.50
Cleveland, Christ	292.00	171.40
Concord, All Saints'	1,300.00	614.83
Cooleemee, Good Shepherd	353.00	251.35
Davie County, Ascension	326.00	163.07
Elkin, Galloway Memorial	5.00	25.00
Germantown, St. Philip's	81.00	62.00
Greensboro, Holy Trinity	3,253.00	1,940.85
Greensboro, St. Andrew's	1,500.00	500.80
Hamlet, All Saints'	120.00	42.68
High Point, St. Mary's	1,241.00	104.22
Iredell Co., St. James	104.00	8.84
Laurinburg, St. David's	210.00	144.40
Leaksville, the Epiphany	598.00	331.97
Lexington, Grace	1,196.00	719.57
Mayodan, Messiah	300.00	21.84
Meck. Co., St. Mark's	230.00	120.40
Milton, Christ	74.00	74.00
Monroe, St. Paul's	300.00	232.85
Mt. Airy, Trinity	300 00	145.89
Reidsville, St. Thomas	811.00	72.60
Rockingham, Messiah	790.00	126.80
Rockingham Co., St. Andrew's	96.00	8.66
Rowan Co., St. Judge's	52.00	19.00
Rowan Co., St. Matthew's	107.00	81.00
Salisbury, St. Luke's	3,502.00	1,052.70
Salisbury, St. Paul's	138.00	98.50
Salisbury, St. Peter's	56.00	35.71
Spray, St. Luke's	385.00	204.32
Statesville, Trinity	450.00	18.83
Stoneville, Emmanuel	18.00	10.80
Union Co., St. Timothy	------	5.00
Wadesboro, Calvary	1,594.00	115.88
Walnut Cove, Christ	216.00	105.35
Winston, St. Paul's	3,494.00	450.52
Woodleaf, St. George's	38.00	12.80
Total	$---------	$---------

RALEIGH CONVOCATION

	Appt.	Recd.
Battleboro, St. John's	$ 225.00	$ 152.20
Chapel Hill, Chapel of Cross	1,233.00	646.02
Duke, St. Stephens	537.00	100.00
Durham, St. Philip's	2,980.00	2,020.40
Enfield, Advent	550.00	177.00
Halifax, St. Mark's	292.00	233.40
Henderson, Holy Innocents	3,552.00	3,081.29
Hillsboro, St. Matthew's	1,300.00	1,468.20
Jackson, Our Saviour	464.00	73.15
Kittrell, St. James'	125.00	37.82
Lawrence, Grace	22.00	29.20
Littleton, St. Alban's	407.00	240.40
Louisburg, St. Paul's	520.00	42.62
Middleburg, Heavenly Rest	131.00	33.33
Northampton Co., St. Luke's	202.00	115.59
Oxford, St. Stephen's	1,634.00	1,024.55
Pinehurst	500.00	500.00
Pittsboro, St. Barth.	391.00	302.85
Raleigh, Christ	6,298.00	4,797.07
Raleigh, Good Shepherd	4,517.00	1,732.69
Raleigh, St. Mary's	980.00	954.46
Raleigh, St. Savior's	319 00	54.32
Ridgeway, Good Shepherd	197.00	87.09
Ringwood, St. Clement's	62.00	12.00
Roanoke Rapids, All Saints'	1,466.00	787.42
Rocky Mount, Good Shepherd	3,316 00	1,261.69
Sanford, St. Thomas'	100.00	83.60
Scotland Neck, Trinity	1,637 00	------
Smithfield, St. Paul's	419.00	97.25
Southern Pines, Emmanuel	200.00	51.50
Speed, St. Mary's	61.00	61.00
Spring Hope, St. Jude's	186.00	124.80
Stovall, St. Peter's	145.00	87.25
Tarboro, Calvary	1,853.00	865.15
Townville, Holy Trinity	425.00	------
Wake Forest, St. John's	141.00	------
Warrenton, Emmanuel	1,474.00	807.00
Weldon, Grace	1,065.00	635.95
Wilson, St. Timothy's	2,418.00	792.15
Total	$---------	$---------

COLORED CONVOCATION

	Appt.	Recd.
Charlotte, St. Mich. and All Ang.	$ 234.00	$ 76.40
Durham, St. Titus'	70.00	------
Greensboro, Redeemer	10.00	3.60
Henderson	------	------
Littleton, St. Anna's	15.00	8.20
Louisburg, St. Matthew's	45.00	17.80
Monroe, Holy Trinity	42.00	.79
Oxford, St. Cyprian's	19.00	3.55
Pittsboro, St. James'	13.00	22.12
Raleigh, St. Ambrose	237.00	150.83
Raleigh, St. Augustine's	600.00	611.00
Rocky Mount, Holy Hope	18.00	12.50
Salisbury, St. Phillip's	13.00	13.66
Satterwhite, St. Simeon's	5.00	2.50
Statesville, Holy Cross	20.00	15.25
Tarboro, St. Luke's	150.00	102.70
Warren Co., St. Luke's	1.00	------
Warrenton, All Saints'	57.00	39.60
Wilson, St. Mark's	85.00	59.00
Winston, St. Stephen's	6.00	2.50
Total	$---------	$---------

J. RENWICK WILKES, Treasurer.

(NOTE.—In response to request from The Carolina Churchman, above figures prepared. The work was hastily done and there may be slight errors. If any such found, please notify the treasurer.)

Charlotte, N. C., October 27, 1921.

To Our Fellow Churchmen:

From the statement published in this issue by your Treasurer, showing receipts for N. W. C. Fund for 1921 up to present date, I must call your attention to the rapidly falling off in the payments of parish assessments and pledges to this fund.

Your Treasurer received a most urgent telegram on 22d inst. from Mr. Lewis B. Franklin, treasurer to the Presiding Bishop and Council, saying that their receipts were so small that they had no funds to meet the salaries of the missionaries—both domestic an dforeign; that the General Board would not meet until October 12th, and that their capacity for borrowing had reached its limit.

Not only the general church but also our special work in North Carolina is in crying need of money to meet their demands—your Convocations, the Thompson Orphanage, and also the work among our young men at Chapel Hill.

Won't you get busy and stir up your delinquents and see that their pledges are paid up.

Your Treasurer, with the beginning of the fall work, asks each parish, each clergyman, each parish vestry and treasurer each communicant to bestir themselves, pay up their pledges and help meet our obligations to the objects pledged.

Very sincerely yours,

J. RENWICK WILKES,

Treasurer Nation-wide Campaign Fund.

Amount paid to September 27, 1921:		
White	$ 40,191.55	
Colored	1,095.21	$ 41,286.76
Amount due to August 31, 1921:		
White	$ 17,804.26	
Colored	234.98	18,039.24

mount due September, 1921:

White	$ 5,908.75	
Colored	84.20	5,992.95

The amounts above are divided approximately:

General Missions	47 per cent
Convocation Missions	27 per cent
Thompson Orphanage	23 per cent
Word at Univ. N. C.	3 per cent

Ten (10) churches have paid 1921 quota in full.

Nineteen (19) churches have paid 1921 quota to ptember 30th.

Thirty-one (31) churches have paid 1921 quota to igust 31st.

THE MISSIONARY CENTENNIAL

With the celebration of the Centennial of the Mis-onary Society in the world-wide Thanksgiving rvice on November 6 at hand, it is with a hopeful ide, which takes courage from the achievementsof e past, and fresh inspiration for the struggle ead, that the Church prepares for ushering in this w epoch in her history.

And in this period of rejoicing, tempered by a vout consciousness of opportunity neglected and ty frequently only half performed, it is well that ere be kept constantly in mind that Canon of the urch upon which all missionary effort rests: "THE SOCIETY SHALL BE CONSIDERED AS OMPREHENDING ALL PERSONS WHO HAVE ECOME IN BAPTISM MEMBERS OF THIS HURCH."

By this token, all that the Missionary Society is has failed to become, and all that the opening cen-ry of 2021 shall show in benefits for the Master's use, is shared in equal proportion by each indi-lual member of the communion.

Withal, it is a brave showing which we are per-tted to look back upon from the modest begin-ngs in 1891, through the halting footsteps to the spired action of 1835, which was followed by that n-continued display of apostolic zeal on the part the missionary pioneers of the Church, which car-ed the banners of Christ in the front line of ad-ncing civilization, through the valleys and the ains, across lofty mountain peaks to the Pacific d thence to the distant islands, and finally to ina, Japan and the Philippines and the uttermost rts of the earth; so that today the sun never sets the field of operations of these gifted men, and ere is no spot on the planet where floats the nerican flag that the banner of the Domestic and reign Missionary Society of the Episcopal Church the United States does not fly triumphantly be-le it.

The inspiring story is a long one; and in God's od time the proper credit will be given to the issionary Society for the part it has played in e progress and settlement of our beloved land, and making the Nation great. We can but glance in ssing at a few of its marked achievements: At the rk of White and Chase, Boone, Otey, Kip, hipple, Hare, and Tuttle, for instance; and of shop Tuttle, in particular, on this occasion—fifty-ır years of whose life has been spent as a Bishop the Church, and who, at the ripe age of 84 years, still permitted, by God's grace, serenely to exer-e his function as Presiding Bishop of the com-nion.

The record tells of the service which the Society has rendered among the Indians wards of the nations, of its work among the negroes, and the foreign-born who have flocked to our shores, of the hundreds of hospitals operated and the still more hundreds of schools founded, of the churches erected; of the heroes who have carried the Word into the frozen fields of Alaska and the sun-burnt area of the tropics, into the islands of the seas and among the heathen of the Orient.

Space lacks to tell the full glory of it. Here in Continental United States alone, two must suffice. The work of Jackson Kemoer, first of the Missionary Bishops sent out by the Church. Plunging into the trackless wastes of the Middle West in 1835, he travelled over 300,000 miles during the period of his episcopate. His sole equipment when he entered the field was one clergyman in Indiana, with no church building, and one Church in Missouri, without a clergyman.

Consider the state of the Church today in the states of Indiana, Wisconsin, Missouri, Iowa, Kansas, Minnesota and Nebraska into which his territory has been carved, and realize the miracle which has been wrought. Consider again the Pacific Coast, where Bishop Kip, little more than half a century ago, and within the life of Bishop Tuttle, found one clergyman and thirty-nine communicants, and Bishop Scott in Oregon found three clergymen and twenty communicants. Today in this same district there are five dioceses and eight bishops, with 300 clergy and 50,000 communicants.

So the record goes. The Church has secured a firm foothold in Alaska. A National Church has sprung up in China. Japan is making headway toward the same cherished goal. Reflect that in 18821, the year that the Society was founded, the total number of communicants in the Church in the United States was less than 30,000 communicants in the whole country, divided among 21 dioceses; while today, in the year of the Centennial, there are a million and a quarter communicants, divided among 88 dioceses and missionary districts covering the whole United States.

Read, again, the instructive figures of Dr. Wood. In 1821 the gifts of the chruch for Missions aggregated $7,000; in 1920 more than $2,000,000 were expended by the Society for Missions in various parts of the world.

All of which, however, is past history, with which the centennial anniversary has little concern, for it is to the future and the uncompleted tasks of the Society that the church must look.

"The main object of the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society,"s says the official announcement of the Centennial Committee, "is to call to mind with thankfulness the day when this Church, itself not much more than an aggregation of missions, recognized and assumed its corporate missionary responsibility, and to draw from the story of the growth of the work, now world-wide and vast in extent, inspiration for greater achievements in the years to come."

The Church requires, by Easter, 1922, 100 qualified missionaries, both men and women, to meet the calls for reinforcements at home and abroad.

The Church requires, by Easter, 1922, to meet this pressing need, largely, to complete the enrollment of the first 100,000 proportionate givers to the cause.

The Church requires, by Easter, 1922, that the enrollment be completed of the first 100,000 intercessors.

The Church is asking that at the service of November 6 the culmination of the Centennial observance, a thanksgiving offering be made, that these Missionary Pioneers be provided for, and that large and important building projects—churches, hospitals, schools—underway or planned for—at home and abroad may not be longer delayed for lack of funds.

This summons is to the whole Church. If you rejoice in the achievements of the Society through its first century of service, is there not that in the glorious record to inspire a will and purpose to make the record for the century newly opening doubly glorious by comparison?

CHRIST CHURCH, RALEIGH, ROUNDS OUT ONE HUNDRED YEARS

Rounding out one hundred long and eventful years, Christ Church, Raleigh, commemorated the occasion with a four days centennial, October 9-12. Christ Church parish was organized in August, 1821, five years after the first convention of the Episcopal Church was held in the State of North Carolina. The first vestry was late John Haywood, senior warden; Chief Justice John Louis Taylor, junior warden; Dr. A. S. H. Burgess, Dr. James M. Henderson and William H. Haywood, Jr., afterward United States Senator. The first rector was the Rt. Rev. John Stark Ravenscroft, D.D., whose sacred dust lies beneath the chancel of the church.

From the organization of the parish until 1828 the congregation worshipped in a house rented and fitted up as a temporary chapel.

The first church building was begun in 1827, and was finished and consecrated by Bishop Ravenscroft in 1829. This was a wooden structure and served as the parish church until 1852, the year the present beautiful church was completed except the tower. The erection of the tower was made possible by a bequest of $2,500 for the purpose of a departed vestryman, Dr. Josiah Ogden Watson, who also, in addition, left a legacy of $5,000 for the maintenance of a parochial school. Among others who have remembered the parish in their wills are Mrs. Mary S. Speight, B. F. Moore, Mrs. Henrietta P. Martin, Miss Moris T. Haywood, Mrs. Annie Moore Parker and Mrs. Sadie Tucker Williamson. Miss Moris T. Haywood's legacy amounting, with accrued interest, to over $4,000, was used in the erection of the chapel adjoining the parish house. The parish was also the beneficiary of a legacy antedating any of those mentioned. Mrs. Mary Sumner Blount, of Tarboro, who died in 1822, left part of her estate in trust for the erection of an Episcopal Church in Raleigh. This bequest was estimated at not less than $15,000 and was used in construction of the church and purchase of site.

During their lifetime Major and Mrs. John Devereux were the generous donors of the lot on which St. Saviour's stands.

As already stated, the rector of the church was Bishop Ravenscroft. He was succeeded by Rev. Charles P. Elliott, of Charleston, S. C., who remained for only one year. The third rector was Geo. W. Freeman, afterward Bishop of Arkansas and the Southwest. He was rector from 1829 until 1840. Rev. Richard Sharpe Mason, D.D., began his rectorship on Christmas Day, 1840. Here he remained honored and beloved by all for thirty-three years.

On Sunday, July 12, 1874, Rev. Matthew M. Marshall, D.D., rector of Emanuel Church, Warrenton, succeeded Dr. Mason as rector of the parish. Dr. Marshall greatly endeared himself to his people and was a true shepherd of the flock. On October 22, 1912, he passed to his reward and was succeeded by the present rector, Rev. Milton A. Barber, whose administration of the parish up to the present time has been in the highest degree notable and constructive. When Mr. Barber began his work here there were about 300 communicants; there are now 600. The Sunday School has more than doubled. The total contributions since 1907 have exceeded $200,000. During this period the large and commodious parish house has been built and the work at St. Saviour's has greatly expanded. Later, also, the mother parish, following the advice of Mr. Barber, built a conveniently arranged parish house, which has proved a great benefit to the neighborhood, as it is used as a community center for the whole section. Rev. Mr. Lackey is the beloved and popular minister at St. Saviour's. Mr. Barber's ministry has been exceptionally fruitful in result, and the continual years sees Christ Church, under his able direction at the most prosperous period of its history. His zeal and devotion and his forceful preaching puts him in the forefront of Raleigh ministers. In the prime of life, with many years of usefulness before him, and with the affection of his people, his congregation stands behind him in sympathy and support for all his efforts to advance the Master's cause.

Christ Church was beautifully decorated for the centennial. High up in the arches the American flag and the parish service flag, showing a field of nearly seventy stars, representing the offering of Christ Church to the world war, met the eye. The Confederate flag, flanked on either side by the State colors, was displayed on the north gallery, this grouping representing the notable contribution of soldiers and officers that Christ Church made to the War Between the States.

The south gallery bore the British Imperial flag in the center, flanked on either side by the arms of Sir Walter Raleigh and the city of Raleigh, his namesake.

The west gallery displayed the National colors and the colors of France and Belgium, emblematical of our country's part in the world war. Long pennants hung midway the nave, bearing the dates 1821-1921.

Probably the most valuable piece of [illegible] is the flag of Christ Church, made for the occasion, presented by W. H. Williams, a vestryman of the parish. This was placed in the chancel and remains a valuable treasure of the parish. The flag is of silk, the border of black and white [illegible] being made of the [illegible] Bishop Ravenscroft [illegible] of the first rector in [illegible] gold cross is for the name of the [illegible] and the white and silver lozenges [illegible] are a modification of the arms of Sir Walter Raleigh. The Heraldic reading is: "Gules, a cross [illegible] form fusils argent within a bordure [illegible] sable and argent."

Especially worthy of mention also was the beautiful silk banners borne in procession and the elegant shield bearing the arms of the [illegible] the exquisite handiwork of Mrs. Ruth Huntington [illegible] art teacher at Peace Institute and a communicant of Christ Church congregation.

The present vestry of Christ Church is: Dr. Richard H. Lewis, senior warden; [illegible] junior warden; W. H. Williams, Dr. W. P. [illegible] Ward, W. L. Brogden, P. E. [illegible], F. P. H[illegible], R. S. White, Sam Lawrence, R. E. [illegible], L. A. Shirley.

The 11 o'clock service on Sunday was [illegible] and impressive. The clergy present were Bishop Gailor, Bishop Cheshire, the Rev. M. A. Barber, rector; the Rev. [illegible] H. [illegible], assistant to the [illegible] the Rev. I. McK. Pittenger, rector emeritus of the Church of the Good Shepherd; the Rev. [illegible] Hughes, of the St. [illegible]; the Rev. Edgar H. Goold, president of St. Augustine's School; the Rev. W. W. Way, rector of St. Mary's School, and the Rev. J. E. Ingle. Mr. Ingle carried the pastoral staff in the procession. A special program of music was given by the choir under the direction of Mr. William H. Jones, organist and choirmaster.

Bishop Gailor, the preacher of the day [illegible] the 10th verse [illegible] of St. Paul's Epistle to the Ephesians as his text: "Now [illegible] might be known by the Church the manifold wisdom of God." Before he began speaking [illegible] the Bishop [illegible] his connection with the [illegible] diocese.

"We are assembled here today to commemorate the 100th anniversary of the [illegible] this church of God, but the [illegible] the past, present and future. We [illegible] earth and in Paradise [illegible] coming from [illegible] it is natural that I give [illegible] with this Church [illegible] greatest influence [illegible] Rev. Richard Hines, of Raleigh [illegible] parish in which is now the Cathedral Church of the Diocese of Tennessee. Thus [illegible] thoughts turned to North Carolina [illegible] my association with this State.

"You already know that the first bishop of Tennessee, Bishop James H. Otey, was from this parish, as was Bishop Leonidas Polk, the warrior bishop who with Bishop Otey founded the church university at Sewanee. The first Episcopal [illegible]

Tennessee was made by Bishop Ravenscroft, and [illegible]

[illegible]

[illegible] Edmund W. Foster [illegible] Emmanuel [illegible] Warrenton [illegible] September [illegible] congregations [illegible] splendid interest was shown. Mr. Foster [illegible] message had a good effect.

MEMORIAL RESOLUTIONS

MRS. ANITA SOUTHGATE PUSEY

Woman's Auxiliary, St. Philip's Church, Durham.

Since the last meeting of the Auxiliary, death has visited this circle and removed from our midst our beloved President and co-worker, Mrs. Edwin D. Pusey, just at the time when the harvest seemed whitest, and when apparently she could least be spared.

We bow in humble, prayerful submission to our Heavenly Father's will. She has gone from our presence, but her influence will live forever in the lives of those who came in touch with her sweet spirit. She had no unkind thoughts, and she was a tower of strength for righteousness. A devoted and faithful Church-woman, her interest in Christianity was a beautiful and impressive example of the teachings of her Master whom she served with such untiring fidelity. Her going is a challenge to each one of us to follow her example, to carry on her good works, and to be prepared, as she was, when her Master calls:

"Well done, thou good and faithful servant;
Enter thou into the joy of thy Lord."

It is the desire of the Auxiliary that this expression of appreciation and love for our beloved sister be spread upon the minutes, published in the Carolina Churchman, and a copy sent to the bereaved family.

MRS. J. M. MANNING,
MRS. CHAS. B. MARKHAM,
MRS. S. P. MASON,
MRS. J. A. ROBINSON.

THE PATTERSON SCHOOL IN THE "HAPPY VALLEY"

A Farm School For White Mountain Boys Entering Upon a New Era of Noble Usefulness.

By James A. Robinson.

Legerwood, N. C., Sept. 20.—God and nature has been exceedingly good to the Patterson School, the farm school for white mountain boys, on the Yadkin river, in the county of Caldwell, North Carolina. The blessings that fall upon it are as the dews of Heaven. Located in one of the most beautiful valleys in the State—appropriately named "Happy Valley;" for who is not happy that once visits this healthful and delightful region, and views the scenic splendors of nature. The environment is conducive to calm repose and study, and the most invigorating farm labor.

It was a divine inspiration that flowered in the great humanitarian and philanthropic hearts of the late Hon. Samuel Legerwood Patterson and his beloved wife to deed this magnificent property to the Asheville Mission for the establishment of a farm school for mountain boys on this splendid estate. It has taken deep root and is making progress under the able and skillful farmer-management of Rev. Hugh A. Dobbin and his able corps of assistants.

The school can oly accommodate about 35 boys, and is crowded. Numbers of applications have to be turned down for lack of room, from ambitious mountain boys, who are eager to work their way through for an education. A new dormitory—the Gard, $10,000 given by one lady interested in the work—is nearing completion. It will be one of the best and handsomest school structures in the State. This will accommodate about 50 boys and raise the number to 75. The expenses of the faculty and school are of elemosynary nature and the great need right now, with many others, is a spirit of liberality among the lovers of education, to furnish twelve rooms in this dormitory in keeping with its structure. Already several ladies and gentlemen have contributed funds for this purpose. One hundred and three dollars gives a room the necessary furnishings for the use of four boys. A gentleman, a communicant of the Church, became so interested in the great work this school is doing, a short while ago, placed $50,000 in a trust fund, the interest on which yields $3,000 a year for the use of the school. A few friends would put the school on the highway to success. And small contributions are just as much appreciated as large one.

Sixteen boys worked through the summer on the farm. Wheat and rye fell short on account of the weather. The corn crop turned out fine—one of the best crops in the valley. Other farm products turned out well. If the great Christian public could see the work this school is doing, in its peaceful and Christian-spirited environment; and read the pleadings of ambitious, poor mountain boys—the best blood in the State—and the eagerness they display for an education, and to work for it, and have to be put on the waiting list, it would give a new impetus to Christian education, and awaken the conscience to the great work being done here by the aid of a few faithful souls who have the vision of the Patterson School. I have visited the school for ten years and have seen its progress, watched it struggles and witnessed the blessings of God.

APPALACHIAN INDUSTRIAL SCHOOL

The Appalachian Vocational School is one of the four industrial establishments in the missionary district of Asheville, antedated by Valle Crucis, Christ School, Arden, and Patterson, Yadkin Valley.

The beginning of the Penland School was a farm belonging to and the seat of an ambitious struggle by Mr. W. B. Connelly, who hoped to give the young people such training as he could under the conditions.

Finding that Bishop Horner was alive and alert to the same desirable end, he offered him the farm and the opportunity, which the Bishop took over, under most reasonable conditions. He retained for a while Mr. Connelly's valuable service to make known the most worthy undertaking and to find friends for its support.

The first regular work was by the Rev. A. Rufus Morgan, who had previously, while at the university and seminary, given his vacations to "blazing the way." He moved out after his ordination, about seven years ago, and here began to realize the dream of his High School days, of a field precisely like this, as far as practical from the so-called "civilized conditions," out where there was a real need for his services. And here he certainly found it.

The farm consists of one hundred and sixty-five acres, lying most favorably in a well settled district, near the village of Penland on the Toe river. Mr. Morgan first built a large, plain structure well adapted to the uses in the beginning. He added later upon the growth of the enterprise and of himself, by marriage, what is now justly known as Morgan Hall. This is the headquarters for most of the community activities, while the school and crafts features are conducted at Ridgeway Hall.

There are three other buildings; the log cabin, into which the Morgans carried one, when she first stepped on the scene, the farm house and necessary out buildings, and now the Connolly's unique home, being fashioned into a hospital for the community, so well arranged as to have suggested the purpose, and a great purpose all must agree. Fortunately, too, one of the "faculty" is Mrs. Elson, an experienced trained nurse.

Having laid the foundations and set things in order, Mr. Morgan decided that it was expedient that he should accept duties in another field, profoundly regretted by the whole community, whose good will and confidence he had justly won. He had put his talent and labor into the undertaking without stint and so thoroughly that it could live and proceed without him.

The mission is now under the care of his sister, Miss Lucy Morgan, who is well qualified in theory and in practice, and she has with her an efficient corps of teachers and assistants: Miss Phelps, Mrs. Elson, the nurse, Mr. Howard Ford, and Mrs. Freas, her sister, in charge of the domestic department. Also during their vacation, and free of cost, a number of friends of the school, all with duties, chiefly as teachers, in their respective homes. It is but just to say of one Miss Burt, that she is almost equal to a permanent worker; for two years she has given up her rest period from hard work in one of the large State colleges of Michigan. She is a zealous, gifted woman, and so profound is her interest in the institution that through the length, breadth and heighth and depth her active influence is put to splendid results.

At present, under instruction in the different departments are six girls of the mountains, as boarding pupils, as well as twenty-two children from the community. The number is limited by the public school, to which the district has been stimulated by this school, as before it began there was nothing of the kind for the children. The girls receive all sorts of training under wholesome conditions and capable teachers, fitting them for any duties and sphere and especially as house keepers and home makers.

For the boy, besides "book learning," there is manual training, and for all work on the farm they receive credit on their tuition.

Nearly all of the "living" of the school family is derived from the excellent farm, which is most fortunate to have the faithful and loyal care of Messrs. G. T. Wyatt and G. R. Thomas, who not only conduct the farm industries but are most ingenious and handy at many other things.

More than three thousand young apple trees are now in bearing and from this source it is reasonable to expect returns material for support.

A plentiful supply of pure water flows down from toward an adjacent mountain top into a tank at Morgan Hall and is distributed to other buildings of the group.

This is written by one not of the staff, but one who knows; who knows the challenge of the locality, the hard struggle of the past and the possibilities of the future. He knows the reasonable needs of the institution for the salaries, the equipment of the hospital, and other things. He thinks he knows that it would be very difficult for any one to imagine a work, a promise, a prospect more worthy of confidence and co-operation than the Appalachian Vocational School, at Penland, North Carolina.

CENTENNIAL CELEBRATION

The Centennial Celebration of the Founding of the Domestic and Foreign Missionary Society is important, giving unusual opportunity to thank God for favors past, and to ask help for duties present and to come. Remembrance and intercession should show immediate results in the nation-wide enlistment of energy and money for pressing on the Kingdom.

The general church has provided programme and material for this celebration, with the request that every parish use such material and as much of the programme as shall best meet local needs.

In the church school it is recommended that special lessons be used on October 30th: that the map showing the advance of the line be displayed; that the pageant be given on November 6th. It might also be possible to use the pamphlet, "How the Church Came to North Carolina," published by the Morehouse Publishing Co., Milwaukee, Wis., at some convenient time. The effort should be in every parish to bring responsibility home to every man, woman and child in the church.

Above all, it is recommended that the service on November 6th emphasize the celebration in prayers, hymns and sermon.

This committee has had no information other than that sent to every clergyman. Its duty, therefore, has seemed to be to give the "Last Call," that every parish be ready. If your programme is already made, GOOD; if not, "DO IT NOW."

Make the line strong, and let's go forward!

ROBERT E. ROE,
Chairman of Committee on Arrangements.

NEW PIPE ORGAN IN ALL SAINTS' CHURCH

The new pipe organ in All Saints' Episcopal Church was completed this week and will be used for the first time next Sunday morning. It is the product of the Estey Company and was built by Mr. Geo. N. Bucklin, who has been with the company for twenty-six years. It is a two manual, tubular pneumatic action type, having thirteen speaking stops, and ten couplers. There are seven hundred and fifty-nine speaking pipes in the instrument, and has an electric blower attachment. It is the latest design in organ construction to the minutest detail, possessing the crescendo pedal, combination pistons and the stop action is the tilting tablet system. The organ is the gift to the Church from Messrs. S. F. Patterson and W. L. Long.—Roanoke Rapids Herald.

Mrs. Katharine H. Webster, of Petersburg, Illinois, has accepted a position as parish worker in All Saints' Parish, Roanoke Rapids, and has assumed her duties.

Pay up your church pledge if delinquent. We are loafing on our payments. Do you know what it means to have your salary unpaid for a month or more? Is it right to place our missionaries in such a plight? "All things whatsoever ye would that men should do to you, do ye even so to them."

Woman's Auxiliary

THE MISSIONARY CENTENNIAL

As members of the Protestant Episcopal Church in America it gives us a thrill of pride to realize that the missionary society of the Church will this fall celebrate its centennial. The Church News takes pleasure in calling the attention of its readers to the details of this celebration. It will be observed during the week of October 30th to November 6th. The committee on arrangements has suggested the following activities which can be shared in by any parish or mission no matter how small. 1. A pageant has been written by William Chauncey Langdon, a pageant writer of national reputation. It can be given in a church building and aims to depict the great missionary opportunity offered to the Church. Its keynote is to show that the years to come must bring a larger fulfillment of the missionary work of the Church begun during the last hundred. 2. A special platform program has been arranged for use in church schools which includes the use of a map of the world with appropriate exercises; material for this may be secured from 281 Fourth Ave., New York City. 3. Material is being prepared for the use of four minute men so that laymen may disseminate information about the centennial. 4. The committee hopes that November 6th will be observed with a celebration of the Holy Communion in every church at the main service and that a centennial offering will be made to help complete a number of large important building projects now under way or planned for, at home and abroad but delayed because of the lack of funds. Each building erected with the aid of this offering will bear a tablet citing the fact that it was so built. This centennial offering will count on the Nation-Wide Campaign quota but will be paid direct to the Missionary Society without affecting the division of funds with the several dioceses. 5. The objectives of this celebration are: (a) to secure by Easter 1922 at least 100 qualified missionaries, both men and women, to meet some of the calls for reinforcement at home and abroad; (b) to complete the enrollment of the first 100,000 proportionate givers by Easter 1922, that is, those persons, who, at the beginning of the year, determine that they will give to church and charity at least a certain percentage of their income during the year. Literature and enrollment cards will be issued later; (c) to complete the enrollment of the 100,000 intercessors by Easter 1922. These are those who definitely remember the Church's Mission in their prayers and pray for particular missionaries and their efforts. Literature and cards will be issued later.

For information address the Rev. F. J. Clarke, Secretary of Committee on Arrangements, 281 Fourth Ave., New York City, N. Y.

ST. PETER'S, CHARLOTTE

The Woman's Auxiliary of St. Peter's Church, Charlotte, has resumed its activities, the first fall meeting being on the fifth of September. There were no regular meetings in July and August. A resume of some of its work may be of interest.

Early in the summer the Auxiliary was hostess to the Charlotte Interdenominational, composed of representatives from practically all of the city missionary societies. The various phases of the Blue Ridge Conference were presented at this meeting. Miss Emma Hall, our Diocesan Educational Secretary, was chosen by the Union as its delegate to Blue Ridge. She is to lead a Mission Study Class which will have daily sessions for one week, book to be used being "From Survey to Service." At the September meeting a most interesting letter was read from Miss Susan Smith, daughter of Rev. and Mrs. W. J. Smith, who has recently gone to Alaska as a missionary. Before Miss Smith left a communion service was held, and in the evening of the same day a reception was given in her honor by the St. Peter's Auxiliary, Daughters of the King, St. Mary's Alumnae and the Thompson Orphanage Guild, to which the congregations of St. Peter's, St. Martin's and the Holy Comforter were invited. At this time a handsome check was given to Miss Smith.

On Transfiguration Eve an intercessory service was held at the Thompson Orphanage under the auspices of the Auxiliary. After the prayers for missions, interesting and inspiring reports were heard from three young people who had gone as delegates to the Blue Ridge Conference. Each one had come back full of missionary enthusiasm.

The singing of the hymns by the vested choir of Thompson Orphanage added much to the service

Another item of interest is the fact that sixteen complete volums of The Spirit of Missions have been placed in the church library. These will prove of much value when papers are to be prepared for the monthly meetings on subjects pertaining to world-wide missions.

MRS. R. M. PERSON.

"Brotherhood is not sentiment: it is intellectual understanding."—W. H. P. Faunce.

"In general the men who are likely to succeed are the ones who find inspiration in the necessity of doing a difficult thing in a new way." —M. K. Wisehart, in American.

THE DOCTRINE OF THE CHURCH AND CHRISTIAN REUNION.

Headlam

The author of this Bampton lecture for 1921 is Regius Professor of Divinity in the University of Oxford. These lectures seem to be an honest attempt to find the value of the remainder, after we have surrendered in the cause of Christian union at least nine-tenths of our possessions on faith and order. We are then supposed to offer our poverty as an inducement to our alienated children to come trooping through the halls with their own muddy boots. Deep should be our gratitude to our dear Lord that he pictured the return of the prodigal son to the old household, still rich with the furnishings of the family dignity, and full of legitimate life and animation. If the returning son, peering over the shoulder of his welcoming father, had seen the rest of the family hustling the furniture and provisions out of the windows or down cellar, he might have reconsidered a return to a poverty little better than his own. The return was not a matching of pennies, poverty for poverty, but a slapping down of his poverty for the golden talents of his alienated home. That young man was hungry, and he visioned the square meals of his father's household all through to its lowest stratum. His repentance had its roots in an empty stomach, and his wandering foolishness craved the overplus bread of his father's abundant table. The husks of an impoverished home would be a poor exchange for the husks of alien fields. Hunger reveals a new seeing to the eyes. The wise father did not send junketing officials for that young man, he just let him get good and hungry for the forfeited life. Our Christian Union and Faith and Order friends should take a course of study in the humanities of this parable of the Prodigal Son. It would save a lot of money, and a lot of prayers, too. "Accommodation," "Compromise," these are not the slogans for the return of wayward children; they should come to themselves, and feel the hunger for the wealth and prestige of the old spiritual home: the Discipline the Sacraments, the garments of holiness, the impressive ritual, the deposit of the Faith, the dignity of traditional order. Curiously enough the Bampton Will provides, among other objectives, that the subject selected shall "confute all heretics and schismatics." The present lectures are designed to coax, and are far from "confuting" anything save Church of England Order.

The result of the deft handling of Professor Headlam is that no theory of church government can be proven from Holy Scripture or, for that matter, from early church history, either, but that the Presbyterian

Order first emerges from the Hebrew life and traditions, about the last quarter of the first century, and then, after a few generations, precipitates Episcopacy upon the face of the whole church. Apostolic succession, as ordinarily understood, is circumvented or denied. "The modern teaching of succession by ordination finds no support in the teachings of the early church." This theory seems to describe the succession as punctiliar and not linear, as the grammarians say, i. e., a succession of dots, and not a continuous line. Thus not an Apostolic succession, but an apostolic catalogue. As there is "no hint of transmission" of the gifts or graces of order, the service of consecration becomes only an official expression of precatory good luck.

These lectures work along the line of bare "historic continuity," either ignoring tradition or merging it in this historic poverty. The word "Community" is suggested as a substitute for "Church," on account of the uncertain reputation of that Lord-given word. The church idea, however, retains much of its old-time dignity. One of the important assets of the book is the insistence that the whole church is not made up of its parts, but of individual Christians, trusting its argument by the fact that ordinations are for the whole church, ignoring the local part. I picture this theory to myself helpfully by the fact that a mother is not the sum of her children, but the children are parts of the mother, singly and collectively. Harnack, somewhere, gives the same theory in effect. "Development proceeds in the first place from the whole to the parts." This fact justifies the insistence, within the bounds of common sense, of the church idea, which is so much criticized among us.

These lectures are worth while reading with the utmost care, for themselves, as well as for the atmosphere out of which they come. But we do feel disheartened by watching the paring down of venerable beliefs of the church until they are as thin as shavings. The writer of the book must have felt the manly joy of turning state's evidence against those with whom he had walked as friends in the House of God.

If the theories of this book are true, or can even hold water, then the Anglican Communion should liquidate its assets and get out of the way for the separatist positions are more than half concealed, and the denial of "Intention" in the Ordinal permanently separates us from the rest of the Catholic Church. Professor Headlam's book winds up the affairs of the Christian Union people and Faith and Order folk unless they are entirely destitute of a sense of humor. As for me, the reading of the book brought thoughts akin to those that must have stirred the sad heart of Ruth, when sick for home, she stood in tears amid the alien corn."

F. H. T. HOUSFIELD.

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And Training Institution

REV. W. J. SMITH, Editor, Charlotte

ORPHANAGE NOTES

Our school was moving along smoothly when suddenly it was interrupted by the appearance of diphtheria in Thompson Hall, the largest and oldest building. The disease was brought here by a little girl from the neighborhood, it is believed, and so far we have had only one case, and that is practically well. We hope there will be no other, and that the school will soon be resumed.

On the last Saturday in September Miss Charlotte Abbott and a few other young ladies took the members of the Girl's Club for a delightful automobile ride as far as Pineville, and on the same day the Rev. Mr. Jackson took the Boy Scout Troop, fourteen in number, on a hike with the St. Martin's Troop. They were gone from nine in the morning till nearly five in the afternoon, and it is needless to say that they and the girls, too, had a good time.

On the first Monday in this month the Rev. Mr. Wilson, of Cooleemee, dropped in on us at an early hour, and at the chapel service immediately after breakfast he made a helpful talk to the children.

Some months ago a half dozen automobiles came down from Cooleemee full of young people and a few older ones to see the Orphanage and take a lunch on the lawn, and in the latter part of July a still larger crowd came from Christ Church, Cleveland, and, after looking over the Orphanage and the young people indulging in baseball and other games, they spread their dinner on tables beneath the trees, and on both occasions the good things to eat were such as the Cooleemee and Cleveland people know so well how to prepare. Writing hurriedly and from notes jotted down at random, we have previously overlooked these two visits, for which we beg our friends pardon. We were mighty glad to see them, and hope they will come again.

On the 23d of last month the Rotary Club of Charlotte took the grown people and larger children of the Orphanage to the Made-in-Carolina Exposition in automobiles and paid their way in. The exhibit and the ride were both very much enjoyed and appreciated.

Miss Bessie Thornton, who has a position in the Church Home in Baltimore, spent two weeks with her parents last month, and we were glad to see her here again.

Just before returning home Thornton Zeigler gave a watermelon fete to the whole Orphanage beneath the widespreading oak in his grandfather's yard which was very much enjoyed by all present, and by none more than Master Thornton himself, the host of the occasion.

Our fruit is all gone, and we are getting very few vegetables, but our milk supply is still very good. Mr. Thornton keeps his herd of cows in good shape, and now and all through the summer we have been getting over a quart a day for every child in the institution. At one time we were getting about a hundred and forty quarts a day for about eighty-three or four children. Few families or institutions have as much as that.

Our children are needing clothing of all kinds, and we would be glad if our friends would send us some material and made-up garments now instead of waiting till Thanksgiving.

We hope that every parish and mission in the State will give us a good offering on Thanksgiving Day.

Thompson Orphanage and Training Institution

Contributions from August 10th to September 10th:

Biltmore, Mr. C. R. Denny	$ 4.00
Charlotte, Belk Brs. dis.	9.92
Charlotte, C. P. Austin, dis.	6.90
Charlotte, Mr. W. H. Kelly	24.00
Charlotte, Nation-wide Campaign, from J. Renwick Wilkes	90.31
Charlotte, Jas. P. Stowe & Co., dis.	.49
Charlotte, Mr. F. B. Ferris	2.00
Fayetteville, per Mrs. J. S. Moody	.75
Hillsboro, "Messengers of Hope," S. T. S.	1.25
Louisburg, Mr. W. H. Ruffin	2.20
New Bern, Mr. C. V. Scott	12.50
Rocky Mount, Mrs. L. Orphelia	5.00
Valle Crucis, Mrs. C. D. Taylor	2.00
Wilmington, Miss Wilhelmina Harlow	2.00
Wilmington, S. S. St. Thomas'	1.53

Contributions in kind: Seven boy's waists, per Mrs. George Heywood, Arden; package of clothing, Mrs. O. E. Wilkins, Charlotte.

"Messengers of Hope"

Thompson Orphanage Sewing Teacher's salary:

Amount required	$ 216.00
Amount paid in	111.44
Still to be raised	104.56

Contributions from August 1st to September 1st:

Sarah and Helen Petar, Ridgeway, N. C.	$ .25
Emily Richard and Whitmell Smithwick, Merry Hill, N. C., through their mother	1.00
Sarah and Helen Petar, Ridgeway, N. C., for Sept.	.25
	$ 1.50

My dear Children:

If I remember correctly, we never before had so little to acknowledge. Think of it! only a dollar and a half for a whole month! As my dear grandmother used to say to us when we fell short of the required standards, "Oh fie! for shame!" Well, short contribution lists make short letters, and so perhaps the printer men will think "It is an ill wind that blows through nobody's threshing floor," and be glad that they have so little of my abominable script as "Copy."

The first letter comes from the Ridgeway Juniors, who say:

Dear Aunt Becky:

You will find twenty-five cents for the Sewing Teacher's Salary, our society dues for the month of August.

"Hoping you are well. With best love."

Thank you, dear children; you are always so faithful and true to time. I am very well, thank you.

The next letter came from those other ever faithful Merry Hill children through their mother:

Dear Aunt Becky:

Enclosed find $1 for the Sewing Teacher's Salary from Emily, Richard and Witmell Smithwick. Trusting you are well, and with best wishes.

I am sincerely yours,

Thank you, my dear Martha; your children, as your father's grandchildren should, set a good example in not being "Weary in well doing."

The last letter came from Ridgeway and says:

Dear Aunt Becky:

We are sending twenty-five cents, the society dues for month of September. Hoping you are well. With all good wishes. We remain faithfully yours,

My dear Children:

You began and ended the list "Showing forth all good fidelity." Yes, I am well and happy as a woman should be who has lately had practical demonstration of the number and kindness of her friends.

God give you so many when you need them! I could not make a better wish for you.

With all love.

Faithfully yours,
"AUNT BECKY."

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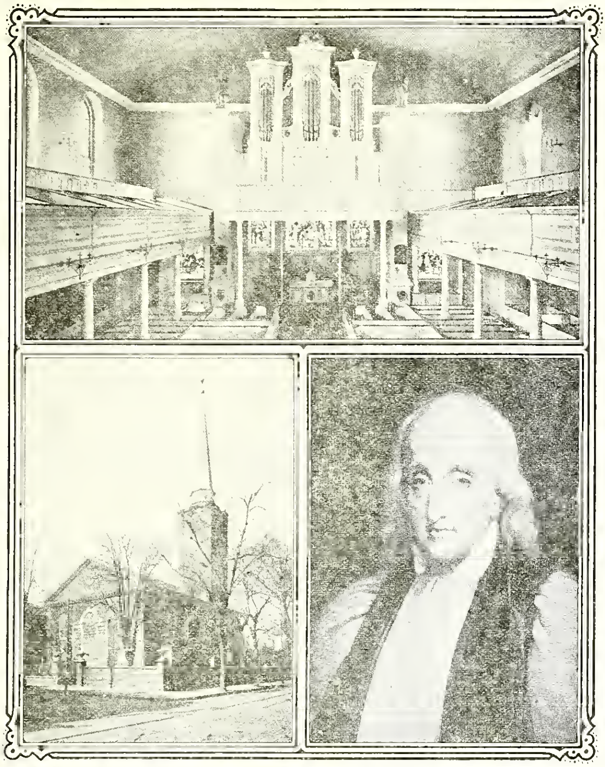

WHERE HISTORY WAS MADE

St. Peter's Church, Philadelphia, where the Domestic and Foreign Missionary Society was organized at the General Convention of 1821. A view of the interior of the historic edifice (top), the exterior of the Church (lower left-hand corner), and beside it, Rt. Rev. William White, D.D., Bishop of Pennsylvania, Father of the Missionary Society, and its first President.

THE BEAUTY OF SIMPLICITY

Southern Churchman.

"In the evening He cometh with the twelve. * * * And as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And He took the cup: and when He had given thanks, He gave it to them; and they all drank of it. And He said unto them, This is my blood of the New Testament, which is shed for many. * * * And when they had sung an hymn, they went out into the Mount of Olives."—From the gospel of St. Mark.

"During the General Synod of the Chinese Holy Catholic Church, in Wuchang, on April 24, there was offered in St. Michael's Church (Rev. R. E. Wood, priest in charge), a votive mass of the Holy Ghost for God's blessing on the work of the Synod. The Rt. Rev. D. T. Huntington, Bishop of Anking, vested in cope and purple biretta, supported with deacons of honor in dalmatic and tunicle, assisted pontifically. Solemn procession, during which the metrical Litany of the Holy Ghost was sung, preceded a solemn high celebration."—From a Church news Item of June 25, 1921.

If one of the apostles had appeared in Wuchang while the "deacons of honor assisted pontifically," would he have understood that they and their "votive mass" represented the beautiful simplicity of that first gathering round the table in the upper room?

We honor the sincerity of many of those in our Church today to whom all this elaboration of ritual has meaning. We can respect their earnestness. But none the less we remember what a dear old man of God said to a younger friend of his whom he had seen for the first time "pontificate"—"the voice was the voice of Jacob, but the clothes were the clothes of Esau!"

"Few things are more easily created than conscience. Denounce anything persistently enough, whether it be recreation or amusement, and the disciples who accept you as leader will soon be uneasy about matters that never troubled them."—Donald Fraser.

"The man who wears out the knees of his trousers getting religion in the wintertime and the seat of his trousers backsliding in the summertime is not much of an ornament to the church."—Ex-Vice President Marshall.

"We are now so interlocked with the old world from which our founders came that independence does not make for aloofness, but the developments of civilization have brought us more closely together."—President Harding.

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MISSIONARY CENTENNIAL

How You Can Help

The Domestic and Foreign Missionary Society is celebrating its one hundred years of missionary endeavor.

If you are a member of the Church, you are a member of the Missionary Society.

Will you participate in the celebration and help to make it worth while?

1. Use the Prayer Card.
2. Hear the Information Men on Sundays.
3. Read Miss Emery's History of the Hundred Years.
4. Read Mr. Langdon's Historical Sketch.
5. Read "The Church at Work."
6. Witness the Centennial Pageant.
7. Witness the Church School Programme.
8. Attend the Centennial service on November 6th.
9. Make a Centennial offering on November 6th.
10. Aid in achieving the Objectives.
11. Assist in any Centennial projects proposed by your diocese or parish.

OFFERING

It is asked that an offering be made on Sunday, November 6th, at the service which will mark the culmination of the Centennial Observance.

It is proposed to use this offering to complete a number of large and important building projects now under way or planned, both at home and abroad, but delayed for lack of funds. Each building erected with the aid of this Centennial Offering will bear a tablet citing the fact that it was so built.

OBJECTIVES

1. To secure by Easter, 1922, at least one hundred qualified missionaries, men or women, to meet calls for reinforcements at home and abroad.

This refers to both the domestic and foreign field and includes doctors, nurses, teachers and other workers, as well as clergymen.

2. To complete the enrollment of the first 100,000 proportionate givers by Easter, 1922.

A proportionate giver is one who at the beginning of a year determines that he will give to the Church and benevolence at least a certain percentage of his gross income during the year. See the official Enrollment Card.

3. To complete the enrollment of the first 100,000 missionary intercessors by Easter, 1922.

A missionary intercessor is one who regularly and definitely remembers the Church's Mission in his prayers and who prays for particular missionaries and for particular missionary efforts. See the official Enrollment Card.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

281 FOURTH AVENUE, NEW YORK CITY

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Vol. 13
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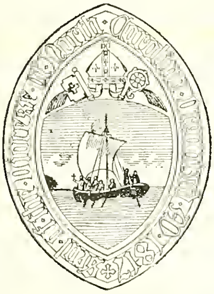
THE CAROLINA CHURCHMAN

Vol. XIII RALEIGH, N. C., JULY 1922 No. 6

Published in the Interest of the Diocese
of North Carolina



My method of judging a man is not by what other men say of him, but by what he says of others.

—*Exchange.*

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

"FOR THE WORLD PASSETH——"

O Love unsought—that followed me, unwearied,—
I cease a useless quest's futility,
Yielding my phantom goals, whose vague chimera
Shadows Reality.

O Love unchanged—still yearning, though rejected—
I fix my faithless heart on Constancy,
Cleaving a mortal life, whose fleeting moment
Ushers Eternity.

LILLA VASS SHEPHERD.

PRIZE ESSAY

At the Convention in Durham, May, 1921, the Bishop announced that a layman of the Diocese had offered a prize of fifty dollars for the best article or essay by a layman or woman on the subject: "How Can a Layman Best Serve His Parish?" In the journal of the Convention the question was worded: "How Can a Layman Best Serve the Church and its Work?" But the purpose was to call out parish authority, and so it has been thought best to give the question the more definite form of "How Can a Layman Best Serve His Parish?"

This interesting proposition seems not to have attracted the attention of our people. Only two essays were handed in, and at the suggestion of the Bishop the offer was renewed at our Convention of May, 1922, and the attention of the readers of the Carolina Churchman is now called to matter. No essay should exceed two thousand words in length. They may be sent to the Bishop or to the editor of the Carolina Churchman. All essays must be handed in on or before December 31st, 1922. They will then be passed on by a committee composed of the Bishop and two prominent laymen who have been designated by the gentleman who offers the prize. Each essay should be signed with a fictitious name or by a number, and should be accompanied by a sealed envelope, inscribed with the fictitious name or number, and containing the real name and address of the writer. The envelopes will not be opened until the prize has been awarded. The acceptable essay will be published in the Carolina Churchman. The committee of award will also be at liberty to publish any other, which they may judge specially meritorious. The interest and importance of the question proposed should excite an interesting competition, irrespective of the prospects of gaining so honorable a distinction and worthy a prize. J. B. C.

REMINDERS

The executive committee is sending out letters to all our parishes and missions calling attention to the fact that payments upon the Nation-Wide Campaign are much in arrear. This means that we are at the danger line in the payment for the support of our country ministers, orphans, university, foreign and domestic work. Prompt payment of such arrears is urged. It is hoped the appeal will find ready response. Vestries can only turn in what they have, and this paper may fall into the hands of some who have promised on this fund and are not paid up. If such be the case, will they let the reminder be sufficient to stir them to connect at once with the treasurer, and do what they should for the church in this emergency.

We saw a letter recently from a clergyman, not of this church or State, who mentioned among other things, "I can't subscribe yet, because they are two months behind with my salary." We believe the church to be one of the very few, if not the only, of the many employers of whom such a statement could be made. It is a sin. And the men and women, who could pay and do not pay, are the sinners, perpetuating a gross wrong, which they themselves would not tolerate for one moment. This Nation-Wide Campaign fund seems to many of our people to be so impersonal. But to those who have undertaken to work for the Diocese, to do the general church or go to the orphanage, upon the promise of payment it is personal, most personal.

Vestries sometimes seek to dodge, cut down or pass by these payments. Only the most grinding necessity justifies this. It is an honor to aid the general work of the church, and it is a duty to Christ to measure up to any pledge so made, as one would by any other obligation and as one would wish promises to himself to be met.

REV. WM. H. RAMSAUR DIES IN LIBERIA

A cable from Monrovia to the Department of Missions announces the death, presumably on May 28, of the Rev. William Hoke Ramsaur of the Liberian Mission. Mr. Ramsaur has survived his wife only four months, her death having occurred in January of this year. They returned to Liberia early in January, 1922, after eight months' furlough in the United States. When Bishop Overs left Monrovia in April, returning to this country, Mr. Ramsaur was convalescing from an attack of pneumonia. Before sailing the Bishop arranged for Mr. Ramsaur to be taken from Cape Mount to Monrovia with the understanding that, as soon as he was sufficiently recovered for an ocean voyage, he should come home. Apparently Mr. Ramsaur was making a good recovery. A cable dated May 27 announced that he was sailing for the United States on June 15. This was followed within two days by a cable announcing his death.

Mr. Ramsaur was 31 years old, a native of Rowan County, a member of a prominent North Carolina family. After taking his A. B. degree at the University of North Carolina, he spent the next two academic years in serving as general secretary of the Young Men's Christian Association in the University of Alabama. In 1912 he became a candidate for the ministry with the mission field clearly in view. After a year at the Philadelphia Divinity School, Mr. Ramsaur traveled as one of the secretaries of the Student Volunteer Movement for two academic years. In 1914 he was ordained to the diaconite while still at the Divinity School and became an assistant in the parish of the Holy Apostles, Philadelphia. While still in the Divinity School Mr. Ramsaur had looked forward to becoming a missionary amongst Mohammedan peoples. Our own church having no distinctly Mohammedan work, he at first considered the possibility of serving in connection with the Church of England. Finally he became convinced that the opportunity for work among Mohammedans in Liberia, to which his attention had been called by the Board of Missions, was a definite call to him.

"I am perfectly willing," he wrote to Bishop Lloyd at this time, "to go anywhere in the world. I would prefer going to China, but the pressure drawing me out to the Mohammedan fields has grown stronger during these years of quiet and unhurried consideration." With characteristic devotion and thoroughness he had been devoting spare time in the preceding years to the study of Arabic. In December, 1918, Mr. Ramsaur was appointed for Liberia and a year later started for the field with Bishop Overs, who had been consecrated a few weeks previously. In June, 1920, Mr. Ramsaur married Miss Sarah Conway, who had already served eight years as a missionary in Cape Mount.

Mr. Ramsaur was deeply impressed with the importance of industrial work among primitive people. When notified that he was to be assigned to Liberia, he spent some months working in saw mills, brick yards, etc., preparing himself to be of practical value to the people. Bishop Overs entered whole-heartedly into Mr. Ramsaur's convictions with regard to industrial work and offered him the interesting task of developing an industrial and agricultural school at Cape Mount. While on furlough in this country in 1921, Mr. Ramsaur traveled widely through the Eastern and Mid-Western section of the country enlisting everywhere co-operation in the plans that he and Bishop Overs had formed. He returned to Liberia with sufficient funds to organize and equip the new school on a modest basis.

His father, Dr. G. A. Ramsaur, of China Grove, died several weeks ago. Surviving are the mother, two sisters and two brothers, Misses Mary and Nannette Ramsaur, Summy Ramsaur, of China Grove, and M. T. Ramsaur, of Baltimore.

Mr. Ramsaur's death is deeply lamented in this Diocese, where he was widely known. We had in the mission field no servant of Christ better equipped for the task and more devoted to the work.

WALNUT COVE NOTES

In Walnut Cove the interest in the church has been steadily increasing. A few months ago a vested choir organized, the vestments made by the women of the church, and a processional cross purchased. From that time the attendance at rehearsals and at church services has been 100 per cent. The Woman's Auxiliary has been especially active in many directions. An object of needlecraft was a full set of eucharistic vestments, comprising burse and veil, maniple, stole and chasuble. These were made entirely by the members of the Woman's Auxiliary.

The services on Palm Sunday and Easter Sunday were notable in that the capacity of the church was taxed. The offering at Easter amounted to $117, which rivaled a generous offering of $191 made in the fall.

The church suffered the loss of two of its older members recently in the deaths of Mr. I. G. Ross and Mrs. J. H. Fulton. Mr. Ross was a prominent farmer, living near Meadows, and is remembered as a staunch churchman in the younger days of the church in this community.

Mrs. Fulton's death was a distinct loss in every branch of church life. She had been for many years a devoted teacher of the infant class, never missing a Sunday from her post of duty. She gave of her time generously, especially in the care of the church building and arranging for services. In the organization of the choir she took a leading part and was choir mother. Her Christian character was shown in the resolutions of respect taken by the Woman's Auxiliary, of which she was an officer for many years, which are as follows:

"Whereas God in His infinite wisdom has seen fit to call to her eternal rest our beloved friend, Mrs. J. H. Fulton, of Walnut Cove, North Carolina;

"Be it resolved, That we, the members of the Woman's Auxiliary of Christ Church, Walnut Cove, North Carolina, feel the loss of this thoroughly consecrated woman, whose life was a beautiful example for all to strive to follow.

"That the Church has sustained an irreparable loss in every branch of which she showed untiring interest and zeal.

"That a copy of these resolutions be sent to the bereaved husband, with the assurance of our heartfelt sympathy, and one to the Carolina Churchman, also a copy be placed on the records of the Woman's Auxiliary.

"MABEL MALLETT,
"MARGARET A. HEDGECOCK."

The funeral was conducted from the church on Friday, April 7th, attended by a host of friends, which testified to her standing in the community.

On the Third Sunday after Easter there was dedicated a silver ciborium as a memorial to her, with the following inscription:

"To the Glory of God and in loving memory of Susan Vaughn Fulton. R. I. P."

The interior of the church has been improved by an arrangement of the chancel for the choir, a new communion rail being installed, and the font placed in the baptistry in the rear of the church. The church grounds have been beautified by the planting of shrubs and flowers, the children of the Sunday School having made a specialty of having flower beds.

The fund for the parish building, the Common House, as it is beginning to be called, stands now at about $1,100. This includes a gift of $500 from the Bishop from the Holt Fund.

The field is vacant just now. The Rev. J. Reginald Mallett, to the great regret of the church people and entire community, having moved to Wilmington, N. C., where he is now rector of St. John's Church.

A BOARDING SCHOOL FOR A FEW BOYS

St. Nicholas School, Raleigh, established last session, and having just closed a season's work, which commended itself to the pupils who passed through the school, and their parents, is announcing it will take a few boys, who will board and lodge in the master's home.

The Headmasters of this school, the Revs. N. Collin Hughes, D.D., and Israel Harding Hughes (father and son) are well known to us. Both are trained men for this business, and such boys as come to them as boarders will have unusual opportunities for study, as well as a home surrounding of the best. It is a chance that any parent, having a boy to send off, should give prompt attention. Raleigh, the capital of the State, is a most congenial and delightful city in which to live, and a boy here, under the supervision of this school, will be fortunately placed. Day scholars will be taken as last session. It is an interesting feature that a beginning will now be made to take some boarding scholars. Boys under 15 years of age can be entered.

We are hoping this school, in our diocese and State, is to receive the endorsement and co-operation of our people.

The Rev. Robert Emmet Gribben, of Winston-Salem, has a live night service. His church is filled. He uses a junior choir, which helps towards this accomplishment.

NATION-WIDE CAMPAIGN

Amounts Received up to June 30th, 1922.

CHARLOTTE CONVOCATION

	Quota	Paid
Ansonville, All Souls	$ 240.00	$ 120.00
Burlington, Holy Comforter	2,805.00	749.69
Charlotte, Chapel of Hope	150.00	72.00
Charlotte, Holy Comforter	2,629.00	538.11
Charlotte, St. Andrew's	104.00	37.80
Charlotte, St. Martin's	2,900.00	1,578.60
Charlotte, St. Mary	115.00	105.65
Charlotte, St. Peter's	7,000.00	3,729.18
China Grove, Ascension	210.00	116.50
Cleveland, Christ	292.00	26.20
Concord, All Saints'	750.00	358.55
Cooleemee, Good Shepherd	353.00	153.00
Davie County, Ascension	326.00	104.90
Elkin, Galloway Memorial	5.00	15.00
Germantown, St. Philip's	81.00	34.75
Greensboro, Holy Trinity	3,253.00	805.10
Greensboro, St. Andrew's	1,500.00	347.65
Hamlet, All Saints'	120.00	4.55
High Point, St. Mary's	1,241.00	77.06
Iredell County, St. James	104.00	--------
Laurinburg, St. David's	210.00	77.20
Leaksville, The Epiphany	598.00	308.40
Lexington, Grace	1.196.00	519.75
Mayodan, Messiah	300.00	18.00
Mecklenburg County, St. Mark's	230.00	83.60
Milton, Christ	74.00	74.00
Monroe, St. Paul's	300.00	154.75
Mt. Airy, Trinity	300.00	34.65
Reidsville, St. Thomas	500.00	15.30
Rockingham, Messiah	790.00	17.75
Rockingham Co., St. Andrews	96.00	6.00
Rowan County, St. Jude's	52.00	--------
Rowan County, St. Matthew's	107.00	45.00
Salisbury, St. Luke's	3,502.00	634.82
Salisbury, St. Paul's	138.00	40.70
Salisbury, St. Peter's	56.00	19.80
Spray, St. Luke's	385.00	247.96
Statesville, Trinity	450.00	19.00
Stoneville, Emmanuel	18.00	3.60
Union County, St. Timothy	-------	--------
Wadesboro, Calvary	1,594.00	22.24
Walnut Cove, Christ	216.00	55.85
Winston, St. Paul's	3,496.00	1,600.00
Woodleaf, St. George's	38.00	10.60
Total		$12,983.24

RALEIGH CONVOCATION

	Quota	Paid
Battleboro, St. John's	$ 225.00	$ 75.10
Chapel Hill, Chapel of Cross	1,233.00	397.04
Duke, St. Stephens	537.00	69.45
Durham, St. Philip's	2,980.00	1,144.23
Enfield, Advent	550.00	274.65
Halifax, St. Mark's	292.00	161.71
Henderson, Holy Innocents	3,552.00	2,309.33
Hillsboro, St. Matthew's	1,300.00	928.20
Jackson, Our Savior	464.00	--------
Kittrell, St. James'	125.00	69.00
Lawrence, Grace	22.00	16.50
Littleton, St. Alban's	407.00	95.00
Louisburg, St. Paul's	520.00	104.65
Middleburg, Heavenly Rest	131.00	--------
Northampton Co., St. Luke's	202.00	24.50
Oxford, St. Stephen's	1,634.00	689.55
Pinehurst	500.00	500.00
Pittsboro, St. Bartholomew	391.00	208.60
Raleigh, Christ	6,298.00	2,825.34
Raleigh, Good Shepherd	4,417.00	1,152.76
Raleigh, St. Mary's	980.00	704.39
Raleigh, St. Savior's	319.00	161.54
Ridgeway, Good Shepherd	192.00	32.00
Ringwood, St. Clement's	62.00	8.35
Roanoke Rapids, All Saints'	1,466.00	380.09
*Rocky Mount, Good Shepherd	2,316.00	701.00
Sanford, St. Thomas'	100.00	48.00
Scotland Neck, Trinity	1,637.00	--------
Smithfield, St. Paul's	419.00	55.69
Southern Pines, Emmanuel	200.00	--------
Speed, St. Mary's	61.00	42.50
Speed, St. Matthew's	-------	6.00
Spring Hope, St. Jude's	190.00	78.75
Stovall, St. Peter's	195.00	40.25
Tarboro, Calvary	1,853.00	444.00
Townville, Holy Trinity	425.00	--------
Wake Forest, St. John's	141.00	--------
Warrenton, Emmanuel	1,474.00	306.50
Weldon, Grace	1,065.00	201.00
Wilson, St. Timothy's	2,418.00	554.55
Total		$14,810.22

COLORED CONVOCATION

	Quota	Paid
Charlotte, St. Mich. & All Angels	$ 234.00	$ 22.00
Durham, St. Titus'	70.00	--------
Greensboro, Redeemer	10.00	--------
Henderson, Resurrection	10.00	--------
Littleton, St. Anna's	15.00	5.60
Louisburg, St. Matthew's	45.00	--------
Monroe, Holy Trinity	42.00	8.00
Oxford, St. Cyprian's	19.00	--------
Pittsboro, St. James'	13.00	12.70
Raleigh, St. Ambrose	237.00	--------
Raleigh, St. Augustine's	600.00	711.67
Rocky Mount, Holy Hope	18.00	6.50
Salisbury, St. Philip's	5.00	..90
Satterwhite, St. Simeon's	13.00	--------
Statesville, Holy Cross	20.00	2.15
Tarboro, St. Luke's	150.00	--------
Warren County, St. Luke's	1.00	.50
Warrenton, All Saints'	57.00	26.60
Wilson, St. Mark's	85.00	36.00
Winston, St. Stephen's	6.00	2.50
Total		$ 835.12

TOTALS

Charlotte Convocation	$12,983.24
Raleigh Convocation	14,811.22
Colored Convocation	835.12
	$28,628.58

*Reduced by Executive Committee on account of error for 1922 only.

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

A CENTENNIAL BOOKLET

By order of the Vestry of Christ Church, Raleigh, a booklet has been gotten out, telling of the Centennial Ceremonies held in this Parish. The table of contents indicates how full of information the booklet is. Bishop Cheshire tells of the early rectors of the Church; Mr. Marshall De Lancey Haywood gives a history of the Parish; Mr. Samuel A. Ashe contributes Reminiscences and Personal Sketches of Christ Church; and there are three poems, by Miss Irma Deaton, Mrs. Margaret Busbee Shipp, and Mrs. Lilla Vass Shepherd. Thirteen illustrations are to be found. The papers are those which were read at the Centennial, and give a complete history of this fine Parish, written by men competent to do this work. It is one of the best gotten up booklets of the sort we have seen. The achievement of this Parish furnishes a wealth of material, and merits such a splendid narration. The history of the State, of the city of Raleigh, of the Church in this Diocese and at large, winds itself into the life of Christ

Church. Copies of the booklet for $1 may be had upon application to the Parish.

We give the Foreword of the booklet in full, as it indicates what follows therein much better than we could do:

"As the parish of Christ Church was organized on the 1st day of August, 1821, its one hundredth anniversary came on the 1st day of August, 1921. The latter date fell at an uncomfortably heated season of the year, when many of the parishioners were absent from Raleigh, so it was decided by the Rector and Vestry to postpone the centennial observance until the following October. It was accordingly held at that time, beginning on the twentieth Sunday after Trinity, October 9th, and concluding with a general reception on the evening of Wednesday, October 12th.

"The first of the services was a largely attended corporate communion on Sunday morning, October 9th, at 7:30 o'clock, this being in the nature of a thanksgiving to God for the parish's long and useful life. At that service Bishop Cheshire was the celebrant. He was assisted by the Reverend Milton A. Barber, rector of the parish, and the Reverend Boston M. Lackey, curate.

"The rector of the parish, Reverend Milton A. Barber, presided at all services. The centennial sermon was delivered by the Right Reverend Thomas F. Gailor, D.D., LL.D., Bishop of Tennessee, and President of the National Church Council. Historical addresses were delivered by the Right Reverend Joseph Blount Cheshire, D.D., Bishop of North Carolina; by Mr. Marshall De Lancey Haywood, Historiographer of the Diocese of North Carolina, and by Captain Samuel A. Ashe, the North Carolina historian. Bishop Gailor's able and inspiring sermon, not being of an historical character, is omitted from this publication at his suggestion.

"In the present pamphlet are given the historical addresses by Bishop Cheshire, Mr. Haywood, and Captain Ashe, together with the tributes in verse by Mrs. Shipp, Mrs. Shepherd, and Miss Deaton.

"The beautiful Oratory or Chapel adjoining the Church, was consecrated on Monday, October 10th, at 11 o'clock a. m., under the name of the Chapel of the Annunciation, Bishop Cheshire acting as consecrator.

"An account of the centennial services would be far from complete without reference to the musical program, for the selections rendered by the vested choir were beautiful to an unusual degree, this feature being under the direction of Mr. William H. Jones, A.A.G.O., organist of Christ Church and director of the department of music in Saint Mary's School.

"No picture can give an adequate idea of the beauty and historic interest of the decorations prepared for the occasion. Among these was a banner bearing the arms of Sir Walter Raleigh (whose colonists first held Anglican services on Roanoke Island, North Carolina, in 1584), and various flags under which members of the congregation had lived or fought, these being the United States flag, the Confederate flag, the North Carolina flag, and the flag of the capital city of Raleigh. There was also an imposing array of Church banners of a general nature, together with flags of the Diocese of North Carolina and of the parish of Christ Church—the last named being designed for the occasion, and presented by Mr. William H. Williamson, a member of the vestry. There, too, was the parish's World War service flag with nearly seventy stars, including four of gold.

"That an interest in these centennial ceremonies extended beyond the parish and pervaded the entire community was attested by the large congregations (including many visiting friends) which taxed the spacious building to its fullest seating capacity. All in all, it was a great and notable occasion, commemorating a great and notable event."

MT. AIRY CHURCHWOMAN ASSUMES RESPONSIBLE POSITION

Trinity Church has been most fortunate for many years in having had among the builders and consecrated workers of the parish Miss Isabel Graves, a graduate of Saint Mary's School, and a teacher of rare ability. When she announced her decision, a year ago, to leave Mt. Airy, there was universal regret in the church and in the town, although in the minds of churchmen there was pride in that she was going to Valle Crucis School to teach.

When the plans of Valle Crucis School for the next year were made public this spring it was seen that Miss Graves has accepted the position of Associate Principal, in conjunction with Miss Bouldin. We feel certain that Miss Graves will fill the responsible position with great credit to the Church and School, and she has the prayers and good wishes of her many friends.

DIOCESAN ACTION OF CONVENTION ON ELECTION OF BISHOP COADJUTOR

The special committee to which was referred the matter of the Bishop Coadjutor reported recommending that the salary be fixed at $4,500.00 and an allowance of $500.00 for travel and incidental expense. On motion this resolution was adopted and the Bishop then read the following consent to the election of a Bishop Coadjutor and assignment of his duties:

I hereby give my consent to the election of a Bishop Coadjutor for the Diocese; and I assign to the Bishop Coadjutor, when ordained and consecrated, the Convocation of Charlotte and all ordinary Episcopal oversight and administrations therein; together with the personal oversight and directions of all the Postulants and Candidates for Holy Orders of the Diocese. This, however, is not meant to hinder or prevent our occasional ministrations by mutual arrangements each in the other's field. Furthermore, it may be necessary as time goes on that I shall call upon the Bishop Coadjutor for service in any and all parts of the work.

JOSEPH BLOUNT CHESHIRE,
Bishop of North Carolina.

Raleigh, N. C., May 17, 1922.

RECEPTION FOR RECTOR

Rockingham.—The ladies of the Episcopal Church Thursday night, June 15th, tendered to Rev. Howard Hartzell and wife a reception at the residence of Miss Easdale Shaw. Invited were the pastors of the other churches of the community, the officials of those churches and their wives, and the various choirs. In all around 150 called during the evening.

This was the first anniversary of the marriage of Mr. and Mrs. Hartzell, who prior to her marriage one year ago, was Miss Mossie Long, of this place. Towards the latter part of the evening the assembled guests and Mr. and Mrs. Hartzell were requested to come out on the wide veranda of the beautiful Shaw home, and in a happy vein Rev. A. L. Ormond, pastor of the Methodist Church, presented to them, in behalf of the Episcopal congregation and other friends, a new Ford coupe. The car had been driven up to the front steps and the beloved pastor and his wife were almost overcome over the gracious and unexpected gift.—News and Observer.

HANDSOME TABLE PRESENTED TO CHURCH OF GOOD SHEPHERD, RALEIGH

The Rev. I. McK. Pittenger, D. D., rector emeritus of the Church of the Good Shepherd, Raleigh, and for more than twenty-five years its rector, has presented to the church, to be used to hold the alms basins, a handsome table of mosaic design, as a memorial to Mrs. Pittenger, who died a few weeks ago. Dr. Pittenger had the table made according to his own design, and presented it to Mrs. Pittenger as a remembrance of his European trip of 1896.

The table is now in the church. A key to its meaning, as prepared by Dr. Pittenger, is as follows:

The table is in two distinct parts; the wooden stand and the marble top. The stand is of olive wood, taken from a tree that grew beside the Jaffa road, about one-half mile from the Jaffa Gate at Jerusalem.

The marble slab on top was sawed from the cornerstone of the Church of the Good Shepherd in Raleigh. This stone was taken from the quarry situated near the town of Rachel, on the road to Bethlehem. The stone is known as Mizzi (Mitzi) Yehudi—or Judean Stone. It is used largely in building in Palestine. The steps leading down into the Grotto of the Nativity at Bethlehem, and the slab on top of the Holy Sepulcher are of this same stone.

The olive wood and the cornerstone were purchased from our Mr. Vester—a German who had lived in Jerusalem forty years—and was a manufacturer and dealer in souvenirs of wood and stone.

The table was made by Mr. Giesher, manufacturer and dealer in church furniture, 108 W. 8th St., New York City.

The design for the table was taken from the star in the floor of the Grotto of the Nativity at Bethlehem, around which are the words: "His Jesus Natus est."

As has been stated, the slab on the top of the table was sawed from one side of the cornerstone.

The material for the mosaic work was gathered from different sources; much of it is from the cornerstone, other portions are of marble or other similar stones.

The round body in the center of the star is from the cornerstone and represents our Lord. The twelve radiants represent the Twelve Apostles. The three purple ones are from Mars Hill at Athens. The three of serpentine—green—are from the Church of "St. Paul Without the Walls" at Rome. The three of Porphyry are from the "Tres Foutaines"—(three fountains)—where St. Paul was beheaded, on the Appian Way. The three yellowish radiants are of Italian marble, and were obtained at the Mammartine Prison where St. Paul was confined. The twelve spaces between the radiants are filled with pieces from the cornerstone; being in all 120 pieces. The number of believers was 120, Acts 1:15.

The narrow circle of Serpentine—green—at the point of the radiants is composed of seventy pieces, referring to the statement—"The Lord appointed other seventy," Luke 10:1.

In the next circle there are twelve pieces of the same material as the radiants against which they are placed. It was intended to have carved in these pieces the emblems of the twelve apostles, but the spaces are too small. Outside of these twelve pieces are three other concentric circles designed to represent the expansion and growth of Christianity.

Altogether, there are 503 pieces in the top of the table, referring to the statement of St. Paul in I Cor. 15:6—"Then he appeared to above five hundred brethren at once."

THE DIOCESAN EXECUTIVE COMMITTEE

A meeting of the executive committee of the Diocese was held in the parish house of the Church of the Good Shepherd, Raleigh, Tuesday, June 27th, at 11 a. m. Present: The Rt. Rev. Joseph B. Cheshire, D. D.; Rev. Messrs. E. A. Penick, Jr., D. D.; Alfred S. Lawrence, Wm. H. Hardin, Morrison Bethea; S. S. Bost, Boston M. Lackey and C. A. Ashby; Mrs. Dorian H. Blair, Mrs. L. A. Tomlinson; Messrs. J. Renwick Wilkes, J. Augustus Moore and Fred W. Glover.

Bishop Cheshire presided, and opened the meeting with prayer.

The matters particularly before the committee were the necessary arrangements for carrying on the Nation-Wide Campaign for the coming year, and the obligation of the Diocese to the University of the South, which was assumed at the last Convention. Many other concerns came up, but were largely of local bearing and are not mentioned on that account.

The Rev. S. S. Bost, of St. Philip's Church, Durham, was elected manager of the Nation-Wide Campaign in the place of the Rev. C. A. Ashby, who has resigned his parish, and expects to move to Jacksonville, Florida, in the near future.

A committee, consisting of the Rev. John Long Jackson, chairman, Rev. Edwin A. Penick, Jr., and Henry M. London, together with the chairman and treasurer of the Nation-Wide Campaign, the Rev. S. S. Bost and J. Renwick Wilkes, as ex-officio members, were elected to consider all diocesan obligations, and work out a suggested budget providing for them. The chairman of this committee to send the finding thereof to every member of the executive committee as soon as it had agreed upon a schedule. This committee is to be known as the "Budget Committee."

Bishop Cheshire, the Rev. C. A. Ashby and Mr. Sam Lawrence were named as a committee to select an editor of the Carolina Churchman in place of the Rev. C. A. Ashby, resigned, to take effect upon his leaving the Diocese.

The Rev. Milton A. Barber, of Raleigh, was elected a member of the executive committee to take the place of the Rev. C. A. Ashby when the latter leaves the Diocese.

The matter of the arrangement to pay the sum of $19,756.15, with 6 per cent interest, due the University of the South, assumed as a diocesan obligation by the last Convention, was then taken up. It was resolved: (1) That this sum should be included in the Nation-Wide Campaign budget; (2) the proportioning of such sum was referred to the budget committee.

The deficit in the Nation-Wide Campaign payments was found to be crippling the life of the Diocese; the archdeacons finding that not sufficient funds were being paid in, so that the men in the field and country places could be paid. It was resolved that telegrams and letters be sent to all delinquent parishes and missions urging that they come to the relief of the situation at once, by paying up what they owe the Nation-Wide Campaign, and bringing to them the realization of the fact that non-payment meant serious retardment of the work the Diocese is trying to do. Where there is no minister, this will be presented to a vestryman, with the hope and expectation that the money due the Diocese for the church's work will be forthcoming at once.

The secretary was instructed to write a letter to the Rev. Wm. H. Wheeler, of Wilmington, N. C., urging him to accept the superintendency of the Thompson Orphanage, which has been tendered him.

IN MEMORIAM

Mrs. I. McK. Pittenger

The Woman's Auxiliary feels the need of expressing its deep grief in the loss of its valued and beloved member, Lucy Garrett Pittenger. Always a devoted worker in the Episcopal Church, when she came to take her place in the parish life of the Good Shepherd, she showed the greatest interest in all its activities. She made the Auxiliary her special care, and taking it in its infancy, she carried it on, until for a number of years it was the strongest branch in the Diocese. Always interested and active, and willing to work and give to the limit of her own abilities, she expected the same of others, and was seldom disappointed. How many of us now feel a great sense of thankfulness for the measure of work we were able to accomplish, and realize that it was largely, if not entirely, due to her untiring efforts to interest us, her inspiring example, and her loving faithfulness to every call of the Auxiliary?

While the beloved rector, Dr. Pittenger, was building our noble church, she was creating among its people a living edifice of love and fellowship rarely to be found. We hope that she, who has now passed within the veil, knows that her work here with us was not unavailing, but will endure as an everlasting memorial of her.

WOMAN'S AUXILIARY OF THE
CHURCH OF THE GOOD SHEPHERD.

Mrs. I. McK. Pittenger

Whereas, the Church of the Good Shepherd, in the death of Mrs. I. McK. Pittenger, the wife of the beloved rector-emeritus of said church, has suffered a severe loss;

We, the vestry of that church, wish to place upon record what is our own and the feeling of this congregation, that with the passing of Mrs. Pittenger to eternal life one of our most valuable and useful members has gone beyond; covering a long range of years the nurture and love of Mrs. Pittenger has followed the Church of the Good Shepherd, and her sacrifice and devotion is written in its history; she brought into being many of the organizations now blessing our efforts, giving her time, means and splendid talents to manifold undertakings for the spread of Christ's Kingdom; she was the friend in joy and sorrow of our membership, and made a signal contribution to the growth and development of the congregation.

To her dear husband, we express our deepest sympathy, and to God our thanks for her labors among us.

A copy of this resolution shall go into our minutes, to the local press and the Carolina Churchman.

THE VESTRY OF THE
CHURCH OF THE GOOD SHEPHERD.
By Henry M. London, Secretary.

Mrs. I. McK. Pittenger

At the annual meeting of St. Mary's Alumnæ Association deep regret was expressed at the death of our dear friend and member, Lucy Garrett Pittenger. We feel that in her death we have lost a member who gave us the same devoted service, the same loving friendship, the same disinterested loyalty that her life showed forth in all its relationships. Her connection with St. Mary's School runs back to an early date, her school life being under the guidance of Dr. Aldert Smedes, for whom she had a very special and loving devotion. Her character and life were of such a nature as to inspire all with whom she came in contact, and to place her in the number of those who, "turning to righteousness shall shine as the stars forever and ever." We desire also to send to Dr. Pittenger and his family a message of our love and sympathy in their irreparable loss and our conviction that they will be sustained and supported by the Great Comforter.

MRS. A. W. KNOX,
MRS. LOUIS V. SUTTON,
MISS LOUISE T. BUSBEE.

Mrs. I. McK. Pittenger

My dear Dr. Pittenger:

We, of St. Ann's Branch of the Woman's Auxiliary, of the Church of the Good Shepherd, Raleigh, wish to extend to your our deep sympathy in your great sorrow.

We all knew and loved Mrs. Pittenger. She was a source of inspiration to us all. If her loss to us is great, what must it be to you?

Our love and prayers go out to you.

MARY ROBINSON,
SARAH F. CHESHIRE,
Committee for St. Anne's.

THE SUMMER TRAINING SCHOOL FOR WORKERS

The Summer Training School for Workers at Sewanee, Tennessee, will hold its twelfth session from August 9th to August 22nd, inclusive. Instruction will be given in Religious Education, Missions, and Social Service.

In the Department of Religious Education, of which the Rev. Gardiner L. Tucker, D. D., is dean, special emphasis will be laid on Teacher Training Courses, the Christian Nurture Series, and the work of the C. S. S. L. The faculty of this department will include Dr. C. H. Boynton, of New York; Dr. C. L. Wells, Ph. D., Miss Mabel Lee Cooper, the Rev. W. A. Jonnard, Rev. Dr. W. H. Starr, Mrs. F. H. G. Fry and others.

The Department of Missions will have as its dean Dr. Wm. C. Sturgis, of New York, with classes conducted by Bishop Roots, of China; Mrs. George Biller and Miss Ford.

Bishop Guerry, of South Carolina, will act as dean of the Department of Social Service, and he will have a very able faculty assisting him.

Besides these three departments, there will be a Bible Class conducted by the Rev. Louis Tucker, of Mobile. Mr. Tucker is particularly gifted in the art of telling Bible stories and giving them an interpretation and setting which are peculiarly his own. Of particular interest to the clergy will be special courses for them under Bishop Bratton, of Mississippi. Another special feature of the school will be a Young Peoples' Department, which will have its own dean and program and, if possible, separate quarters.

The school is held at the University of the South, situated in one of the most beautiful spots on the top of the Cumberland range. With its wonderful natural setting and its impressive buildings of white Sewanee sandstone, it has truly become each summer a Mount of Inspiration to those who sought for guidance there.

Arrangements have been made with the railroads for special rates. Board and lodging may be had for $25.00 for the entire period, or for less than $2.00 a day.

The registration in the past has so far exceeded expectations that it will be necessary to limit this year the number of those attending. For further information, address the Rev. Mercer P. Logan, D. D., Director, Mont Eagle, Tenn.

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DIOCESE OF NORTH CAROLINA

Rt. Rev. Joseph Blount Cheshire, D.D., Bishop_______________Raleigh
Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop________Raleigh
Rev. Morrison Bethea, Secretary____________________________Raleigh
Mr. Henry M. London, Treasurer of the Diocese________________Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte.

Entered as second-class matter at the postoffice at Raleigh, N. C.

GOODBYE

This is our swan song. With this issue it ceases to be our privilege to minister as best we could to the good people of this Diocese through these pages. Having accepted a call to a church in another Diocese, we pass on.

There is no need of an extended valedictory. We thank our friends, who have been most patient with us; on our mailing list is as generous a body of subscribers as can be found, who have kept this paper going in order than an effort to keep our church people informed, might circulate. We have implicit confidence in the continued growth of the Diocese. Its head and soon-to-be assistant head are consecrated, able men; its clergy, without exception, are our friends; our church people have been good to us; our printing establishment is efficient and obliging, and so we say goodbye with genuine reluctance, laying down a position which has contributed in no small degree to our happiness while here. Our interest and love will follow the Diocese. Who is to succeed to the position of general factotem on this paper, we do not know, but are certain that when he is selected, he will receive the same cordial support we have had, and that the life of the paper will be more fully developed.

WHICH SIDE TO TAKE.

In 1749 the Academy of Dijon proposed for the prize of the following year this question: "Whether the progress of science and art has contributed to corrupt or to purify morals." Soon after Jean Jacques Rousseau was visiting Diderot, the philosopher, at Vincennes; sauntering along together Rousseau told Diderot that he thought of treating the question. He was asked, "Which side will you take?" and answered, "The affirmative." Whereupon the philosopher replied: "A truce to such trivialities! All the mediocre spirits will take that side, and you will find nothing but commonplaces; but the other theme presents a new, rich, and fertile field of philosophy and eloquence." After a moment's thought Rousseau said, "You are right." From that moment he chose the role he was to play.

And so this man of genius, whose influence has been prodigious, assumed the task of going against accepted standards, because to be odd offered greater opportunities for wit and eloquence than to be conventional. How much Rousseau would have done had he gone the other way no one can say. As is is he has made a place for himself as the most extravagant, the most revolutionary, the most fatal of the great writers. One of his outstanding ability is interesting even though his mind be perverse. Rousseau after this, wore a round wig, let his beard grow, and adopted his well-known eccentricities.

Is it not true that smaller men have taken the same course? Have adopted the unconventional side of questions, because they thought this would give them a hearing? A genius may do this, and put it across, but smaller men are neither imposing nor influential as freaks.

When Andrew went a-fishing
  All night in Galilee,
Dawn would bring him a heavy net,
  Or five fish, or three;
It was just as the sea would have it,
  And fisherman's luck, said he.

After, he went a-fishing
  For wilder fish than of yore,
And many straining netfuls
  He drew into shore.
But at last they hung him cross-wise;
  Fisherman's luck once more.

All ye that go a-fishing
  Know this of the patient art:
Eight nights' harvest may break your nets,
  And the ninth break your heart.

ROSE MACAULAY.

REPORT OF COMMITTEE ON THE STATE OF THE CHURCH

(From the Journal of the May, 1922, Convention)

In surveying the state of the church for the year 1921, we should bear in mind the distracting results of the World War which, in many respects, reached their unhappy culmination during the period covered by this brief review. The general demoralization incident to national readjustment, the unsettled state of our international relationships as pertains both to our political and commercial status, the depression of business, and the prolonged uncertainty of our economic outlook, the shifting of industrial populations is the result of strikes and other disorders, the relaxing of many traditional conventions and restraints in social life, have all affected directly and indirectly, the normal development of church life. Yet in spite of these unprecedented adverse conditions, the church in this Diocese has manifested a steadiness and a poise that bespeaks for our people a confidence in the "things that are not shaken," and manifests to a degree that should make us "thank God and take courage," a fresh disclosure of Christ's promise that the gates of Hell shall not prevail against this church.

The church's great adventure in the Nation-Wide Campaign has again been justified in our age by the success in this Diocese. Nearly half of the parishes and missions exceeded in payment the amount of their quotas which two years ago were regarded as almost hopelessly beyond the resources of our people. It seems as though the church in North Carolina is acquiring an aggressive missionary-mindedness, and is coming to regard as its primary business upon earth, the proclamation to those that sit in darkness, that the sun of Righteousness has risen, and that the only path to peace is the "Way" revealed by God in Jesus Christ. While it was mentioned among us with pride last year that North Carolina was among the few honor Dioceses of the nation in the full payment of its quota to the general church, this excellent record has not been maintained. Nevertheless the Diocese, both in actual amount paid and proportionately, led the Dioceses of the Fourth Province. Special mention is here made of the perfect record of the Colored Convocation in the campaign of last fall, every congregation pledging in full its Nation-Wide Campaign quota. An analysis of the statistics shows an increase over the year before in the number of candidates for baptism and confirmation. The communicant list of the Diocese has now passed the 9,000 mark. A substantial gain of 7 per cent is noticed in the enrollment of the church schools. This gain, however, is confined to the number of pupils, as in the list of teachers there is an actual gain of only one. This condition would appear to call for increased exertions on the part of the clergy in enlisting instructors for their church schools, and a deeper realization by the laity, both men and women, of their personal duty in connection with the educational program of the church. It would seem that the formation of more teacher-training classes would commend itself to our clergy as a solution of this problem.

The financial exhibit shows one gratifying item which received comment by this committee two years ago, that is, the increase in the total amount of clergymen's salaries. This disposition on the part of the laity to provide more generously for their rectors is marred, however, by the evident carelessness of some churches in failing to pay to Pension Fund Assessment. This is one obligation which should always be reported 100% whereas last year 3.8% was left unpaid. This percentage may appear to be small but it might prove disastrous to aged clergy, their widows and orphans.

Among our diocesan institutions first mention is made of Saint Mary's School, which opened its last school year with a capacity enrollment. The constituency of the school is representative of the entire South. Financially the institution is on a sound basis, with funds in hand for the usual necessary improvements and repairs. This gratifying condition, both as to the educational standard maintained by the school and its material prosperity redounds to the credit of the rector and his associates.

The Thompson Orphanage has had another year of health and happiness among its family of 80 children under the continued faithful superintendence of the Rev. Walter J. Smith. Financially the year has been without stress, due to the regularity of income from the N. W. C. The fall of 1921 marked the completion of the Edwin A. Osborne building, a thoroughly modern structure for the care of infants. The year passed without success in the search of the executive committee for a new superintendent.

St. Augustine's School records the largest enrollment in the history of the institution.

St. Agnes Hospital has so commended itself to the community by the character of its services that in a campaign for funds, $45,000 was pledged to the Hospital, $25,000 of which was subscribed by colored people.

The committee makes special note here of the charitable work done by St. Peter's Hospital, Charlotte, representing for one year alone the income from $140,000, and the growing extent to which the Good Samaritan Hospital ministers to the colored population in that section of the State.

It would be impossible to review the church's life for the past year without recording, with grateful acknowledgment the work of the Rev. Roma C. Fortune among the deaf-mutes of North Carolina.

The official diocesan organ, the Carolina Churchman, in the opinion of your committee has distinctly been improved under the management and editorship of the Rev. Chas. A. Ashby.

In conclusion, we urge upon the Diocese the appeal already forceably made by Bishop Cheshire, to raise up leaders for the service of the church.

In spite of the expressed wishes of Mr. Lawrence S. Holt that his munificence should receive a minimum of publicity, yet for the sake of recording so extraordinary a gift, mention is here made of the trust fund created by him for the benefit of missionary and institutional work of the Diocese.

EDWIN A. PENICK, Chairman.

MOVING PICTURES IN THE CHURCHES

Grace Hunter Mazyck

The magazines are full of the pros and cons of putting moving pictures into the churches. It seems to me that all of these writers argue from false premises, and inevitably reach false conclusions. A church is the Lord's Holy Temple, consecrated to the worship of our King of Kings, and Lord of Lords. Whether it is full of people, or whether those people are interested or amused is of absolutely no importance in comparison with the great fact that it is His Holy Temple, and must be kept spotless, without scar or blemish, a bride adorned for her husband. As we step within its sacred walls, the voice of the priest reaches us, "The Lord is in his Holy Temple, let all the earth keep silence before Him." That is the very essence of worship, and into that Divine atmosphere shall we introduce a moving picture show? Ah no! A thousand times no!

Now what reasons, or arguments, are given by those who are in favor of introducing pictures into the churches? The two which seem most urgent, and are given most often, are, "The churches are half filled, and no interest is shown;" and "The night services are practically deserted." Personally, I can think of no possible reason which should have less weight than introducing moving pictures into a church because its services are poorly attended. If a man in the grocery business finds his customers going elsewhere, and general dissatisfaction with his goods, he doesn't introduce a line of hardware or open a garage. He simply (if he is wise) improves his groceries, clerks, and store, etc., etc., and at once business flourishes. So with the church. We do not want pictures to increase our attendance, or our interest, we want the same beautiful service which has satisfied the souls of millions for two thousand years, but we want such vitality, such zeal, such reality, in that service, that others seeing our good works will straightway glorify their Father who is in Heaven. We want to so educate our youth, that they will as naturally, and as eagerly, turn to the churches on Sunday morning, as they now turn to the school, or college, or business, on Monday. There is nothing wrong with our religion, the fault lies in us.

Religion must be real to attract. We must value it, prize it, sacrifice ourselves for it, if we would draw all men into it. Christianity is a new birth. Do we believe this? Do we believe that as we kneel and receive the Sacrament of Holy Communion, that we are filled with a new power from on High, a more abundant life? When we believe it, we shall not only get that life, that divine fire, but the force and reality of that new life shall flow as a mighty river carrying all mankind before it, and there shall be "One faith, one baptism, one Lord and Father of us all."

No we do not need moving pictures in our churches, we need the faith which was in Christ Jesus.

Now let us take the second argument for putting pictures in the churches: "The Sunday night services are practically deserted." Now I ask, why should there be any night services? Did our Lord attend night services? If so, I cannot find the record. "The Sabbath was made for man, and not man for the Sabbath." We must make Sunday the Lord's Day, a holy day, by consecrating it first to the worship of Almighty God. Then we may take the remaining hours for rest and recreation. But we cannot reverse the order. We cannot lie in bed, or motor, or give big dinners, and then when the day is over, drop in at some church, and say we have kept the day holy. If the whole Christian world would rise on Sunday morning with the desire and firm purpose to worship the Lord in His Holy Temple, there would arise to every towering church spire such a pæan of praise and worship, that the echoes would reach "unto the uttermost parts of the earth," and the glory and inspiration would not only be sufficient for Sunday, but would sweeten and uplift us through the other six days. No, if our religion is real, we shall not need a moving picture on Sunday night.

Why did thousands of young men go to church during the World War who seldom, if ever, went before? Because their religion had suddenly become a reality. They didn't go to be amused, or interested, or instructed, they went because they felt the need of God. They can be made to feel that need again by Christian education.

Who are the people who go regularly to church? Those who have formed the habit in early life, those who were trained, or educated, to go. We compel our children to certain habits of cleanliness, manners, education, yet we leave the one great essential, the one thing which lifts us above the beasts, our spiritual nature, to chance or desire. Christian education is what we need if we would fill our churches; not some "new thing." We train our children to think it disgraceful to be ignorant of history, literature, mathematics. We tilt our aristocratic noses at the mere sight of an illiterate person. Yet our own sons and daughters would fail, absolutely, were they to attempt even an elementary examination of the Old or New Testaments. "I don't wish to make my child go to church, it so often turns them against it." Sophistry, pure sophristry. Does the child who is made to bathe daily, grow up a dirty man? Does a child forced to attend school turn against books and cultured people in his maturity? No, rather, "train up a child in the way he should go and when he is old he will not depart from it." Christian education is what we need to fill the churches, not moving pictures. We must stop making our religion a matter of feeling, or emotion. Religion is a duty, a duty we owe our King of Kings. It is our relationship to God and our fellowmen. The church is our storehouse of treasures. It is there, and there only, that we shall find not only "rest to our souls," but the power, and the spirit to make us men in the image of God.

REPORT TO CONVENTION OF BOARD OF MANAGERS OF ST. PETER'S HOSPITAL

Although St. Peter's Hospital, Charlotte, is not a diocesan institution, yet in view of the diocesan-wide interest and pride in this hospital, the Board of Managers herewith submits as a matter of information and record the following report covering the fiscal year from May 1st, 1921, to May 1st, 1922:

During the period covered by this report the hospital has admitted for treatment 1,374 patients for 11,080 days. Of this number 130 were charity patients who were treated for a period of 1,716 days. Of the total number of patients treated 99 were admitted as semi-charity patients for 682 days. The patients admitted under the classification of semi-charity pay for hospital services only such a portion of the regular fee as they can In many instances their payments are almost negligible.

The total cost to the hospital of all charitable services during the year amounted to $7,192.00, that is an average of $599.25 a month. Theoretically this would represent a 6% investment on $140,000.00 devoted exclusively to charitable objects.

The hospital has no liabilities whatsoever, and meets all of its current bills promptly. We now have on hand available assets in the amount of $64,000.00, which includes a gift of $20,000.00 from Mr. and Mrs. William A. Erwin, of Durham, to be used in the erection of a memorial for their grandson, Hamilton C. Jones III, and also a gift of $20,000.00 from Mr. and Mrs. John H. Cutter, of Charlotte. This sum will enable the hospital to begin extensive improvements, the plans for which have almost taken final shape. These will include new operating rooms thoroughly equipped with every modern improvement, a maternity ward, a children's ward, additional ward space for charitable beds and a nurses' home. These improvements will enable St. Peter's to be classified as a fifty-bed hospital, that is, Class A, according to the rating of the American Hospital Association.

It is the policy of the managers to administer the affairs of the hospital as economically as possible and without any desire or intention of accumulating a surplus. The actual excess of receipts over disbursements for the period covered by this report was only $1,445.00.

CONVENTION REPORT OF BOARD OF MANAGERS OF THE THOMPSON ORPHANAGE

It is not the intention of the committee, making this report for the Board of Managers, to refer to the details of management. Such matters are covered by the report of the Superintendent and the financial condition of the Institution may be determined from the statements of the treasurers of the permanent and current funds, which will be published in full.

It has been thought by some that the Orphanage is receiving more support than is needed to carry on the work but the Board of Managers wishes to state that if such a feeling is allowed to exist, it will be very detrimental to the interests of the Institution.

While it is true that there was about $4,100.00 more on hand at the end of 1921 than there was at the beginning of that year, the expenses for the present year will be very much larger than for the past year, as an assistant to the Superintendent has been employed at $1,080.00 per year, and with the opening of the Edwin A. Osberne Memorial Cottage it will be necessary to employ a matron at $750.00 and possibly a trained nurse at $1,200.00 per year.

The Osborne Cottage which was completed last fall, and which will accommodate twenty-four children under four years of age, has not yet been opened, but will be in the near future, and several thousand dollars a year will be required for its operation.

So, instead of the Orphanage having more money than it needs, it will be seen that it will require the strictest economy to enable it to meet its necessary expenses.

At present there are in the institution eighty-five children, and it cost last year $350.00 to maintain each child.

Two years ago the Rev. Walter J. Smith resigned as superintendent, but has continued to serve in that capacity since his successor has not yet been ortained.

A special committee, which has had in charge the selection of a new superintendent, has looked into the qualification of about fifty clergymen, and several of these have been to the Orphanage to investigate, but so far the proper man has not been secured.

It has been suggested that it might be expedient to secure a layman for this position but last year the Board of Managers voted the superintendent must be a clergyman.

The immediate selection of a superintendent is a matter which is extremely urgent. The increasing cares of the institution must bear very heavily on the present superintendent, and Mr. Smith should be allowed to enjoy the rest he has so fully earned. The Board of Managers has already made provision for him to take effect upon his retirement.

If any of the delegates know of a suitable man who might be willing to take this position he will confer a favor on the Board of Managers by reporting his name to the Bishop of the Diocese.

The work should appeal very strongly to a man of executive ability, and taking into consideration its perquisites the position pays a good salary.

It is with regret that we announce that Mrs. Mary C. Winter, whose services to the Orphanage, as matron of Thompson Hall, have been exceedingly valuable, and who is well known to all who have visited there during the last five years, has been compelled by ill health to give up the position and return to her home in Hartford, Conn.

In conclusion the Board of Managers, as your representatives, wish it thoroughly understood that they shall always appreciate your advice and welcome your criticism in all matters pertaining to the Institution.

Respectfully submitted,
JOSEPH G. SHANNONHOUSE,
FRED W. GLOVER,
Committee from the Board of Managers of the Thompson Orphanage and Training Institution.

A PRIZE

Elsewhere we tell of a prize offered for best essay upon the subject: "How Can a Layman Best Serve His Parish?" The rules of the contest are there fully stated. Many have notions on this subject, and it is hoped, if they are eligible under the requirements set forth, they will give the church the benefit of their views. A great deal of good must come from such a contest, if our people will enter into it, and say from the hill-top, what they are saying in a corner, as to the matter. Try out, and you may make an astonishing contribution to the church.

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Thompson Orphanage
And Training Institution

REV. W. J. SMITH, Editor, Charlotte

ORPHANAGE NOTES

Vacation time is more or less upsetting. The normal routine is broken up. The teachers go away for the Summer, and the matrons for a month. Some of the children go, too, and those who are left behind are sometimes at a loss to know how to spend their time. This year Mrs. D. F. Finger, who was known at the orphanage as Reba Harris, took time by the forelock, and with the assistance of Mrs. O. J. Helms, another old girl, known as Mollie Lee McRorie, gave the children and grown people of the orphanage a delightful trolley ride over the city, winding up with a picnic at Lakewood Park where delicious ice cream, lemonade and cake were served in abundance. Mr. Orr, the manager of the park, who is always glad to see the children, gave each one four tickets to be used on the Merry-go-Round and the Tango Swing. Besides seeing the usual sights of the park they saw the champion tight rope walker of the world perform various stunts on a wire stretched between two pine trees, twenty or thirty feet up in the air. As the evening shadows suggested thoughts of home a happy crowd boarded the car and laughed and sung as they rode back. All voted that it was one of the best outings that they had ever had.

Miss Gulick and Miss Nall are spending a month at Blowing Rock, and Miss Gulick's sister, Miss Julia, is taking her place while she is absent.

Mrs. Wooldridge takes her vacation this month, and Miss Field, our former sewing teacher, will have charge of Bronson Hall while she is gone.

Miss Powell and Miss Adelaide Smith attended the Blue Ridge Conference last month, and so did two of our former girls, Leta May Turner, a student of the State College for Women, and Mary Little Fort, a student in the High School at Columbia, S. C.

On the 17th of last month Miss Elizabeth D. Whitmore came from Phelps, N. Y., to take charge of Thompson Hall. She is a native of Georgia, but has spent much of her time in New York State, and has had considerable experience in orphanage and other institutional work.

On the 21th of last month we had a pleasant visit from the Rev. Mr. Wheeler, of Wilmington, who took dinner at the orphanage, and looked over the grounds and buildings. On the following Monday he was elected Superintendent of the Orphanage, but is not known at this writing whether he will accept, or not.

The Edwin A. Osborne Memorial Building is ready for the admission of children from one to four years old, and we have a number of applications, but none have come in.

In April, 1900, two little girls, Louise and Mildred Yates, were brought here from Wilmington by the Rev. Dr. Carmichael, rector of St. John's Church and the following year a younger sister, Hazel, was sent here by him. By the end of 1905 they had all returned to their mother who could then take care of them, and since then the older and younger have married, and Miss Mildred has been for some years with the Peoples Supply House in Wilmington. Last month she expressed great desire to see the orphanage again, and came up here with her mother to spend her vacation, and take a much needed rest. We have enjoyed having them and they have been pleased with their visit.

On the 12th of last month Mr. William H. Williamson, of Raleigh, came to the Orphanage to consult with the Executive Committee in regard to the plans and location of an Infirmary to be known as the Sadie Tucker Williamson Memorial Building. The funds for the purpose were left by Mrs. Williamson.

On the 15th of last month the Rev. Mr. Wilson came down from Cooleemee with three automobiles filled with teachers and pupils from his Sunday School, and after looking over the grounds and buildings they took their lunch which they brought with them on the lawn. Mrs. Wilson and her little baby girl were the belles of the occasion.

Mr. Thornton's daughter, Mrs. Bentley with her little son, Lewis, returned last month after a pleasant visit to her parents.

We are indebted to Louise Stephenson, one of our old girls, for an announcement of the closing exercises of the Normal School, Farmville, Va.

The Superintendent attended the St. Mary's Conference for a part of the time. Mrs. Smith came the day he left, and went from there to Goldsboro to see her daughter, Mrs. Hicks. While there the aged mother of Mr. Hicks was called to rest after a lingering illness.

We are indebted to Mrs. M. L. Dooley for an invitation to the Commencement Exercises of the Sheltering Arms Hospital, Hansford, W. Va.

Cash contributions received from May 10th to June 10th.

Battleboro, W. A., St. John's N. W. C.	$ 1.25
Charlotte, Jas. P. Stowe & Co., disc	3.12
Charlotte, Mr. W. H. Kelly	24.00
Charlotte, C. P. Austin, disc	15.85
Charlotte, Charlotte Drug Co., disc.	.11
Charlotte, Belk Bros., disc.	29.59
Charlotte, St. Peter's Parish for Hamilton Linder	15.00
Charlotte, Mr. F. B. Ferris	1.00
High Point, W. A., St. Mary's	3.00
Hillsboro, "Messengers of Hope," S. T. S.	8.25
North Carolina, Diocese of, N. W. C.	51.18
North Carolina, Diocese of, N. W. C.	888.17
New Bern, Mr. C. V. Scott	13.00
Rocky Mount, Mrs. L. Orphelia	5.00
Raleigh, Guardian of Parish Children	20.00
Raleigh, W. A., St. Mary's, Bennet Smedes	5.00
Rocky Mount, Mrs. L. Orphelia, for Elizabeth Moore's shoes	6.00
Statesville, S. S., Trinity Church, for Edith Woodby's shoes	3.50
Snow Hill, W. A., St. Barnabas', for Margaret Jefferies	4.50
Washington, Mrs. Thomas H. Blount	5.00
Wilmington, Miss Wilhemina Harlow	2.00
Windsor, S. S., St. Thomas'	3.67
Total - - - - - - - -	$ 1,108.19

Contributions in Kind:

45 loaves of bread, Sanitary Bakery, Charlotte; 3 collars for three of the boys, from Mrs. M. L. Dooley, Hansford, W. Va.; 3 pairs socks and one pair shoes for Carrie Beasly, Mr. C. L. Thornton, Elizabeth City; outfit for Wilma Kelly, Mrs. R. W. Britt, W. Durham; outfit for Ruth Duffy and Ruby Stanton, W. A., St. Alban's, Littleton; 2 dresses and 1 pair pants, Guild of Emmanuel Church, Southern Pines; hat for Mildred Melton, W. A., St. Stephen's Church, Oxford; 6 cans pear jam, United Provision Corporation, Richmond, Va.; 2 aprons, W. A., St. John the Baptist, Upward; 2 shirts and 2 night shirts, W. A., St. Paul's, Glen Alpine; box of clothing, shoes and magazines, Mrs. Joe Garibaldi, Charlotte; box of clothing, toys, etc., for children under three years old, Church School Service League, Henderson; 6 bundles of mill ends, Fassifern School, Hendersonville; 2 1-2 bbls. roe herring, Mr. H. G. Wood, Edenton; 1 white dress, petticoat and shoes for Ellie Parish from her aunt, Mrs. Poole, Weldon; outfit for Margaret Jefferies, W. A., St. Barnabas' Church, Snow Hill; remnants from supper, Phalanx Lodge, Charlotte; box of clothing, Mrs. J. F. Ferrall, Raleigh; dress and ribbon for Violet Shutters, Mrs. M. C. Rogers, Henderson; 3 pieces of ribbon, and clothing for small children, Mrs. R. L. Tate, Charlotte; box of candy, hat and clothing for Rosa Duffy, W. A., All Saints' Church, Roanoke Rapids; shoes and socks for Mildred Melton, W. A., St. Stephen's Church, Oxford; copies of the Youth's Companion, Charles Gault, Wilmington; bbl. of salt fish, Mr. Julien Wood, Edenton; 8 cup towels, Class No. 7, Calvary Church S. S., Tarboro, previously omitted.

NOTE OF APPRECIATION

On the 28th of May the Superintendent was called to Salisbury to officiate at the funeral of Thomas Lewis Wood, one of our old boys, who was accidently killed at Camp Bragg on the Thursday before and on his return home he received the following note of appreciation from his uncle.

"We wish to extend to you our sincere thanks for the beautiful services rendered us in our time of deepest sorrow over the loss of our loved one, Thomas Lewis Wood. Your kindness will ever be remembered.

"Frank H. Wood and Relatives."

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary

Amount required ________	$216.00
Amount paid in __________	198.89
Amount still to be raised	$ 17.11

Contributions from May 1st to June 1st:

Sarah and Helen Petar, Ridgeway, N. C., 25c; Mary Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother, $1.00; Emily, Richard, and Whitmell Smithwick, Merry Hill, N. C., through their mother, $1.00; St. James' S. S., Kittrell, N. C., through Miss Janie Barnes, $3.00; St. Paul's S. S., Smithfield, N. C., through Miss Mattie M. Sanders, $2.00; Sarah and Helen Petar, Ridgeway, N. C., 25c; Class Five, St. Andrew's S. S., East Durham, through Ola Simpson, Secretary, $1.00. Total, $8.50.

Dear Children: Here we are with the goal in sight! Lacking less than twenty dollars of the sum required to finish the year's work! The first letter came from our ever-faithful Ridgeway Juniors, Sarah and Helen Petar, who say:

"Dear Aunt Becky:

"We are sending you twenty-five cents from our society for the month of May. Hoping you are well, and with kindest love from us both, we are yours affectionately."

Thank you, my dear girls. You could well sign your letter mine faithfully, for it is what you are, and higher praise there is not. The next letter I may not print, and would not if I might, for all unworthy am I of its words of love and praise! Thank you, my dear, for love and faithful help that you and yours have given me ever since the Messenger work in (I think) the August of 1882. I wish I could write you a personal letter. Give my love to all three of you.

Next the little Merry Hill troop file in, holding on, as usual, to their mother's hand.

"Dear Aunt Becky:

"Enclosed find $1.00 for S. T. S. from Emily, Richard, and Whitmell Smithwick, with best wishes.

"Sincerely."

Thank you, my dear Martha, your children certainly have "bred true to stock."

Number four comes from Kittrell, and says:

"Dear Aunt Becky:

"Please find enclosed three dollars from St. James' S. S. for two months. We have only six pupils in our Sunday School now. Hoping we will have a larger collection for you next time.

"Yours very truly,

"JANIE BARNES."

Thank you, my dear young lady. I think you do wonderfully well for only six scholars. St. Paul's Sunday School, Smithfield sends two dollars through Mattie Sanders, for which she and it will receive our thanks.

Then the Ridgeway Juniors, Sarah and Helen fly in with their June offering of twenty-five cents, for which we return thanks, and East Durham closed the ranks with this letter:

"Dear Aunt Becky:

"Enclosed is $1.00 for the Sewing Teachers' Salary from Class Five, of St. Andrew's Sunday School, East Durham. I hope your health is improving and that you will have a nice summer.

"Sincerely yours,

"OLA SIMPSON."

Thank you, dear Ola. I am always glad to hear from St. Andrew's Sunday School. I am well enough, thank you, to be up and about the house all the time, which is really all that is necessary. A little more or less discomfort don't count. "It is all in the day's work." Now, good bye, little folks and big folks, and let us see if we can't finish our work at least by August 1st, which will be the fortieth year of our existence as an organization.

Faithfully yours,

AUNT BECKY.

Address:
Miss Rebecca Cameron,
Hillsboro, N. C.

The closing exercises of the School which were to have been held on the lawn, had to take place in the School room on account of the inclement weather. The room was tastefully decorated with flowers and the national colors, and was well filled with an interested audience. Under the good training of Mrs. Iseley, Miss Nall, and Mrs. Jones, the music teacher, the children rendered in a creditable manner the following program:

Thirty-Fifth Annual Commencement
June 1st, 1922
PRIMARY DEPARTMENT
Miss Elsie Nall, Teacher
SENIOR DEPARTMENT
Mrs. Lena H. Iseley, Teacher
MUSIC DEPARTMENT
Mrs. Alice Jones, Teacher
PROGRAM

Recitation, Welcome Friends ______________Fifth Grade Girls
Song, Mud Pies___Five Little Girls
Recitation, Hiawatha's Childhood ________________ Ruth Sharpe
Colonial Minuet — Frank Melton, Rosa Duffy, Julian Pace, Daisy Vanderburg, Karl Scott, Marjorie Helms, William Potts, Susie Hopson.
Recitation, Before and After School ________________ Edith Woodby
Song, Bad Little Fido__________ ________________ Alsadia Cahoon
Recitation, One Exception_______ ________________ Durward Deal
Rythmic Exercise, Yankee Doodle ______________ Six Little Children
Dramatization_______ The Hobyahs
Characters
Little Old Man______Otis Oates
Little Old Woman_Ruby Stanton
Dog "Turpie"__William Sharpe
Hobyahs — Sherzol Heater, Oscar Spence, Eugene Oates, Harry Potts, William Sanford.
Recitation, Island of Japan_____ ________________ Carrie Beasley
Song, Little Boy Daddle Dum___ ______Frank Melton and Chorus
Recitation, A Graduating Essay_ _____________Cora Lee Cochrane
Recitation, Blue Birds_William Deal
Piano Solo, The Fountain, The Clown March _______________ ________ Gwendolyn Witherspoon
Recitation, Robins Come _______ ______________Fifth Grade Girls
Reading, Home Study__________ _____________ Eleanor Campbell
Song, Happy Farmer, The Alpine Horn ___________ Senior Chorus
Drill, Flower_________Twenty Girls
Recitation, Little Tulip_________ _____________ Marjorie Helms
Song, Day Dreams______Lillie Nash
Recitation, Geography is a Study __________________ Hattie Kelly
Recitation, The Rose Thief______ ___________________ Lillie Nash
Song, The Star Spangled Banner ______________________ School

At the close of the exercises the prizes were delivered by the Superintendent as follows:

PRIZE WINNERS

Senior Department

Highest Scholarship—Lillie Nash.
Improvement in Penmanship—Eleanor Campbell.
Best All Round, Stitt Prize—Nellie Kerr.

Primary Department

Highest Scholarship—Ellen Ridenhour.
Improvement in Penmanship—Otis Oates.
Best All Round, Stitt Prize—Daisy Vanderburg.

Sewing Department

Most Improvement in Sewing—Eleanor Campbell.

Thompson Hall

Most Helpful Boy—Francis Nash.
Most Helpful Girl—Anna Atkins.

Bronson Hall

Most Helpful Boy—Sam Fort.
Most Helpful Girl—Susie Beasley, Gwendolyn Witherspoon.

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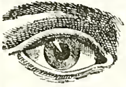
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The look of sympathy, the gentle word
Spoken so low that only Angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by Angels' eyes;
These are not lost.

The sacred music of a tender strain
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely pause to hear,
It is not lost.

The silent tears that fall at dead of night
Over soiled robes which once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole;
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childlike faith so tranquil and so sweet,
Which sat like Mary at the Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet steadfast love that strove to win
Some wanderer from the woeful ways of sin;
These are not lost.

Not lost, O Lord, for in Thy city bright,
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below,
Thou wilt reveal, and we shall surely know
They were not lost.

SARAH DOUDNEY, in *The Argosy.*

This summer, within striking distance, several splendid training conferences will be held. We wish to urge every church and mission to send a representative or two. They will be made many times more useful, because they have learned new and up-to-date methods. Drooping Sunday School executives and teachers are filled with hope, given new vision. Expiring leaders of groups and organizations are revived. Young men and women return enthusiastic for young people's work, and knowing how to do it. The cost is as low as it can be made; there is no profit to the training school. The sending church or school should pay all or a part of the expense, it will reap an abundant repayment in service.

We tell this month of the school at Sewanee, August 9-22. Situated in the mountains of Tennessee, a wonderful place for a summer vacation; a chance to meet hundreds of church and school workers; it offers delightful entertainment, combining preparation for service.

The Rev. Mercer P. Logan, D.D., is the director at Sewanee. He is a seasoned hand at the helm, always turning out a program of merit. Write him at Mont Eagle, Tenn. Notice the teachers he has this summer. They are a competent set. Board and lodging may be had at less than $2.00 per day; $25.00 for the entire period. Railroads will furnish special rates. Registration is exceeding expectations, and it will be necessary to move in the matter quickly. We trust North Carolina will take this appeal to heart.

No paper published in August.

REPORTS

We are carrying several reports, made to Convention, in this issue, that our people may be informed of the work in the diocese. We wish to make THE CAROLINA CHURCHMAN, as far as can be, a complete record of what we accomplish. We are going forward at a healthy pace, as these reports indicate.

A Christian who had sustained heavy losses, asked his pastor about the missionary collection. "I have made it already," said the minister, "and knowing you to be a great loser this year, I did not think it proper to call upon you for your usual donation." "My dear sir," replied the gentleman, "it is very true that I have suffered great losses, and must be prudent in my expenditures; but retrenchment must not begin at the House of God."

We have five or six vacancies at important points in the diocese. These, we believe, will soon be filled. North Carolina parishes do not remain vacant long. Vestries, we think, make the mistake of waiting to call ministers until the fall, when they have set in upon their programs for the year, and are not so easily moved. A parish without a minister rapidly falls behind.

What embitters the heart is not the thought of the ambitions which one cherished and could not for his weakness and limitation achieve, but the remembrance of the opportunities which his heedlessness let slip, the precious and abiding heritage which he bartered away for the profitless indulgence of a passing hour.

The Rev. Edwin A. Penick, Jr., D.D., Bishop-coadjutor elect, will attend the General Convention at Portland. The Theological Seminary in Virginia has conferred the degree of Doctor of Divinity on Mr. Penick.

South Carolina has amended its constitution so that women may be elected to its conventions, but not more than half of a delegation shall be made up of women.

At a mass meeting of the Associated Vestries of St. Louis a vote taken as to the proper length of sermons gave an average of 22 minutes.

Bishop Cheshire attended the meeting of the Board of Trustees of the University of the South, at Sewanee, Tenn., last month.

General Convention meets in Portland, Oregon, September 6th. Take a Church paper, and learn what is happening.

The Rev. Thos. N. Opie has declined the call extended him to Burlington.

"We have found safety with all things undying,
The winds, and morning, tears of men and mirth,
The deep night, and birds singing and clouds flying,
And sleep, and freedom, and autumnal earth.

"Safe though all safety's lost; safe where men fall;
And if these poor limbs die, safest of all."

"For so the whole round earth is every way
Bound by gold chains about the feet of God."

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WAKE FOREST COLLEGE

THE CAROLINA CHURCHMAN

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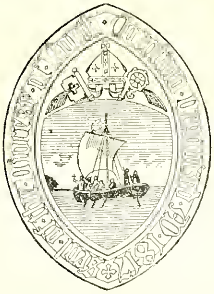
Published in the Interest of the Diocese
of North Carolina

Rt Rev J B Cheshire
May 1923
RALEIGH N C



> "Christian liberty, spiritual vision, personal devotion to the Master, are the hope of the Church rather than the restoration of discipline or rigid uniformity."
>
> —*Bishop Lines in his General Convention Sermon.*

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THE HEADMASTERS.

The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

AT THE GENERAL CONVENTION

Portland, Oregon, Sept. 6.—Bishop William Cabell Brown, of Virginia, was elected chairman of the House of Bishops, succeeding Bishop Thomas F. Gailor, of Tennessee, when the 47th triennial convention of the Protestant Episcopal Church in the United States formally convened late today. Bishop Gailor had served six years.

The Rev. Alexander Mann, of Trinity Church, Boston, was unanimously elected president of the House of Deputies.

Rev. Charles L. Pardee, of New York, was elected secretary of the House of Bishops, succeeding the Rev. Dr. George F. Nelson, who retired owing to advanced years.

The highest officers of the church and the clerical and lay delegates today began the work of what many have declared to be one of the most important conventions of the denomination, after hearing the keynote sermon of the Right Rev. Edwin S. Lines, D.D., of Newark, N. J., which was characterized by an appeal for progress.

"The hope of the Church," he said, "is in moving forward out of the land of ease and contentment, out of the land of prejudice and narrow vision.

"We need in the church more of the spirit of adventure, more willingness to get out of the beaten road and do things in new ways and take risks."

Emphatic declaration was made of the need of social service if the church is to do its highest duty, and the speaker made a plea for Christianity as a means of solving industrial problems.

The morning service opened with an imposing and picturesque procession of the bishops, following the great vested choir to the stage of the auditorium. All clad in their Episcopal robes, dignitaries of the church from the Near East and Europe being gorgeously gowned, the procession made a colorful picture.

A feature of the election of officers of the House of Deputies was that for the first time a woman was elected as an assistant. She was Miss Helen J. Smith, of New York. Her election, however, did not make her a member of the House.

The Rev. Dr. Henry Anstice, of New York, was nominated to succeed himself as secretary of the House of Deputies, but pleaded that because he had served in a secretarial capacity for 45 years he should be allowed to retire.

Rev. Carroll M. Davis, of Missouri, was unanimously elected secretary and W. W. Skidder, of New York, treasurer of the Convention. James G. Glass, of Florida, was chosen as one of the assistant secretaries.

Right Rev. William Cabell Brown, Bishop of Virginia, the new chairman of the House of Bishops, was a missionary in Brazil from 1891 to 1914. In that time he translated the prayer book into Portuguese. He was elected Bishop Coadjutor of Virginia in 1914.—*News and Observer.*

BISHOP GAILOR HOPES BOOK OF PRAYER WILL BE AMENDED

By the Right Rev. Thomas F. Gailor, Bishop of Tennessee

It is hoped that the revision of the Prayer Book will occupy most of the time of the convention after routine business has been transacted. The sentiment of the Church, I believe, is in favor of just so many changes as will adapt the language of the prayers and services to present conditions, with the addition of some new prayers and the permission of greater flexibility of use. It is not intended to make a new book, although some seem to think so.

The report of the Presiding Bishop and Council will be of outstanding importance. There will be changes proposed in the new canon 60, which created the Council; and the program of apportionments and expenditures for the next triennium will be a subject of absorbing interest.

There will be a discussion of the so-called Lambeth Appeal, put forth by the Lambeth Conference two years ago, and in that connection the subject of Christian unity, with the concordat with the Congregationalist churches and the relation to the Federal Council of Churches, will be carefully considered.

There will doubtless be a number of matters brought before the convention—some of them of a revolutionary character. But the Episcopal Church does not go in for revolutions without very serious consideration, and it distrusts excitement.—*N. Y. Herald.*

IMPORTANT QUESTIONS TO COME BEFORE GENERAL CONVENTION

These are the main topics that will be debated at the coming Episcopalian General Convention:

1. Abbreviating the Ten Commandments.
2. Adopting new name for Lord's Supper.
3. Use of common cup at Communion.
4. Use of fermented wine in the Sacrament.
5. Changes in Morning Prayer Service.
6. Omission of "Obey" in Marriage Service.
7. Change in warning to bride and bridegroom.
8. Reunion of Greek Orthodox and Episcopal churches.
9. Healing the sick and psychotherapy.
10. Affiliation of Episcopal Church with Federal Council of the Churches of Christ.

LETTER TO THE CLERGY

(This letter ought also to be read by the laity—Editor)

Before leaving (D. V.) on August 20 for the General Convention, I want to send you this one communication on the subject of the Nation-Wide Campaign.

Having finished the first tri-ennium of the N. W. C., and having found it of inestimable value and blessing to those Dioceses which have given it a fair trial, our own Diocese, both through its Convention and through its Executive Committee, has resolved that it would enter upon this second progressive stage of the Campaign, to the end that "we lose not the things which we have wrought, but that we receive a full reward." Of course, we are looking to the General Convention for inspiration and leadership, but irrespective of that, the Diocese of North Carolina is convinced that it needs the power, and must perpetuate the plan that has brought untold blessing to the Church during the past three years.

May I request that, pending our return from the General Convention, you do these three things:

1. Appoint for your parish a Chairman, who shall have general charge locally of your campaign, and send his, or her, name to this office. This is very

important, because it will be necessary frequently to communicate with the heads of the organizations in parishes and missions.

2. Divide the parish membership into groups of (about) fifteen persons, or families to each group, with one Captain, and three, or four Lieutenants to each group. These will look after group conferences, prayer meetings, the distribution of literature, etc.

3. Begin now to let your people know that the campaign hitherto has been, in this Diocese, a great success, and there can be no thought of retrenchment, or reaction; that, in the early Fall, they will be asked for vigorous action in entering upon this second period and stage of the Church's movement forward and onward.

Praying God's blessing upon you and your people, I am,

Sincerely yours,
SIDNEY S. BOST, Chairman.

Box 465.
Durham, N. C.

REV. C. A. ASHBY GOES; REV. H. G. LANE COMES

Rev. H. G. Lane, rector of St. Paul's Church, Newport News, Va., has accepted a call to become rector of the Church of the Good Shepherd to succeed Rev. C. A. Ashby who went from Raleigh to become rector of the Church of the Good Shepherd in Jacksonville, Fla., August 15.

The new rector of the Church of the Good Shepherd is forty-one years of age and a member of a family with wide North Carolina connections and associations. He is a native of Matthews county, Va. His wife, Mrs. Lane, was formerly Miss Annie Gordon, of Fredericksburg, Va., a cousin of Mrs. J. Rufus Hunter and Prof. Hugh Morson.

Mr. Lane is a nephew of General Henry Lane, commander of a brigade of North Carolina troops in the War Between the States, having succeeded General L. O'B. Branch when the latter was killed in Sharpsburg, in September 1862. General Lane's portrait now hangs in the North Carolina Hall of History.

The new rector is a graduate of the Theological Seminary in Virginia, and held several charges in that State before going eight years ago to Newport News where he has built up a strong church. He is a member of the Newport News Rotary Club and was sent by the club to Edinburgh, Scotland, in 1921, to attend the International Rotary convention.—*News and Observer.*

ST. PETER'S NEW RECTOR

Rev. George Floyd Rogers, rector of the St. John's Episcopal church, Lynchburg, Va., has accepted a call extended to him by the vestry of the St. Peter's Episcopal church, to succeed Rev. Dr. E. A. Penick, Jr., bishop coadjutor-elect.

It is expected that Mr. Rogers will take charge of the St. Peter's parish on October 15, which is the date set for Dr. Penick's consecration as bishop coadjutor.

Mr. Rogers was born in Petersburg, Va., in 1878, and was educated at the University of Virginia. His theological training was received at the Virginia Theological Seminary.

At first he began the study and practice of law, but, it is said, a deep love for men, especially young men and boys, caused him to leave this profession and prepare for the ministry, being consecrated priest in 1904 by Bishop Randolph. His rectorship at St. John's, Lynchburg, began in 1911.

During the early part of his ministry, Mr. Rogers founded the Industrial School and Farm for Homeless Boys in Alleghany county, near Covington, Va., and of which he has continued to be the president and directing genius. From a small and humble beginning, this school has grown to an institution of nation-wide fame and importance, the farm now covering 1,150 acres, including a mountain tract affording waterpower site, with improvements amounting to about $200,000.

Mr. Rogers is also president of the Virginia State Juvenile Protection Society and president of the Virginia State Conference of Charities and Corrections.

Mr. Rogers organized the ministerial association of Lynchburg, and is said to be one of the most popular clergymen of that place. He is also a prominent Rotarian, and chaplain of the Royal Arch Masons and also of the Elks of Lynchburg.

In 1906 Mr. Rogers married Miss Louise Zimmer, of Petersburg, Va., and their union has been blessed by five very attractive children, one boy and four girls.—*Charlotte Observer.*

AN INTERESTING OCCASION

A number of our people attended the Home-Coming and Children's Day exercises at St. James Episcopal Church, at Shinsville, Saturday, July 18th. After the opening song, "Saviour, Like a Shepherd Lead Us," the services were opened with devotional services by Rev. M. H. Milne, rector of St. Luke's, Salisbury, after which an interesting program was as well rendered as any we have ever witnessed.

At the afternoon services the rector of the church, Rev. W. J. Wright of Statesville, called on Archdeacon Hardin, of Salisbury, to be master of ceremonies, and he began by taking the privilege of making one of his fine speeches, which was followed by talks from Rev. M. H. Milne, Salisbury; Rev. T. L. Trott, Salisbury; Rev. W. J. Wright, Statesville, and Rev. Barker, D.D., rector of the Episcopal church at Greensboro, whose father, Rev. Jno. M. Barker, was a well known minister in the Methodist church in Western North Carolina some 40 years ago, and who made everyone very proud by saying that he was glad that he was born in good old Iredell County—the best county in the grand old State and so ended one great day.—*Exchange.*

ORDINATION OF REV. MR. HARRIS

On Sunday, August 20th, 1922, in the Church of the Resurrection, Henderson, the Rev. Bravid Washington Harris was advanced to the Priesthood by the Rt. Rev. Henry B. DeLany, D.D. The candidate was presented by the Rev. James E. King, and the sermon was preached by the Rev. John W. Heritage, D.D., rector of St. Joseph's Church, Fayetteville. Mr. Harris is the missionary in charge of the work in Warren County.

RESOLUTION OF THE VESTRY OF THE CHAPEL OF THE CROSS, CHAPEL HILL, N. C.,

JULY 6, 1922

At the recent Convention of the Diocese of North Carolina, held in the Church of the Good Shepherd, at Raleigh, Bishop Cheshire announced the gift, by a then unknown donor, of fifty thousand dollars for the construction of an addition to the existing buildings of the Chapel of the Cross, at Chapel Hill, provided the sum of twenty-five thousand dollars be raised from other sources to make certain necessary repairs and additions to the present plant.

This offer was immediately and gratefully accepted, and by the kindness of generous friends the necessary sum was quickly pledged. In his address to the Convention the Bishop had called attention to the rapid growth and development of the University of North Carolina and its promise for the future, and had stated that "the Church must be prepared to exercise its proper influence in this great intellectual center." To this end he asked the support of all three dioceses of the State in making "adequate provision for the worship and work of the Church at the seat of our State University."

The donor of the splendid gift, which will render possible the fulfillment of the Bishop's vision of "a great and beautiful church, parish house, and all needed appointments, at Chapel Hill," is a loyal and devoted Churchman who has evidenced many times in the past, both by gifts and by personal service, his interest in the work of this parish, and his conviction that the University is the most strategic point for the training of young men and women to carry on the work of the Church in this State.

We, the members of the Vestry of the Chapel of the Cross, desire to tender again to Mr. William A. Erwin our sincere and heartfelt thanks for his broad-visioned generosity. The building to be erected with his gift is a Memorial Church, to be an integral part of the group of buildings known as the Chapel of the Cross. It is planned that this church shall have a seating capacity of about five hundred, and that the present chapel shall be left intact, to be used for smaller services and for Sunday School work.

Mr. Erwin desires that the new church shall be a Memorial to his grandfather, William Rainey Holt, a graduate of the University in the class of 1817. We hereby put on record our appreciation of the eminent propriety of associating the name of Dr. Holt with the new church. He was a man of sterling personal character, a loyal and prominent Churchman, and a far-sighted pioneer in developing the State's resources, especially along agricultural lines. The choice of his name is an exceedingly happy one, and we take pleasure in noting that again the name of Holt is to be so intimately connected with our work here, in which the Holt Fund, recently established by Mr. Lawrence Holt, a nephew of Dr. Holt, has been of such tremendous assistance to us.

We desire to express our formal and hearty agreement with all of the conditions of Mr. Erwin's gift, as outlined by him in a letter to Bishop Cheshire bearing date of June 5, 1922, and we pledge our best endeavors in pushing the erection of the building, and in so using it as to carry forward the work of upbuilding the Kingdom of God in the State, the Nation, and the world.

ENGLISH THEOLOGIAN TO VISIT SEWANEE

The DuBose Memorial Lectures, founded by the Associates Alumni of the University of the South, will be inaugurated this fall at Sewanee. Dr. J. O. M. Murray, Master of Selwyn College, Cambridge, England, will deliver six lectures beginning November 6th. Beginning on this date, which is Tuesday, there will be lectures every evening until Friday, and one in the morning on Wednesday, Thursday, and Friday.

Aside from the great interest to be attached to these lectures on account of Dr. DuBose's work, any expression from so great a theologian as Dr. Murray will be most valuable and interesting. It is hoped, therefore, that a large number of clergy will find it possible to take advantage of the opportunity thus offered. In addition to these it is hoped by the Alumni that there will be a number of laymen whose lives have been so influenced by the teaching they received from Dr. DuBose, that they will be desirous of hearing his work discussed by one who is probably the greatest, "DuBose Scholar," living.

Those interested should write W. H. MacKellar, Secretary, for information in regard to living arrangements while at Sewanee and for such other particulars as they may desire.

AID FOR WORTHY COLLEGE STUDENTS

Aid to earnest students in receiving a college education without appeal to charity has been made available through a new plan just adopted by the Harmon Foundation, 140 Nassau Street, New York City, of which William E. Harmon, a philanthropist, is founder. Hobart College has been made a beneficiary of the foundation and its benefits will be extended to Hobart students in the college year 1922-23.

According to the Harmon Foundation plan, students who can clearly demonstrate their worthiness may borrow substantial sums from the foundation on a long term loan plan, whereby they agree to commence repayment one year after graduation, increasing payments as their earning capacity increases. Loans are available principally to students who are working their way through, and only to members of the junior and senior classes.

Mr. Harmon, founder of the Harmon Foundation, is a Churchman and a resident of Brooklyn.—Exchange.

PAY OF RECTORS RAISED

A horizontal increase in the salaries of Episcopal clergymen during the last two years, ranging from 10 to 35 per cent, was noted in the report of the Nation-Wide Campaign department of the church, which was made public yesterday.

"Salaries have been increased twice during this period, the total increase amounting to $1,418,000, and for 1921 to $997,000; these figures being based on reports of the church pension fund into which various churches pay premiums based on the amount of salary paid the clergy," the report said.

In the case of married men the standard salaries prior to the campaign were given as from $1,000 to $1,500, while now they range from $1,500 to $2,000 plus. The scale for single men is lower. The highest salary paid to a rector comes from the Diocese of New York and is $18,000.—Exchange.

MISS CAROLINE ALEXANDER

At Scotland Neck, at the home of her brother, J. H. Alexander, there passed to her eternal rest, on July 23d, Caroline Augusta Alexander, a devout Christian, a loyal friend, and a loving helper of many. Her ready sympathy, her cheerful bright disposition, made her a welcome visitor in many homes. Miss Alexander's devotion to her mother was one of the outstanding features of her life. But little less was her loving pride and keen interest in her brother's children, their success in life both civic and religious was to her most gratifying.

She was the daughter of Angelina Eliza Hood and Samuel Midgette Alexander, of Tyrell County, where her youth was spent. Was the granddaughter of Col. Edmund Alexander, a prominent planter, who was register of deeds of Tyrrell County all of his life after reaching manhood.

She left two brothers: James Harper Alexander, of Scotland Neck; Edmund Alexander, of Wilmington. She was born in Philadelphia, September 2, 1851, but her life was spent in North Carolina. Always and everywhere her faithfulness and loyalty to the Church proved the reality of her Christianity. She entered heartily into the church life of St. David's, Creswell, her old home-parish, Elizabeth City, Scotland Neck, Williamston, N. C., Richmond, and Wilmington, where she spent the last eighteen months of her life to be near the brother to whom she was so devotedly attached. Now she has joined in Paradise the many dear ones that loved her, and whom she loved on earth.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave me now, Thy servant, sleeping."

ENTERED INTO LIFE

July 1, 1922, Frank Battle Dancy, of Baltimore, in the sixty-second year of his age, son of the late William Francis Dancy, of Tarborough, N. C., and Mary Eliza Battle, his wife, of Cool Springs, Edgecombe County, N. C.

Born after the death of his father, and during his early years subjected to the loving and anxious care of a widowed mother, he retained through life much of feminine sweetness and delicacy, while the talents and vigorous intellect of his distinguished father gave him the high and manly spirit, which from his youth made him notable and influential among his fellows.

Singularly handsome in person, intellectual, and cultivated, with natural grace, courtesy, and kindliness, spontaneous and unfailing, he was admired and loved wherever he was known. Turning aside from the profession of the law, which made an hereditary demand upon him, he gave himself to the study of science, and especially of chemistry. He was thereby eventually brought into connection with practical affairs, and became engaged during his business life in large industrial interests, in which he acted with conspicuous efficiency and integrity, filling high and responsible positions to the advantage of his associates, and with honor to himself.

From childhood he grew up in the communion and fellowship of the Church, and carried with him through life that love and reverence for holy things, that loyalty to the Church, to its worship and teaching, which he had learned in his native parish of Calvary Church, Tarborough. While a student in the University of North Carolina he was confirmed in the first class prepared and presented for confirmation by the present Bishop of North Carolina, his life long friend. In his subsequent life he remained true to the promise of his youth. Wherever he lived, in Norfolk, in Atlanta, in Baltimore, he served usefully, as opportunity offered, in parish, diocese, and province; and was the first treasurer of the Fourth Missionary District, now the Province of Sewanee.

Throughout his life, personal, domestic, and secular, there was no declension from the high standard of his youthful vision. True, pure, good, courteous, happy, and giving happiness, his memory remains an inspiration and a comfort, a happiness which conquers grief. The best things in such a life can only be felt, they cannot be adequately put into words. But it is well that public recognition be made of its value to the Church and to the world. Its influence abides. We thank God for it. We think better of all men, when we see what a good man can be.

"We give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith do now rest from their labors."

Raleigh, N. C., July 13, 1922. J. B. C.

DISTRICT OF ASHEVILLE

Convocation of Morganton

The summer session of this body met with Principal Dobbin at the Patterson School, Legerwood, beginning Tuesday evening, July 25th, when Archdeacon Griffith was the preacher. The meetings, lasting through the forenoon of Thursday, were all held in the chapel of the Gard Memorial dormitory building, except on Wednesday there was an administration of the Holy Communion at the beautiful Chapel of Rest, when Dean Stroup preached and celebrated the blessed sacrament. During the meeting there were present Bishop Horner, Dean Stroup, Archdeacon Griffith, Secretary-Treasurer Guignard, Principal Dobbin, Rev. Messrs. Duncan, Johnson, Joyner, Lassiter; of the lay order, Messrs. Lockaby, Pipes, Page, William Clinard; Mrs. Frank Jenkins, of Brevard, district secretary for the Little Helpers' branch of the missionary forces, and Miss Carlotta Smith, community worker of Grace parish, Morganton, and several women interested in the welfare of the Kingdom.

The program was an instructive one and was pursued with unusual fidelity and interest.

A full account of the proceedings of this session of the convocation would be entertaining, but we must stop short with saying that the topics were most inviting, and were all discussed with earnestness, and enough sparks from the friction of debate to quicken the attention of the always large audience.

It must be reported that it was an astonishment to the visitors to find such a promising establishment as here after these twelve or more years, this school has attained to. Is it too well known that the late Hon. Samuel Legerwood Patterson and his wife provided the church with this property, the old Palmyra homestead, with 1,350 acres of land, 300 along the Yadkin—the Happy Valley—the remainder in pasture, orchard, and timber, and the old mill on Buffalo creek? Much has been gradually added, until now there is provision for from about 15 boys, at first, to easily 70, there being now some 30. This increase of students is through that splendid building, the Gard Memorial dormitory, the foundation and inspiration and larger part of which came of the bounty of Mrs. C. E. Gard, of Lenoir, who gave all that she had to compass this end. This is a brief statement of facts and conditions revealed to some who attended the convocation, and should be known to our people far and wide. It is a trust to the Episcopal Church, not for itself, but for all our people, and it makes an impartial effort to discharge it.

Resolutions

Before the close of the convocation the following resolutions were unanimously adopted by a rising vote:

"Resolved, That we, the members of the Convocation of Morganton, being duly assembled, acquainted ourselves with the acquirements and conditions of the Patterson School, do hereby place on record our deliberate judgment concerning it, in terms and specifications as follows:

"1. That the wisdom and good will of the founders of this institution, the late S. L. Patterson and his wife, were of the spirit of both divine and human progress among our people of the mountains, and in thankfulness to our Lord we cherish their memory.

"2. That the history of the school, thus far, is one shot through with an heroic struggle, out of which-like, alone can spring the fruits of discipline, restraint, and wholesome development; a struggle most trying, often discouraging, yet ever endured with an admirable fortitude.

"3. That we wish now to take note especially of the courageous and efficient efforts of the Rev. Hugh A. Dobbin and his wife, who, for more than nine years, have labored to keep this school afloat and along; who have honestly, unselfishly sought to serve its interests, and we hereby assure them of our confidence and sincere support.

"4. That we also take account of the generous, the noble gift of Mrs. C. E. Gard, who even while she lives to witness and rejoice in its blessed fruits, has established this goodly building as a memorial of her cherished husband, that in behalf of all our people we express to her our warmest thanks; that we commend her Christian example, and that we heartily invoke upon her the constant, loving care of our Father.

"5. That we finally assure the Bishop of our filial fellowship with him in this and other like efforts to provide for our shut-off boys and girls of the highlands the benefits of a common-sense, Christian training in life and industry, and that we commend the Bishop and Principal Dobbin and all the similar undertakings in our district, to the good will of the public, and to the guidance and benediction of that wisdom which is from above."

ARCHDEACON VISITS ASHE COUNTY MISSIONS

Archdeacon John H. Griffith has just closed one of the most encouraging visitations to the Ashe County missions, Rev. Wm. R. Savage, minister-in-charge.

The Archdeacon went by train to Statesville, across the country to Wilkesboro by automobile, and by the same, the 35 miles up the mountains, to Glendale Springs, where he spent four days, visiting during the day and preaching at night, beside Sunday morning, two days given to St. Mary's, Beaver Creek, beside a Sunday morning; Sunday night to West Jefferson, where the Methodist Church was kindly loaned for the service, the Baptist Church loaned on two other occasions. Two nights in the week were given to Jefferson, where we had the Presbyterian Church kindly loaned us by the young minister, Mr. R. H. Stone, who will finish his studies at Union Seminary, Richmond, this year and who has won the hearts of the people irrespective of denominational affiliation, during his two summers sojourn among them. Mr. Griffith lectured in the courthouse at Jefferson to a large audience on the subject of Eugenics, and on Friday and Saturday, the 12th and 13th August, he gave two services to St. Matthew's Church, Todd, all the services, everywhere, well attended as the people are delighted with his messages, which are forceful and timely, his personality and genial disposition attractive and the Archdeacon has given Ashe County much of his time and care and feels encouraged to build a church in West Jefferson, the new and prosperous town on the railroad.

Monday, the 14th, Mr. Griffith spent in Boone with the Church people there, and passing through beautiful Blowing Rock town, hurried home to Asheville for a much needed and well-earned rest before going on his rounds again.

REV. WM. R. SAVAGE.

FROM THE WORLD AT LARGE

1607

An open air shrine presented in June by the Colonial Dames to the Association for the Preservation of Virginia Antiquities commemorates the first celebration of the Holy Communion in the first English settlement in America. The shrine has a bronze tablet depicting the Rev. Robert Hunt, chaplain of the little group of colonists, holding the service in the surroundings described in the chronicle of Captain John Smith.

After building a fort and stockade, the colonists set up a church, "a pen of poles with a sail for a roof, and for a pulpit a bar lashed between two convenient trees." Here began our American Episcopal Church, in 1607.

A Bromley Bride

Brides-to-be in Liberia send to the United States for their trousseaux, at least one bride does, a Bromley school girl who writes of her wedding to take place in November. A Connecticut auxiliary is sending her a dress and a veil with a silvery wreath. Her letter said:

"I am expected to be married and ask you please to assist me in my wedding—(a word that could not be read, perhaps "vesture" or "whiteness"). I have no one so I am asking you for help. . . . I love Bromley. I willing to stay here all my days. I am going, yet I shall do my part to the heathen outside. Pray for me."

A Treasured Shrub

The gardener in the great Trinity Church Cemetery, which surrounds the Chapel of the Intercession in New York, has a treasured shrub which is none other than a thorn bush from the Holy Land of the same kind as that from which the Crown of Thorns was made. When the Rev. R. L. Harding's play, "The Upper Room," was given at the Chapel, the gardener, who will not let any living soul touch his thorn bush, gave enough branches from it to fashion a crown of thorns, which is one of the properties used in the play.

A Chinese Student Writes Home

An English Bishop of North China in The Mission Field quotes a letter from a Chinese student in America:

"The people here, as a whole, have a strong sentiment against Chinese, so it is rather hard for a young Chink to make acquaintances in refined society. . . . I don't feel at home at all. . . . The hearty welcome I get from Church people makes me feel the more that I am among strangers: they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:

"'Almighty God, our Heavenly Father, Thou has made the earth and the peoples thereon, white, yellow, red, or black, at Thy will, and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator.'"

Transportation Trials

Perhaps the Bishop of New Mexico would accept a new airplane as a gift. It takes four days to go by train from his see city, Albuquerque, to the Navajo mission at Farmington. And for the missionary to go from Farmington to Convocation in El Paso takes five days.

THE DIOCESE DEFINED

A group of church school girls of foreign parentage were endeavoring to solve the mysteries of the Chart of the Five Fields of Service.

WORLD they understood.

NATION some applied to New Jersey, some to Garfield, some to Bergen County. These answers not proving satisfactory, one girl suggested the United States, after much thought. The term, "My Country," however, they understood.

DIOCESE they thought meant those who die of a disease.

"COMMUNITY," they joyfully asserted, means the people who go to the "Holy Communion."

PARISH was apparently without meaning, until explained.

Do we not all take children's knowledge too much for granted? And further, are we always tactful in disguising our inward mirth at such innocent mistakes?—The Newark Churchman.

WORLD STUDENTS VISIT BOONE

After the recent Peking conference of the World's Student Christian Federation, a number of representatives visited Boone, and the Boone students heard speeches of fellow students from England, India, America, Germany, Holland, France and New Zealand, and were forcibly impressed with the similarity of the problems facing the students of all countries.

COMMISSION ON INTER-RACIAL CO-OPERATION

World Is Following Southland's Lead

American Inter-Racial Plan Adopted in Africa, Commission is Told in Annual Meeting

Blue Ridge, N. C.—(Special.)—That the plan of conference and co-operation now being worked out in the South as a means of solving inter-racial problems is destined to lead the world in this field was the statement of Dr. Thomas Jesse Jones, noted sociologist, before the annual meeting of the Commission on Inter-Racial Co-operation, in session here last week. Dr. Jones, recently returned from a trip to England and a tour of Africa, stated that the greatest interest was everywhere expressed in the commission's method of dealing with race relations, and that General Smuts, of South Africa, on learning about it immediately took steps to apply the method to the acute race problem faced by the British in South Africa.

The meeting of the commission was attended by more than fifty outstanding Southern leaders, men and women, and was presided over by John J. Eagan, of Atlanta, prominent manufacturer. Dr. Will W. Alexander, Director of the Commission, pointed out in the opening address that it has no program of race relationships to put over on any section or community, but that it only suggests a simple, effective plan by which the best people of each State or community may solve their own problems by the method of frank conference and co-operation.

Reports of State secretaries indicated that effective work is being done in every State in the South except one, and in hundreds of communities, resulting in better understanding between the races, mob prevention, health improvement, better schools and safer conditions generally. Women leaders of various great denominational and club groups reported that a vast deal of work is being done through these agencies toward securing better educational, religious and home conditions for negroes.

Dr. J. W. Perry, of Nashville, Tenn., Home Mission Secretary of the M. E. Church, South; Prof. L. M. Favrot, Director of Rural Schools, Louisiana; Dr. W. Russell Bowie, of Richmond, and Bishop George Clements, of Louisville, were added to the commission. Among the new lines of work projected was the creation of a bureau of publicity to meet the growing demand for information about the movement.

WHITE LEADERSHIP NEEDED

Dr. J. H. Reynolds, President Hendrix College,
Conway, Ark.

On the whole the relation between the southern white people and the negro during slavery was perhaps as beautiful and humane as ever characterized the relations of master and slave. The leading southern white people took marked interest in the welfare of the negro. He was often a member of their church, and was administered to by white preachers. A strong bond of sympathy tied the two peoples close together.

Unfortunately we southern people have permitted leaders of the two races to drift apart. The negro is no longer a member of our church and the white preachers are no longer preaching to the colored people. The strong moral grip which our leaders had upon the negro in the past has largely been lost. This is a condition fraught with the possibility of serious consequences.

The most important elements of power are in the hands of the white man — government, education, wealth and social prestige. The negro is one of the best dispositioned peoples in the world. If trouble develops between the white and black races, the blame will rest largely upon the dominant race. We should not let the weaker and the more vicious elements of the two races determine their relations. It is the lower strata of the two races that come in closest contact. Here lies the danger.

We should therefore give the most hearty welcome to every movement and organization looking to bringing the races together, and especially their leaders. If the white man does not take the place of sympathetic leader, the position may be seized by negro agitators who might foment antagonism. The situation is an eloquent appeal to white leaders. Religion, humanity and self-interest require that we should be active, sympathetic friends of the negro.

"The one who has fear and goes into danger is braver than the one who has not fear. And the more fear we have the braver we are."

"We had better have citizens who have character and little erudition than citizens whose knowledge is a peril to society."—*Commissioner of Education Tigert.*

"It is a day of the Lord, a day of judgment, a coming of the Christ to test and prove. . . . The Lord is already come, and is seated in judgment, upon our whole world order."—*Bishop Williams.*

"I am afraid of the future of our educational system, if our educators build up their philosophy of education in ignorance of the power of Christianity."—*Pres. A. A. Brown.*

"Scatter thou the people that delight in war." Ps. 68:30.

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DIOCESE OF NORTH CAROLINA

Rt. Rev. Joseph Blount Cheshire, D.D., Bishop—Raleigh
Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop—Raleigh
Rev. Morrison Bethea, Secretary—Raleigh
Mr. Henry M. London, Treasurer of the Diocese—Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte.

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WE MAKE OUR BOW TO OUR READERS

As the outgoing editor knew not the one who would assume his responsibilities when the last issue went to press he was unable to formally introduce the present incumbent. So we simply make our bow and say that we will try to do our best. On the frontispiece are the words, "Published in the interest of the Diocese of North Carolina." One man or two or three men would be unable to make this paper as interesting as it should be unless they were assisted by the clergy and laity throughout the entire Diocese. News of the General Church may be found in church weeklies. Sometimes we will copy certain articles from the weeklies. But, if we understand the aim of this paper, it is that the news of the Diocese be so spread abroad through the columns of the paper as to bring us all into closer touch. The Diocese is the "Parish of our Bishop." The idea of the Church is that we are a corporate body knitted together into one fellowship. We cannot be loyal Churchmen, if we allow our interests and our affections to be localized in the one parish where our names are enrolled. How often has it been said, "That clergyman or that layman is doing a splendid work, serving his fellow men with consecration and zeal; but except for seeing that money is paid for missions he seems to be able to see no further than his own parish and its needs." This is an ultra Protestant attitude. For the Church to grow in this State, in this Diocese, the various parishes must come into closer touch with one another. The individuals must know and become interested in all things worth while happening in the churches throughout the Diocese. It is to create this greater and more enthusiastic Diocesan loyalty that we shall, as a paper, exert our energies. Now, as we said before, to obtain results worth while there must be co-operation. So we invite:

Rectors. To send in to us such information as they feel the people in the Diocese would be glad to have. New methods that have proved valuable will be greatly appreciated by other rectors. Cases where a Church has taken the lead in some civic improvements should be more applicable when coming from a Diocesan than from a national Church paper as conditions in the same diocese are more nearly kindred. Thus every rector has an opportunity to speak to the whole Diocese.

Leaders. (Among men and women in various organizations.) To ask questions that other leaders may be able to answer. To tell of the successes made along lines mapped out by the National leaders of their organizations. To suggest to others how certain National policies may be best adapted to our own particular needs and circumstances.

All the Laity. To send in to us any news that they feel should be of general interest.

Of course it must be understood that the editor always reserves the right to select just the material that is best to insert in the columns of a paper. Furthermore, it will continue to be the policy of the paper to charge the actual expense of inserting "cuts" when photographs accompany articles.

OUR OUTGOING EDITOR

Very few men within the brief period of five years residence in a diocese have gained the affection and esteem of all the people as has Editor Ashby. Coming to this Diocese from East Carolina he was no stranger to many of our Church people. And leaving it after a sojourn of five years he is about as well known among the body politic as any clergyman of any Communion in this region of the State. His genuine friendliness, his ever ready smile, his unbounded sympathy and his real interest in all kinds of social, educational, and religious movements are the outstanding traits that have drawn to him friends by the legion. While here he was honored with the following offices: a member of the Committee on Canons; vice chairman of the Executive Committee of the Diocese; Nation Wide Campaign Committee; Deputy to the General Convention. In the latter capacity he was unable to serve as he withdrew from the Diocese just previous to the General Convention.

In the report of the Committee on the State of the Church we find the following: "The official organ, The Carolina Churchman, in the opinion of your committee has distinctly been improved under the management and editorship of the Rev. C. A. Ashby."

In his new field of labors, as rector of the Church of the Good Shepherd, Jacksonville, Fla., we wish him the richest blessings and Godspeed.

CONSECRATION OF DR. PENICK

The date set for the consecration of Dr. Penick is October 15th. Quite naturally the service will take place in St. Peter's, Charlotte. At such a notable event we can but help envying the metropolitan dioceses, which are so compact as to enable all the clergy and many laity all over the diocese to be present and take part in the ceremony. But with the advent of good roads there is no reason why the day should be far off when we will be able to meet together on occasions of such importance and consequence to us all. Such gatherings not only stimulate a greater loyalty and sense of "family feeling" among ourselves, but they make a profound impression upon the people at large.

A CHALLENGE TO ALL

Elsewhere in our columns will appear in this issue, and later in other issues, reports from the State Board of Charities and Public Welfare. They show us how ignorant we are of conditions under our very eyes. Very often people are anxious to really do something, if they only knew where to begin. Begin at home. See if the laws in your own town are carried out. If not, whose fault is it, and what ought you to do? How different our jails would be if more people would visit them.

What a change would take place in the way they are kept up if jailers knew that at any time visitors might appear! Co-operation with other Christian Communions for services to be held each Sunday ought to be worked out by clergy and people.

RACE CO-OPERATION

In our columns will be found some reports from the Commission on Inter-Racial Co-operation. After all we really know very little about this subject that is of such prime importance to all of us. In publishing these reports it is our desire to bring people into closer touch with the thought and the plans that are being promulgated by leaders in this great movement. It is needless for us to comment. The messages stand for themselves. However, in one case the subject is different with us as Churchmen, because we are in the same church with our colored brethren, and we have learned to work in harmony as fellow members. What we have not learned is the true spirit of stewardship where that is needed in leading them onward and upward toward better conditions, and the spirit of leadership in showing them the proper example of true Christian leadership where such is needed.

INSTITUTIONAL NUMBER

The next issue of the CAROLINA CHURCHMAN will carry articles pertaining to her Diocesan Institutions. Because of vacation and the General Convention, together with so many just getting back to their work, we were unable to have this first issue under the new regime to tell of our Diocesan Institutions.

STATE BOARD OF CHARITIES AND PUBLIC WELFARE

The County Jail

The laws of North Carolina prescribe a certain standard for the maintenance of county jails and the treatment of prisoners confined in them. Among the requirements are the following:

1. Every county jail shall be provided with at least five separate apartments for prisoners.
2. Plans for new jails must be approved by the State Board of Charities and Public Welfare.
3. Every prisoner must within forty-eight hours after his admission to any jail be given a thorough physical examination.
4. The races and sexes must be kept separate.

Every one of these requirements of law is being violated by county officials in the State. Very few jails have five apartments. The best as a rule have three or four. Many have only two, and some but one. County Commissioners are apparently generally ignorant of the second provision. The fourth requirement is by no means always observed. If any county in the State is complying with the third, the State Department of Public Welfare will send a representative to visit the county and devote an entire issue of PUBLIC WELFARE PROGRESS to its jail. Every official who fails to comply with these requirements of law in regard to jails is guilty of a misdemeanor.

The jail, moreover, generally speaking, is poorly lighted, poorly ventilated, and dirty. Those in authority pay little or no attention to the most elementary principles of sanitation and health. The rules prescribed by the State Board of Health are ignored. There are just enough exceptions to these conditions to make it evident that such conditions need not exist.

In these jails are confined a number of persons serving sentences ranging from a month to a year for the lesser offenses against the law, but the great majority of jail prisoners are awaiting trial. The most of these have broken the law. A considerable number, however, are innocent. In addition to those convicted of crime or charged with offenses against the law, there are confined every year in the jails of North Carolina scores of insane and epileptic. In the prisoners' corridor of a county jail a few weeks ago, a representative from the Department of Public Welfare stepped on an epileptic who was lying on the floor. It was so dark at midday that he did not see the man.

Two months ago a member of the staff of the Commissioner of Public Welfare visited a certain county jail. He found there a girl seventeen years old. She had been committed on a charge of immorality, but the county physician had finally decided that she was insane and had made application for her admission to a State Hospital for the Insane. At first the girl was confined in a lower cell of a two-story cell-cage, with a number of men above. She could not see the men, or they her, of course, but she could hear—must hear—every word that was spoken by the men. While she was thus confined an idiotic boy in the County Home became violent and was transferred to the jail. The girl was forced for some time to listen to his ravings before she was removed to another apartment—an outside cell. Here she could still hear the boy. In a few days he died. She imagined that he was a young man whom she knew, and that he had been electrocuted in the room adjoining her's.

The visitor had seen her in the afternoon. As he entered his room at the hotel that night, he could remember no fixtures for lights in the jail cells. He went back. The girl's cell was in darkness except for a faint ray of light that struggled in through the one barred window, from a street light a hundred yards away. She was in deadly terror in the dark because she imagined that at night her enemies gathered about the jail and shot at her through the window.

The laws of North Carolina in regard to county jails are humane, but those laws are constantly ignored by the officials in charge.

Jailers

"The sheriff shall have care and custody of the jail in his county; and shall be, or appoint, the keeper thereof."—C. S. 5944.

Occasionally in North Carolina one may find the sheriff himself in charge of the jail. More often a deputy sheriff, or jailer, appointed by the sheriff is in charge. He is usually paid a certain amount per prisoner, per day. In most of the counties the jailer devotes a part of his time to other pursuits. He may perform other duties as deputy sheriff, or he may engage in some trade or business entirely unconnected with his duties as jailer. It is not unusual, therefore, to find the jailer's wife, or daughter, in active charge of the jail.

In a county jail recently visited by a member of the staff of the Commissioner of Public Welfare, a Federal prisoner serving a sentence carries the keys. At the time of the visit he happened to have walked up town. No one could get into the jail until he returned.

At least three counties have, or have recently had, negro jailers. He may not be the officially designated jailer, but he carries the keys. Some time ago a distinguished man from another State visited the jail in a wealthy and in many respects progressive county. He was shown through the jail by the negro jailer. He was conducted through the white men's ward; then through the negro men's ward. They then came to the entrance to the white women's ward. The negro jailer inserted his key and without any other signal threw open the door. The visitor inspected the ward. They came to the entrance to the negro women's ward. The negro jailer inserted his key and without further signal opened the door. This negro man still carries the keys to this jail.

It is a rare exception to the general rule when one finds even in the most populous counties a matron in exclusive charge of the women's quarters in the jail. The jailer carries the keys to every apartment and has free access to every cell at all hours. In a small county some time ago the jailer became so infatuated with an attractive prostitute who was confined in the jail that when her time was up he disappeared with her.

Occasionally one finds a jailer who stands out in such sharp contrast with the average that it is almost a pleasure to visit his jail. Wake County has such a jailer. There are many things he doesn't know about prison administration. A jailer cannot be expected to be a trained penologist. But he takes pride in the condition of his jail. Every prisoner upon entering is given a bath, inspected for vermin, and furnished an entire outfit of clean clothing. The cells are kept clean. The mattresses on the cots are covered with brown cotton slips that can be, and are, removed and laundered whenever they become dirty. The blankets, too, are kept clean. The jailer will not say that there is not a bedbug in his jail, but he is willing to wager that you cannot find one.

The common apology of jailers, and others, for the filthy conditions so general in jails is that with the class of people who become jail prisoners it is impossible to keep the cells or the beds clean. The Wake County jail has no way of selecting its prisoners. Three hundred have been received within the last six months. The Wake County jail is clean.

A NEW CLUB FOR WOMEN

From Editorial, The Churchman, July 15, 1922

"The Churchwomen's League for Patriotic Service was one of the associations of women formed during the war which has turned its energy and enthusiasm into 'peace work' since. Of the several activities of the league, the last is perhaps the most interesting and the most widely appealing; the formation of the Churchwomen's Club. This club, to which every loyal churchwoman is eligible for membership, meets a need not ministered to by any of our other church organizations of women—the need for a pleasant place where not only food and lodging are to be found, but also where churchwomen may meet other churchwomen. Companionship among churchwomen, this is what the Churchwoman's Club will help to bring about.

"That this is needed no one can doubt. New York is a lonely place to many churchwomen who come to it as strangers. Even when they join parishes, attend church regularly, and take part in the women's activities of a particular parish, the opportunities for social intercourse, on the basis simply and solely of church membership, are too few. Sometimes they do not exist at all. One churchwoman living in New York wrote to the Churchwomen's Club these words, 'I have just read of the proposed club for Churchwomen. I should be most grateful if you would give me particulars of the same. I am an Englishwoman and have often wished for such a club. Although I have lived in this country, off and on, for many years, I have never come in direct contact with any churchwomen; in fact, I know only one to speak to.' There is something wrong somewhere, or this churchwoman would know many churchwomen 'to speak to.' The Churchwomen's Club will right that wrong; it exists to bring about 'direct contact' between churchwomen living in New York City.

"But not only that: no, the club has a wider purpose. Churchwomen living in other cities and towns come to New York. Sometimes they have friends whom they visit; but, more often, they come as strangers. Their stay may vary from a week to a month. Where can they stop? The Churchwomen's Club offers rooms and two meals a day for reasonable rates. It offers more: the club house is more than a hotel; it is a club—a place where old friends can meet and where new friends can be made. It is like other women's clubs in that. Its difference from them lies in the fact that many more women may belong to it than can belong to the average club. The membership extends from the Atlantic to the Pacific; it is not confined, as is the membership of so many city clubs, to those otherwise eligible persons 'within a hundred miles radius.' A California churchwoman has written: 'Please send me a membership blank. I am in New York once or twice yearly and feel the club would be a great benefit to me.'

"The plans of the Churchwomen's Club are being so made that the club will be a 'great benefit' to members and to their friends. The arrangements, both financial and as regards the club house and its restaurant, take into consideration the peculiar needs and desires of churchwomen. For instance, it is planned to permit members to 'put up' deaconesses and returned women missionaries for protracted periods, in order that these devoted servants of the Church need not, if they prefer not, go to the expense of membership.

"The Club House, at 9 Park Avenue, New York City, already opened and in use, is an attractive house in a central and yet quiet part of the city. We heartily commend the club to all churchwomen, in all sections of the country. If they will write to Mrs. M. D. Macfarlane, Executive Secretary, 9 Park Avenue, New York City, they will obtain full particulars as to membership, etc. We confidently believe that the club has a great future before it. Why? Because it aims to bring together in a social organization women who, however different in other respects, are alike in one fundamental regard: they are all loyal churchwomen."

FROM LEWIS B. FRANKLIN, TREASURER

August 10, 1922

WORSE AND MORE OF IT!

More red ink instead of less. A month ago 58 Dioceses reported decreases, now we have 62. And that is not all.

The total receipts on the quota in July were $21,346.77 less than in July last year, and the total to July 31, is $139,907.42 behind last year.

September 13, 1922

MOST ALARMING!

August shows another decrease in receipts on account of the Nation-Wide Campaign. The decrease for the month of August is $53,030 as compared with the month of August 1921. This brings the decrease in receipts of the last eight months to $192,937.42 below the corresponding period last year. The decrease of September 1, 1921, was only $2,300.86.

Another loan of $190,000 has been negotiated.

Thompson Orphanage
And Training Institution

REV. W. J. SMITH, Editor, Charlotte

ORPHANAGE NOTES

The Rev. William H. Wheeler and family arrived at the Orphanage on Tuesday night, August 29th, about 9 o'clock, having come all the way from Wilmington that day in their Ford Sedan. For the present they have taken rooms in the Osborne Memorial building until the superintendent's residence will be ready for them to move in.

Mr. Wheeler takes formal charge as superintendent on the first of this month, and the Rev. Mr. Smith, the retiring superintendent, will move his family as soon as possible into his home at No. 5 North Myers Street.

Mr. Wheeler comes to the work with intelligent interest, and we wish him a long and prosperous administration.

In the afternoon of the day of his arrival a special service was held in the chapel at 4 o'clock, and immediately afterwards a reception was held on the lawn in honor of the retiring superintendent, at which time ice-cream and cake were served by some of the old boys and girls of the institution. The service in the chapel was conducted by the Rev. E. A. Osborne, the founder and first superintendent of the Orphanage, and the Rev. W. J. Smith, who has been superintendent for the past twenty-four years. The vested choir preceded the clergy into the chapel, singing the processional, "Go Forward, Christian Soldier." Mr. Smith made a few remarks, in which he stated that there were only forty-four children in the Orphanage when he took charge of it, and that it now has a capacity for one hundred and ten. He was followed by Mr. Osborne in a very interesting address on the origin, history and purposes of the institution.

Soon after repairing to the lawn, much to his surprise and pleasure, Mr. Smith was the recipient of four beautiful and useful presents, presented in a most gracious and happy manner by the Rev. Mr. Osborne. First came a beautiful umbrella from the children of the Orphanage; then a handsome rocking-chair from Mr. and Mrs. Thornton, Mrs. Wharton, Miss Whitmore, Miss Hill, Mrs. Jones, and Mrs. Iseley; then a beautiful loving cup from Mrs. Wooldridge, Miss Taliaferro, Miss Nall, Miss Powell, and Miss Gulick. The donors, in the kindness of their hearts, had the following words inscribed on the cup: "The Reverend Walter J. Smith. The memory of your beautiful work is inscribed in this cup as in our hearts. Workers in 1921." The fourth gift was a handsome reading electric lamp, given by old boys and girls of the Orphanage. The idea of this present, and of having the service and reception, originated with Miss Mildred Yates, of Wilmington, and Mrs. D. F. Finger (nee Reba Harris), of Charlotte; but the other gifts came spontaneously from the children and workers. Mr. Smith expressed his appreciation of these unexpected gifts in a few feeling words, after which an abundance of ice-cream and cake was served by the old boys and girls, and they wish it to be known that a part of the cream was given to them by Mr. J. D. Bellivean, of Charlotte.

Besides Miss Mildred Yates, the out-of-town old girls were her sister, Mrs. T. B. Rann and child, of Wilmington, and Miss Jessie Ballard, who is taking a course of training in the hospital at Wadesboro.

At the suggestion of Mr. Smith, the old boys and girls, at the end of the reception, repaired to the chapel and effected an alumni organization, with the following officers: Mrs. D. F. Finger, president; Miss Annie L. Jones, vice-president; Mrs. Avery Rhyne, secretary; Mr. William D. Oates, treasurer, and Miss Mildred Yates, historian.

One of the features of the occasion was the singing of "Auld Lang Syne" by the children on the lawn, under the leadership of Mrs. Jones.

The other clergy were out of town, but we were glad to see Mr. Antschuts and other friends in Charlotte present.

The school opened on the first of this month with Mrs. Iseley in charge of the senior department; Miss Nall, of the junior; Miss Taliaferro, of the sew-

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ing department, and Mrs. Jones of the music.

On the 15th of last month Miss Lou Hill returned to the Orphanage and resumed her former position as housekeeper in Thompson Hall.

Julian Pace spent six weeks with the Men's Bible Class of Emmanuel Church, Warrenton, and had a very happy time.

On the 31st of last month, being the twelfth anniversary of the death of his sister, Miss Adelaide E. Smith, of Scotland Neck, the Rev. Walter J. Smith placed in the Orphanage chapel a pair of brass candlesticks, with the following inscription on each pedestal: "In Memoriam. Adelaide Evans Smith. Born January 31, 1843. Died August 31, 1910."

At the service that morning Mr. Smith baptized four of the children, and the Rev. Mr. Wheeler was one of the sponsors for all of them.

A new bath-room has been added to Thompson Hall and Bronson Hall, and Bronson Hall has been painted. The superintendent's house has been screened throughout, and a furnace placed in the basement. All the rooms will have to be kalsomined, and a garage is being built for the new superintendent.

We are sending our "copy" to the Bynum Printing House, as usual, but we do not know who is the editor of the Carolina Churchman in place of Mr. Ashby, who did his work so well. We want to take this occasion to again thank him for all the kind favors he showed us, and we wish him and his loved ones every blessing in their new home in the "Land of Flowers."

Cash Contributions Received From June 10th to July 10th

Charlotte, Charlotte Drug Store, discount	$ 0.52
Charlotte, R. R. Beatty Co., discount	.20
Charlotte, C. P. Austin, disc.	6.90
Charlotte, Belk Bros., disc.	3.10
Charlotte, S. S., St. Andrew's.	19.22
Charlotte, Jas. P. Stowe & Co., discount	1.87
Charlotte, Mr. F. B. Ferris	1.00
Hillsboro, "A Friend," for boys' athletic equipment	25.00
Hillsboro, "Messengers of Hope," S. T. S.	12.10
Lenoir, Ruth Bean's mother, for Ruth's railroad fare	5.00
North Carolina, Diocese of, N. W. C.	604.74
North Carolina, Diocese of, S. S., N. W. C.	5.25
New Bern, Mr. C. V. Scott	12.00
Rocky Mount, Mrs. L. Orphelia	5.00
Raleigh, Guardian of Parish Children	20.00
Warrenton, Men's Bible Class, for Julian Pace	17.40
Wilmington, Miss Wilhelmina Harlow	2.00
Warrenton, Men's Bible Class, for Julian Pace's railroad fare	5.00

Contributions in kind:

Material for dress for Anna Atkins, St. Catherine's Guild, Hertford; dress for Dorothy Parish, Mrs. F. N. Poole, Weldon; one piece of gingham, four pairs stockings and spool of thread for Anna Atkins, Miss Mildred Edwards, Hertford; two suits, two skirts and dress material for Edith Pace, Mrs. Samuel Lawrence, Raleigh; box of candy for Ellie Parish, from her uncle, Mr. A. N. Parish, Raleigh; two pictures, Miss Lillie Benson, Charlotte; box of clothing, pair shoes and three pairs stockings for Ethel Pace, Y. W. A., St. John's, Fayetteville; box of clothing, shoes, hat, etc., per Mrs. B. S. Graves, Yanceyville; two picture scrapbooks, Girls' Friendly Society, Duke; several magazines, Mrs. S. E. Hanks, Charlotte; dress, skirt and four pairs stockings for Marjorie Helms, from W. A., Grace Church, Weldon.

Cash Contributions Received From July 10th to August 10th

Charlotte, C. P. Austin, discount	$ 6.70
Chapel Hill, C. S. S. L., Chapel of the Cross	3.81
Charlotte, Mr. F. B. Ferris	1.00
Charlotte, Jas. P. Stowe & Co., discount	.55
Charlotte, Charlotte Drug Store, discount	.25
Hillsboro, "Messengers of Hope," S. T. S.	1.50
Leaksville, S. S., Church of the Epiphany, N. W. C.	3.55
North Carolina, Diocese of, N. W. C.	993.65
New Bern, Mr. C. V. Scott	12.50
Rocky Mount, Mrs. L. Orphelia	5.00
Raleigh, St. Mary's School, C. S. S. L.	15.00
Rockingham, S. S., Church of the Messiah	3.71
Raleigh, Guardian of Parish Children	20.00
Scotland Neck, S. S., Trinity Church	57.57
Shelby, Church of the Redeemer	1.76
Spray, S. S., St. Luke's Church, N. W. C.	2.50
Windsor, S. S., St. Thomas'	2.25
Wilmington, Mrs. Herbert F. Wilder	5.00
Wilmington, Miss Wilhelmina Harlow	2.00
Total	$1,134.75

Contributions in kind:

Box of candy for Wilma Kelly, from her sister in Raleigh; box of paper for Violet Shutters, from her sister, Mrs. M. C. Rogers; package of clothing, paints, toys, etc., for Inez Simpson, from W. A., Grace Church, Trenton; dresses for Mary and Margaret Edmundson, from their grandmother; material for dresses for Edith and Ethel Pace, from their mother; package of shoes and clothing, Mrs. W. A. Whitaker, Winston-Salem; package of clothing, Mrs. Baxter Moore, Charlotte; box of fruit, etc., for the Pace children, from their mother; "Youth's Companion," H. C. McQueen, Wilmington; fourteen cantaloupes, Mr. J. P. Harris, Pineville; one dress, Miss Julia Robertson, Charlotte; package of clothing for small child, Mrs. W. B. Gwyn, Asheville; dress for Edith Pace, Mrs. Harriet Bates, Wilmington; cake for Violet Shutters, from her sister.

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary

Amount required	$216.00
Amount paid in	211.90
Amount still to be raised	4.10

Contributions from July 1st to August 1st

Emily, Richard, and Whitmell Smithwick, Merry Hill, N. C.	$1.00
Sarah and Helen Petar, Ridgeway, N. C.	.25
Sarah and Helen Petar, Ridgeway, N. C., for August	.25
Total	$1.50

My dear Children:

I had hoped that this letter would have recorded the completion of the salary, and my retirement from the work which for forty years we have done together. But only one dollar and a half was contributed, which leaves a balance of four dollars and ten cents still to be raised. Well, better luck next month, maybe. I would like it to have been completed this month, though.

Well, now for the letters. There are only three of them, and two of them come from the same house. The first one came from the Merry Hill trio, who write on the fourth of July, though they do not mention that, and say:

"Dear Aunt Becky:

"Enclosed find one dollar for the sewing teacher's salary. We hope you are well. Your little friends,

"RICHARD, WHITMELL, and
EMILY SMITHWICK."

"P. S.—You will have to excuse this bad writing, as I have cut my finger.—E. N. S."

Thank you, dear children. I am sure, dear Emily, the printers can read your writing, even with a cut finger, more easily than they can mine, which my dear father used to say was "an impertinent waste of my correspondent's time." I hope the finger is well now. My love and thanks to you all.

No. 2 comes from Ridgeway, and says:

"Dear Aunt Beckie:

"We are sending 25 cents from our society, hoping you are enjoying good health. With kindest love.

"Affectionately,
"SARAH and HELEN PETAR."

Thank you, my dear girls. You are always faithful and on time.

This is the last letter, and is a case of "history repeating itself":

"Ridgeway, N. C.

"Dear Aunt Becky:

"We are sending 25 cents for the month of August from our society. With fondest love, hoping you are well.

"Affectionately,
"SARAH and HELEN PETAR."

If all the world kept time as you two do, my dear girls, what a vast deal of time and temper would be saved! You ought to have a medal, inscribed "Showing forth all good fidelity." You deserve it. Good-bye, dear children.

Faithfully yours,
"AUNT BECKY."

Address:
Miss Rebecca Cameron,
P. O. Box 54,
Hillsboro, N. C.

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary

Amount required	$216.00
Amount paid in	210.40
Amount still to be raised	5.60

Contributions from June 1st to July 1st

Mary, Julia, and Elizabeth Howard Picard, Ninaview, Colorado, through their grandmother	1.00
Trinity Church, Sunday School, Scotland Neck, through Miss Rebe H. Shields, April 25th	1.60
Church Unity League, Hillsboro, N. C., through Annie S. Cameron	.50
—— ——S. S., Kittrell, N. C., through Miss Laura L. Crudup	2.00
St. Paul's S. S., Smithfield, N. C., through Miss Mattie M. Sanders, Sec. and Treas.	2.00
Emily, Richard, and Whitmell Smithwick, Merry Hill, N. C., through their mother	1.00
Miss Rebe H. Shields, Scotland Neck, N. C.	1.00
Robert Joyner, Wilmington, N. C.	2.00
Mary, Julia, and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother	1.00
	$12.10

My dear Children:

The first money for this letter came from Jackson, where the contributions to the Messenger work really began, while "Mabel, Howard, and Baby Ned" sent us the first pennies. Just how much I do not remember, but I think it was a dollar. I am so sorry for the weakness and lack of strength to do all you want to do to help Mabel, but remember, always, "They also serve who only stand and wait." Indeed, I think it the very hardest service of all. But it is you, yourself, your presence, that your children want.

The next contribution needs an explanation and apology. It came April 26th and somehow got with some U. D. C. letters that were put together for the next chapter meeting. We did not have "the next meeting." Indeed, have not had it yet, but the letters were sorted out in June, and, to my great regret, this letter was found, with a check in it! So I cry, "mea culpa," and here it is:

"Dear Miss Cameron:

"It gives me pleasure to enclose check for $1.60 for the sewing teacher's salary from Trinity Sunday School. We are going to try to send a check each month, and trust that there will be a host of birthdays continuously. With loving wishes for you and Annie, I am,

"Very sincerely yours,
"REBE HILL SHIELDS."

The above explanation, my dear young lady, accounts for the delay in thanking you. Scotland Neck is always "leal and true," as its name suggests. Annie joins me in love, and follows you a close second with her "Church Unity League" and their contribution of 50 cents.

Kittrell comes in this fashion:

"Dear Aunt Becky:

"Enclosed find money order for two dollars for the sewing teacher's salary. There are five children in the Sunday school here, and two teachers.

"Very truly yours,
"LAURA L. CRUDUP,
"Treasurer for the month of May."

Thank you, very much, my dear young lady. Your Sunday school has done wonderfully well for being so small. Another example to us not to despise the day of small things.

St. Paul's, Smithfield, has only a money order, or check, for two dollars, with no words. Thank you, my dear Mattie.

Then in comes the Merry Hill delegation:

"Dear Aunt Becky:

"Enclosed find $1.00 for S. T. S., from Emily, Richard, and Whitmell Smithwick. With all good wishes, sincerely."

Thank you, my dear Martha. You are always faithful and always on time.

The next contribution came from Scotland Neck. Miss Shields evidently don't intend that it shall fall from grace, so she leads a forlorn hope herself, as "Bonny Scotland" never fails to do!

"Dear Miss Cameron:

"I really think the Scotland Neck Sunday School has discovered the Fountain of Youth, as they positively refuse to have birthdays lately. We can only hope that many pupils will feel aged enough to have a real collection next month. I enclose check for $1.00.

"With the very best of wishes and love for you and Annie, I am,

"Respectfully yours,
"REBE HILL SHIELDS."

My dear young lady, your name reminds me of a beloved lady whom I first knew in my little girlhood as a member of the choir, and in later years as one of the most dependable and faithful women — Miss Rebecca Hill. The name seems to stand for fidelity and faithfulness.

We get the next letter from Wilmington:

"Dear Aunt Becky:

"Enclosed find two dollars for orphans. Yours sincerely."

Many thanks, Master Bobby. I always love to associate my mother's native city with my work.

And then, last, as first, comes another contribution from the little Ninaview girls from their grandmother.

I have said before in this letter, my dear, how sorry I am for the flagging energies and weary days.

The end of working days presses close upon me. With my next letter will end my Messenger work. A crippled hand and fast-failing sight makes it necessary for me to give it up. So I can realize how you feel. Give my love to Ben and Mabel, and always be sure of it yourself.

And now, with love for you all, I am,

Faithfully yours,
AUNT BECKY.

Address:
Miss Rebecca Cameron,
Box 54,
Hillsboro, N. C.

"You may give without loving, but you cannot love without giving."

If you want to be a happy old man, be a useful young one.

One reason why there are so many tired people in the world is because they insist on climbing hills before they get to them.

To be poor in spirit is to realize the poverty of our own resources and the inexhaustible resources of the true riches which Christ bestows only on the humble and the meek.—Bishop Johnson.

Shun as deadly virus reading that lowers or weakens your manhood. Aim to read books that will make you think.—Rev. J. W. Cole.

It is not given to many of us to add much to our own or the world's store of material wealth, but it is in the power of every one to add greatly to his own and the world's store of spiritual possessions.—Exchange.

In the Christian combat not the striker, as in the Olympian contest, but he who is struck wins the crown. This is the law in the celestial theater, where angels are the lookers-on.—Chrysostom.

If you don't want dull thoughts to come you must keep 'em away as I keep the weeds out o' my bit of garden. I fill the beds so full o' flowers that there isn't any room for weeds. —Daniel Quorm.

The redeeming love of Jesus is proclaimed even by the mercies which perish in the using, and all things should tell us of His self-sacrificing care.—A. Maclaren.

Trust that man in nothing who has not a conscience in everything.—Sterne.

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HERE AND THERE IN THE DIOCESE

Archdeacon and Mrs. Hardin spent their vacation at Valle Crucis where the Archdeacon was once stationed in charge of the work there.

The Rev. W. W. Way, Rector of St. Mary's School, took a special course at the Summer School of the University of Chicago this summer. His family spent a month at Valle Crucis.

The Rev. Theo. N. Opie, of Red Springs, was in charge of the beautiful Staingfellow Memorial Church at Blowing Rock during July and August.

The Rev. N. C. Hughes, D.D., and Mrs. Hughes spent July and August in Hendersonville where Dr. Hughes was connected with the summer camp of the Hendersonville School for Boys.

The Rev. Lewis N. Taylor has been in California this summer delivering lectures on the Church's duty along the lines of Social Service.

The Rev. Boston M. Lackey and Mrs. Lackey spent their vacation in Maryland.

The Rev. and Mrs. I. Harding Hughes spent the month of August at Valle Crucis.

Invitations are being sent out by Dr. Penick to the clergy inviting them to his consecration on October 15, it being the 29th anniversary of Bishop Cheshire's consecration.

The Rev. and Mrs. Edgar H. Goold spent their vacation at Black Mountain.

The vestry of the Church of the Good Shepherd, Raleigh, has tendered the use of the Parish House of the Church to the High School preparatory to the building of the new Raleigh High School.

FROM THE GENERAL CONVENTION

The United Thank Offering of the Women's Auxiliary amounted to $669,126. It was announced by Mr. Franklin at a big mass meeting held Thursday evening, presided over by Bishop Lloyd of New York. This is an increase of $201,026 over the offering made at the last triennial convention held in Detroit.

The announcement, made last week in The Witness, that the Greek Church has recognized the orders of our Church is causing considerable discussion. Bishop Anderson of Chicago, who as the head of the Unity Movement four years ago went to Rome for an audience with the Pope, said that it was a matter of very real significance, but he preferred to wait for a confirmation of the report before expressing himself more fully.

There are many foreign Bishops present — the Bishops of Antioch, Beirut, Sczechoslovak, Syrian and Newwestminster.

What is happening at the Convention is epitomized in the following editorial sentence from one of the Portland daily papers: "Judging by the action of the Episcopal Convention during the opening days, the Protestant Episcopal Church should be called the Progressive Episcopal Church."—The Witness.

Christianity is still living, and this is because of its spiritual vitality. The mere fact that its critics are always putting it upon its trial is a presumptive proof of that vitality, since no man puts the dead upon trial; no hornet stings a corpse. Vitality and failure are difficult to reconcile.—*Exchange.*

You can make others better only by being good yourself.

MILLION FOR EPISCOPAL THEOLOGICAL SCHOOL

Portland, Ore.—One millon dollars will be raised by popular subscription for the Episcopal Theological School in Cambridge, Mass., it was announced by the Right Reverend William Lawrence, Bishop of Massachusetts, at a dinner of prominent delegates to the General Convention at the University Club.

As chairman general of the campaign Bishop Lawrence will give the major portion of his time to its direction, turning over to the Bishop Coadjutor-Elect, Dr. Slattery, the routine administration of the diocese. A coast-to-coast organization of graduates of the school will be built up for carrying on the campaign which is to be completed by spring.

The Episcopal Theological School at Cambridge is adjacent to Harvard University, and it is affiliated with the University, all courses in one institution being open to the students of the other. It is unique in that it is the only theological school in the country which was founded and is administered by laymen.

"The one great need of this country, racked as it is by moral, financial, industrial and spiritual problems, is leaders, men of force, character and devotion," said Bishop Lawrence. "While the immediate goal of this campaign is a million dollars, the real purpose is that by the better equipment of the school she will do more effectively what her short history has proven she can do, turn out such spiritual leaders.

"One out of every thirty-five graduates is now a Bishop; of these twelve, seven are Missionary Bishops, and our young Bishops are in charge of a large part of the territory between the Rockies and the Pacific. Graduates have founded Groton School, St. George's School, Newport, and Morristown School, and include many headmasters, masters and professors, five deans of Cathedrals and Divinity schools and rectors of strong parishes. The school draws its men from all parts of the country and sends them to all parts.

"I have accepted the duty of chairman because I am 72 years old, and have known every student, teacher, and officer of the school in its 56 years of history. I have been student, teacher, and dean. I have had experience too; have worked eight years with wage earners, nine years in Cambridge at this school and at Harvard; have been Bishop of a large and thickly populated area for 29 years, and have travelled for the church throughout the country in peace and war. What is experience good for except to place it at the service of others and in the best cause?

"It will take time for the people of the Church who have known almost nothing of the process of preparing young men for the ministry, and of theological schools, to realize what an essential work they are doing for the church. We have been giving year after year toward the construction of churches and parish houses. Of what use are they without a strong, spiritual leadership manning the staff, ministering to the people? Behind them all must be the power of living faith in Christ. How will that be upheld unless the ministry of Christ be strong and full of intelligent living faith?

"Our theological schools must be such as to develop and turn out such men. We must keep our eye and interest now on the theological schools; we must give them a strong share in our support. We will, in considering our gifts for the coming year, prepare for the call of the Episcopal Theological School in Cambridge."

"If the man doesn't believe the world is growing better, he isn't."—*Canton Press.*

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THE CAROLINA CHURCHMAN

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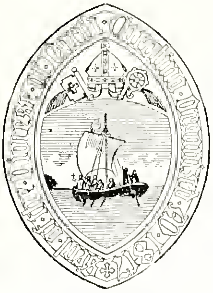

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—*Dean Church*

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THE HEADMASTERS.

The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

TO THE BISHOP COADJUTOR OF NORTH CAROLINA, EDWIN A. PENICK, D.D., AT HIS CONSECRATION

"Go forward!" Long ago, to a great leader,
There came this clarion call of God to man;
And when—undaunted by the deeps before him,
As heedless of the doubt that many bore him—
A prophet followed here God's onward plan,
The triumph of faith's upward march began.

And long ago, with Self, a Saviour wrestled,
To stay, perchance, His chosen destiny;
"For this cause, came I," found the Man-of-Sorrow,
And to "His hour," went forward on the morrow,
Along the weary climb to Calvary,
Man's only road to Immortality.

Servant of God! For you too, now, the summons,
"Go forward," to attain the Master's end;
Faithful, as in the few years left behind you,
Through many more yet, may God grant He find you;
Go: for His least sheep, (Love constraining) spend
That tireless search, He claims, who calls you, "friend"!

LILLA VASS SHEPHERD.

October 15, 1922.

CONSECRATION OF OUR COADJUTOR

The day was the 15th of October. It was a great event for Charlotte and particularly for St. Peter's Church. There was just enough time between downpours to allow the procession to march out of doors from the parish house to the entrance of the church. With white hangings and a profusion of white and red carnations and chrysanthemums St. Peter's Church, Charlotte, from within, presented a beautiful and fitting picture. Every detail of decoration and convenience of seating was carefully planned, it is said, by Dr. Penick, himself, and put into effect by the many willing hands at his command. So when once within the church there was no concern as to the weather outside.

Just twenty-nine years ago to the day, our venerable Bishop was elevated to the Episcopate in Calvary Church, Tarboro. But history had further repeated itself in sending to the chief Pastorship a rector of St. Peter's, Charlotte. Perhaps there were more clergy present for this consecration service than were in the whole diocese when Bishop Cheshire was made Bishop of more than one half of the State. Because of the long distance from the churches in the eastern half of the diocese many were absent who would have been delighted to be present. It was indeed a source of pleasure to have such goodly numbers from East Carolina and Western North Carolina, especially as some of these had once been identified with this diocese.

The following was the order of procession: Crucifer, Choir, the National Colors, Master of Ceremonies and Aides, Vestry of St. Peter's, Lay Officials of the Diocese, Clergy, Wardens and Vestrymen of St. Peter's Church, Charlotte, N. C.; Officials of the Diocese of North Carolina; Rector of St. Peter's Church; Crucifer; Bishop Coadjutor Elect with Attending Presbyters; Presenting Bishops; the Bishops; Crozier; the Presiding Bishops.

The service was a joyous one. The following musical program was rendered by a choir of 65 voices under the direction of Robert L. Kessler, organist of St. Peter's Church, and composed of selected singers from the three choirs of the local parishes:

Organ prelude—Meditation (Kinder); processional hymns—"The Church's One Foundation," and "Onward Christian Soldiers"; Gloria Tibi (Tours); hymn before sermon, "Jesus Shall Reign"; robing hymn (sung while the bishop is being invested with the insignia of his office), "Jesus, My Strength, My Hope"; offertory anthem, "How Beautiful Upon the Mountains," (Wilcott); Communion service (Tours); Gloria in Excelsis (Old Chant); recessional hymn, "Go Forward Christian Soldiers"; organ postlude, Hallelujah chorus (Handel).

These who took part in the Consecration service are as follows:

Consecrators—The Right Reverend Joseph Blount Cheshire, D.D., Presiding Bishop; The Right Reverend William Alexander Guerry, D.D., Bishop of South Carolina; The Right Reverend Thomas Campbell Darst, D.D., Bishop of East Carolina. Presenting Bishops—The Right Reverend Kirkman George Finlay, D.D., Bishop of Upper South Carolina; The Right Reverend Herbert Shipman, D.D., Suffragan Bishop of New York. Preacher—The Right Reverend William Alexander Guerry, D.D., Bishop of South Carolina. Attending Presbyters—The Reverend Sidney Stuart Bost, Rector of St. Philip's Church, Durham, N. C.; The Reverend Robert Emmet Gribbin, Rector of St. Paul's Church, Winston-Salem, N. C. Registrar—The Venerable Morrison Bethea, Archdeacon of the Raleigh Convocation. Master of Ceremonies—The Reverend Milton Augustus Barber, Rector of Christ Church, Raleigh, N. C. Litany—The Right Reverend Henry Judah Mikell, D.D., Bishop of Atlanta. Reader of Testimonials—The Right Reverend Junius Moore Horner, D.D., Bishop of Western North Carolina. Committee of Arrangements—The Rev. Robert Bruce Owens, Rector of the Church of the Holy Comforter, Charlotte, N. C.; Mr. J. Frank Wilkes, Mr. Brent S. Drane.

Bishop Guerry preached a splendid sermon, taking as his text the 13th verse of the 16th chapter of St. John's Gospel, "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." It was a very impressive and touching moment when Dr. Penick arose to receive the charge, Bishop Guerry speaking of him as his "brother and son in the faith."

The clergy present were as follows:

From Charlotte—Rev. Messrs. R. B. Owens, J. L. Jackson, Floyd Rogers, Walter J. Smith, L. A. Auschutz. From the Diocese of North Carolina—Rev. Messrs. H. de C. Mazyck, E. H. Goold, H. G. Lane, S. S. Bost, H. N. Bowne, I. Harding Hughes, Thos. N. Lawrence, Roma C. Fortune, Milton A. Barber, Mark H. Milve, Thos. L. Trott, W. H. Hardin, Jos. D. C. Wilson, Wm. J. Wright, Jacob F. Burg, Robert E. Gribbin, C. R. Cody, W. S. Holmes, Morrison Bethea, Wm. J. Gordon, A. J. Lawrence, W. W. Way, J. L. Martin. From East Carolina—Rev. Messrs. Thos. P. Opie, of Red Springs; F. D. Dean, and Alex Miller, of Wilmington. From Western North Carolina—Rev. Messrs. S. R. Guignard, of Lincolnton; E. N. Joyner, of Dallas; G. A. Manley, of Gastonia.

THE BISHOP'S VISITATIONS—1922

Oct. 15—Sunday a. m., Charlotte, St. Peter's—Consecration of Bishop Coadjutor.
Oct. 22—Sunday a. m., Hillsboro.
Sunday p. m., Orange County, St. Mary's.
Oct. 29—Sunday a. m., Northampton County, St. Luke's.
Sunday p. m., Weldon.
Oct. 30—Monday p. m., Ringwood.
Oct. 31—Tuesday p. m., Jackson.
Nov. 5—Sunday a. m., Enfield.
Sunday p. m., Battleboro.
Nov. 12—Sunday a. m., Lawrence.
Sunday p. m., Scotland Neck.
Nov. 13—Monday p. m., Halifax.
Nov. 19—Sunday a. m., Rocky Mount.
Sunday p. m., Spring Hope.
Nov. 26—Sunday a. m., Smithfield.
Sunday p. m., Duke.
Dec. 3—Sunday a. m., Oxford.
Sunday p. m., Stovall.
Dec. 10—Sunday, Tarborough.
Dec. 17—Sunday a. m., Wilson.

CANDIDATES FOR HOLY ORDERS

Candidates and postulants are asked to keep the Publicity Department, 281 Fourth Avenue, New York, informed of their correct address, in order that the official bulletins of the Presiding Bishop and Council may be sent to them.

How did God express his Infinite Love?—John 3:16.

AT THE CONVENTION

That was a startling statement made by the Rev. W. H. Bliss, of Olympia, Washington, that there are about 2,000,000 opium addicts in the United States, and that many girls and boys were being led to immorality through its use.

Rev. C. P. Deems, of San Francisco, presented a resolution condemning the use of raffles and other gambling devices in parish fairs.

Again "lynch law" was condemned, as were all forms of violence used as substitutes for legal procedure.

It was most evident that the resolution, offered by Rev. Dr. Wing, of Savannah, Ga., deploring and condemning "certain societies whose members are secret, disguised and masked, which organizations, while proclaiming their loyalty to the government, . . . " etc., was aimed at the Ku Klux Klan. Both houses condemned mob violence and "secret organizations as being un-American and dangerous."

In regard to changing the rubric at the beginning of the Burial Office, Bishop Lawrence, the chief spokesman for the new rubric, said that a man who had committed murder could be buried with the Church service, while it was denied a good man who committed suicide in a fit of temporary insanity.

In honor of his silver anniversary Bishop Rowe, of Alaska, was presented with a purse of $71,000, the income of which is to be used for missionary work in Alaska.

The Missionary District of Asheville was admitted as a diocese under the name of Western North Carolina.

Notwithstanding the fact that the House of Bishops voted to allow suffragan bishops a vote, the suffragans will still be without the vote because the House of Deputies concluded to postpone the matter indefinitely.

New Orleans was selected as the place for holding the Convention of 1925; October will be the time.

Women will be licensed to serve as lay readers in the Church and will be permitted to make addresses and read sermons, wearing a cassock and surplice. This was carried by an overwhelming majority.

The Church coat-of-arms, approved, is a plain cross in red on a silver field, the cross surrounded by a border in blue with stars in silver and all surmounted by a large gold mitre.

Bishop Remington, Suffragan Bishop of South Dakota, was elected as Bishop of Eastern Oregon to succeed Bishop Paddock, now in New York, resigned because of ill health. Bishop Remington is known as "the soldier bishop." He served as chaplain in France and has many decorations.

Rev. William Blair Roberts succeeds Bishop Remington as Suffragan Bishop of South Dakota. Archdeacon Carson, of the Panama Canal Zone, was elected Missionary Bishop of Hayti.

A shortened form of the Ten Commandments has been made permissive.

By a very close vote the Church refused to become a constituent member of the Federal Council of the Churches of Christ in America.

The Concordat has now passed both Houses. It is said that Dr. Slattery, humanly speaking, saved the day, by ending "on a note so high as to lift the Convention out of the atmosphere of party strife."

Christianity means one thing, and one thing only: eternal life in the midst of time, by the strength and under the eyes of God.—Harnack.

SOME ITEMS OF REVISION OF THE BOOK OF COMMON PRAYER

By the Rev. Milton A. Barber

The editor of The Carolina Churchman has requested me to enumerate some of the important points of revision of the Prayer Book adopted by the General Convention of 1922. Of course there is neither time nor space for a detailed account of the revision, but only for some important and outstanding features in which our Church people generally are especially interested.

Before mentioning what the General Convention of this year did in the way of revision of the Prayer Book, it may be well to cite certain changes that have been acted on by two General Conventions, and therefore settled. These are chiefly in Morning and Evening Prayer. The following are the important changes here: (1) The minister may omit the Exhortation in Morning Prayer, on Sunday as well as on other days. (2) He may use one Psalm or more of the Psalter for the day or from any one of the Selections of Psalms. (3) He may end Morning Prayer, on Sundays as well as on other days, with the Collect for Grace. (4) When the Holy Communion is immediately to follow, the Priest is permitted to use only one Lesson, followed by any canticle in Morning Prayer; after which canticle the Priest may pass at once to the Communion Office. (5) A new canticle is added, which may be used in place of the Te Deum or the Benedicite. (6) The Venite may be omitted on Ash Wednesday or on Good Friday. (7) An alternative Prayer for the President has been added. (8) In Evening Prayer a new and shorter form of absolution may be used in place of the second form now appearing in the Prayer Book.

I now pass to some revisions adopted by the General Convention just closed, to be ratified, amended, or rejected by the next Convention. (1) Several new Prayers were adopted under Prayers and Thanksgivings; and the Prayers for a sick person and for those under affliction as they now appear were amended, while a new Prayer for a sick child was substituted for the one we now have in the Prayer Book. (2) In the Communion Office the changes were not many but important. I can only state them here, without giving the reasons advanced for their adoption. Most of them make for real enrichment. (a) The Commandments are to be printed in full, with their mandates in heavy type and the lesser portions—which latter may be omitted in reading—in ordinary type. And after the Summary of the Law is added: "Again He saith: A new Commandment I give unto you, that ye love one another as I have loved you." (b) After the Gospel may be said: "Praise be to thee, O Christ." (c) Not a few of the present Offertory sentences are omitted, and several new ones added. (d) One phrase is added in the last section of the Prayer for Christ's Church Militant, so that it reads as follows: "And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples that with them we may be partakers of thy heavenly kingdom." (e) The Prayer of Consecration is to conclude with the Lord's Prayer, and will not be in the service following the communion of the people, as it occurs in the Office as we now have it. While the Prayer of Humble Access follows the new position of the Lord's Prayer, being just before the people advance to the altar rail for their communion. Liturgically and psychologically this change is eminently fitting and proper. (3) The three

Baptismal Offices have been consolidated into one Office, with directions for combining the baptism of adults and children. The Exhortation is changed and shortened; and some of the Prayers are considerably changed. (4) In the Confirmation service three of the Baptismal questions are substituted for the one question which the Bishop asks the candidates in the service as it now stands. (5) In the Marriage Service the promises of the Man and the Woman are made identical. The word "obey" is left out, as are the words "with all my worldly goods I thee endow." There is added a prayer for the blessing of the wedding ring, the use of which is optional. Two new prayers were substituted for the one we now have. And a special Collect, Epistle, and Gospel were adopted for use when those to be married wish to receive the Holy Communion in connection with their marriage. (6) In the Office for the Visitation of the Sick the following enrichments were adopted: (a) A beautiful short Litany for the dying. (b) A Commendation for a departing Christian. (c) A Commendatory Prayer when the soul is departed. (d) A Prayer for spiritual healing through anointing or laying on of hands, or both. (7) There were several changes in the Burial Office. The following are the important ones: (a) The rubric forbidding the use of the Office over unbaptized adults or suicides was stricken out. (b) A new opening sentence was added, and the troublesome passage from the Book of Job was changed so as to read as follows: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though this body be destroyed, yet shall I see God; Whom I shall see for myself and mine eyes shall behold." (c) Several new Psalms were added for optional use, and a beautiful new prayer. Two new prayers were also added to the Additional Prayers. (d) In the Lesson from 1 Cor. xv, verses 29-34 are omitted; and two alternative Lessons added. The minister may use any one of the three. (e) The form of the Committal was changed, and a prayer adopted for the blessing of a grave, the use of which is optional. A tender and beautiful Office for the Burial of a Child was adopted, without a single dissenting voice.

The outstanding feature of this Convention was the progress made in the revision of the Prayer Book. There is promising indication that the rest of the Report of the Commission on Revision will be acted on by the next Convention. Then, after final ratification by the Convention in 1928, the Revised Prayer Book will be ready for the press, and will soon be in the hands of the people.

PUBLICITY GIVEN US

An outstanding feature of the Portland Convention was the wide-spread publicity given to its proceedings in the columns of the newspaper press of the country. The bare statistics in this connection tell their own story. In the first place, the Convention had advance advertising such as no General Convention has ever had before in the history of the Church. The Publicity Department arrived in Portland with 2,500 columns of newspaper clippings dealing directly and by name with the important gathering which was about to assemble and the vital matters which awaited its consideration. In addition to this were 2,500 columns of clippings of news matter covering every phase of the work of the Church whose 47th General Convention was about to meet.

On this foundation were laid the plans for securing the widest possible publicity for the ensuing deliberations of the body. The entire plant of the Publicity Department was shipped in bulk to Portland. It was set up in a press headquarters immediately at the rear of the stage in the Portland Auditorium, where, in two rooms, one for the working staff and the other for the use of the representatives of the press, there was constant activity from the day of the assembling of the conference of Bishops, August 30, until the final scenes of the Convention on September 23d. In addition to the representatives of the religious press of the country there came the special correspondents of a group of great metropolitan newspapers, as well as staff men of the four big press associations.

The task of the Publicity Department was to supply these news writers with every essential written document which proceeded from the gathering, as well as to interpret the various acts of the Convention, to insure the comfort and convenience of the correspondents and to facilitate in every possible way the prompt and efficient handling of the great mass of news which broke on all sides throughout the period of the Convention.

The results of the Department's work speak for themselves. Never in the history of the Church has its activities been reported in the secular press in such generous and amazing volume or with greater or more uniform accuracy. Counting the preliminary conference of the Bishops, the Convention of 1922 lasted through a period of thirty days. In that time the Portland newspapers alone printed over 500 columns of news stories and illustrations referring to the proceedings. The illustrations were an especially notable feature, and included, in addition to hundreds of single photographs of important personages in attendance upon the Convention, great group photographs of the House of Bishops, the House of Deputies and the Woman's Auxiliary—this pictorial display alone representing an expenditure of $5,000 by the enterprising Portland newspapers.

Elsewhere the response of the newspapers to the appeal of the Cause was equally gratifying. It is not possible yet to present any accurate total of the amount of matter which the newspapers printed on the Convention outside of Portland. In the headquarters of the National News Bureau in New York, there are already 6,637 separate clippings furnished by a clipping bureau, from newspapers throughout the United States dealing with the Convention's work; and these clippings are still pouring in. When the fact is considered that the most efficient clipping bureau never secures more than 50 per cent of the total amount printed by newspapers on any given subject, the tremendous publicity which the 47th General Convention secured becomes apparent. In recognition and appreciation of the work of the Publicity Department the General Convention at its closing session unanimously adopted resolutions thanking the Department; and the Christian Work, in its issue of October 7th, in an editorial on the Convention makes this comment:

"The publicity given the recent General Convention of the Protestant Episcopal Church, held in Portland, Oregon, indicates one of two things, either that the nation has really become interested in religion and the work of the Church, or that most perfect publicity methods were employed. It may have been a little of both, but the fact is that the daily papers of the United States devoted whole columns to the proceedings daily."

The truth probably is that there is a reawakened interest in religion and the work of the Church throughout the nation, and that this reawakening is due in appreciable measure to the campaign of education which the Publicity Department has been conducting in the columns of the daily newspaper press of the country for the past eighteen months. Except in so far as it has been made the humble agency through which these results have been secured, the Publicity Department claims no especial credit for the achievement. Out of the Portland Convention has emerged a new force for the promotion of the Cause of our Lord. It is a force which has always been ready at hand, though for one reason or another little understood or availed of; but which now, as a result of practical demonstration, must be reckoned among the potent agencies for encompassing the work of the Master.

Concretely put, what has been shown is first, that the Church has a real story to tell, interesting, vital and of far reaching consequence, and entitled on its merits to a place in the columns of the daily press along with the other active agencies of the day and generation; and second, that the newspaper press of the country recognizes this fact and is willing and even eager to print the news of the Church when it is furnished to the newspapers in accordance with recognized newspaper standards.

One of the amazing paradoxes of modern civilization is the failure heretofore of the newspaper and the Church, the two most potential influences in our civilization, to understand each other and to work in close co-operation. If, as the result of the publicity effort at Portland, the time is at hand when Church and Press are to work together, a long step forward has been taken in the promotion of the Kingdom on earth.—*National News Bureau, Episcopal Church.*

NEW PRAYER IN MARRIAGE CEREMONY

O Almighty God, Creator of mankind, who only art the wellspring of life; bestow upon these Thy servants, if it be Thy will, the gift and heritage of children; and grant that they may see their children brought up in Thy faith and fear to the honor and glory of Thy name.

NEW PRAYER FOR THE PRESIDENT

O Lord our Governor, whose glory is in all the world; we commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

GREAT EAST CAROLINA

East Carolina has not waited for the pronouncement of the General Convention as to a forward program for the coming triennium, but is now busy making plans for an intensive campaign culminating in the Every Member Canvass on November 26. The plan of campaign and the goal for the year 1923, worked out and presented to the Diocesan Council in April by the Rev. W. R. Noe, executive secretary, was adopted. The plan contemplated a division of the diocese into twelve districts, and already the district chairmen are organizing the parishes and missions within their districts. Conferences for the study of the parochial, diocesan, and national budgets will be held by groups within the parish, by the parish as a whole, and by the district. It will be a campaign of enlightenment. The aim is to make people see what is expected of them; the necessity for each item in the budgets; so that they may gird up their loins and meet the demands.—*The Churchman.*

MR. BENJAMIN EARL PHILLIPS TO STUDY FOR THE MINISTRY

B. E. Phillips, for five years a member of the staff of the Morning Journal here, will soon enter the theological seminary at Alexandria, Va., for the purpose of entering the Episcopal ministry. Mr. Phillips has an M.A. from Bucknell College and also attended the Meadville Theological Seminary. Before taking up newspaper work he was a Universalist pastor. This announcement was made at the meeting of the Men's Church Club of St. Paul's parish, held last night in the Buxton Memorial Parish house. In connection with the meeting supper was served by the Parish Aid Society.

There was a large attendance at the meeting, which was one of the best held recently. In the absence of President R. H. Woods, Jr., the meeting was presided over by George W. Orr.

Recruiting for the ministry was the theme of the meeting, the thought being effectively developed in an address by Rev. R. E. Gribbin, rector of the church. He presented the great need of ministers to enter the harvest, which was declared never more plenteous. He traced briefly the provision which has been made during the last hundred years of thirteen seminaries in the United States which train men for the ministry of the Episcopal Church in this country and abroad.

The rector of St. Paul's then spoke of the number of men who enter the ministry comparatively late in life and yet who have rendered some of the most valuable service the Church has received.

Mr. Orr stated that the meeting was really an "honor" meeting held to bid Godspeed to one of its members who will enter the theological seminary at Alexandria, Va., this month to prepare for the ministry of the Episcopal Church.

Mr. Phillips was then presented and after the burst of applause as a greeting had subsided, Mr. Phillips spoke briefly. He spoke of the need of religious education at the present time and said that the Church has the responsibility as well as the privilege of teaching the world the essentials of salvation. He also stated that never before has there been greater need of missionary activity, and that the Church should be more energetic in organizing the kindness and goodwill which is plentiful enough to alleviate all the sadness and misery of the world.

Mr. Phillips' address was warmly received and every member of the club assured him of the club's interest in his vocation.—*Winston-Salem Morning Journal.*

"I am perfectly confident," said the Bishop of Springfield, in his convention address, "that we can do anything we set out to do, but I am appalled by the fact that we set out to do so little. . . . I have made monthly appeals, in the diocesan paper, for your prayers and your gifts. In just what measure you offered your prayers, I do not know. The gifts have been few in number."

How were the wise men of the East directed to the birthplace of Jesus?—Matt. 2:1-10.

What did the wise men of the East do when they beheld the young child?—Matt. 2:11.

THE WOMAN'S AUXILIARY

IMPORTANT THINGS DONE IN PORTLAND

1. Executive Secretary nominated. Only one name was put in nomination. The presiding officer, therefore, cast the vote for Miss Lindley as the unanimous choice of the Auxiliary.

2. Every recommendation contained in the report of the Executive Secretary, 19 in all, was adopted or enforced. Among them: "The training of women willing to undertake it, for special evangelistic work." In other words a continuance of the work done by the Messengers in the Advent Call. The setting aside of enough of the United Thank Offering to put in the field three women "for work of an evangelistic and educational nature," to serve in dioceses or missionary districts for stated periods of time. The appointment of a secretary "who would be an authority on modern education" to advise and supervise the preparation of women volunteers. The raising of $60,000 (changed to $65,000) for a house in New York to be used as a Church home for volunteers and missionaries on furlough while taking specialized training in institutions of learning in New York City. Mrs. Billes considered this the most important step taken at the Triennial. This resolution was seconded by the Diocese of North Carolina. Is it too much to hope that this diocese will give $2,500 to this fund during the three years? Lack of space prevents more being said as to the importance of this matter. The raising of $2,500 (later changed to $10,000) for a training school for colored women at St. Augustine's, Raleigh. The Diocese of North Carolina also seconded this resolution. Shall we give $500 and find in this diocese at least one young colored high school graduate with character and evidences of leadership and send her there to be developed into an effective and safe leader of her people? There is great need for this school. Colored women—or white—trained as social service workers without a church, at least a Christian atmosphere, are not safe leaders. At Miss Emery's request the Emery Fund for the comfort of missionaries, will never be closed. As a further pledge "that the Auxiliary put its whole strength back of the Nation-wide Campaign," the entire body of women stood. That the Young People's Work "be related to the whole Council and not to any one department alone." That the head of the Central Department for Missions of the Girls' Friendly Society be made a member of the Executive Board of the Auxiliary.

3. Other resolutions adopted provide: That every province may elect its representative on the Executive Board and if it so desires may do so prior to the Provincial meeting during the Triennial. That no person may serve on the Executive Board longer than two terms. That the Auxiliary use its influence that disabled veterans receive adequate care. That the meditations on addresses given at noonday by the Executive Secretary, at the special request of the Executive Board, be put into some form available to all the women of the Church. These meditations dealing in the simplest sort of way with the fundamentals of Christianity, are just what we have all longed for from time to time to put into the hands of some searcher after truth.

4. The Province of Sewanee and outside friends plan to raise $10,000 this triennium for a school in Africa in memory of Hoke Ramsaur. Representatives of the Diocese of North Carolina made the first pledge of $1,000 as North Carolina's part in this.

Legislation about the Church Service League and United Offering are not included because special reports on these subjects will be published later.

NEARLY $700,000 ON MISSIONS ALTAR

One of the most interesting features of the Episcopal Convention in session at Portland, Oregon, was the great offering made by the women of the church throughout the country for the cause of missions.

The offering was made by the members of the auxiliaries representing every diocese in the United States at an early communion service when the venerable presiding bishop, Right Rev. Daniel Sylvester Tuttle, D.D., was celebrant.

The result of the offering was announced at a great mass meeting held in the auditorium when several eloquent speakers made addresses. No one knew what the total would be until Lewis B. Franklin, of New York, treasurer of the Council of the Episcopal Church, stepped to the front and stated that the sum placed upon the altar by the women of the Church that morning totaled $669,126. It was by far the largest amount ever contributed by the women in a three-year period.

At the morning holy communion services of the women delegates to the auxiliary, the donations from each diocese were placed in a gold alms basin, which was taken to the altar and consecrated. This basin was a gift to the American Episcopal Church in 1852 from the Corporation of Oxford University, England, in connection with the jubilee of the Society for the propagation of the Gospel. It has been used at a similar service at every triennial convention since then, and with the offering of today it has held nearly $3,000,000.

The first thank offering of the women was taken in 1889, when it amounted to $21,138.64. Today the Thank Offering was received by Miss Grace Lindley, executive secretary of the Woman's Auxiliary. This offering will be devoted to the support of the women workers in the mission field after one-tenth has been set aside as a permanent trust fund, the income to be applied to the support of retired women workers.

At the meeting in the evening the chairman was the Right Rev. Arthur S. Lloyd, senior Suffragan Bishop of New York, and formerly president of the board of missions. Among the other speakers were Bishops Tuttle, of St. Louis; Sumner, of Oregon; Mikell, of Atlanta, and Mounton, of Salt Lake City, and Dr. John W. Wood, of New York City.

At the communion service 1,250 women were present, including delegates from every State in the Union. Bishop Tuttle presided in the sanctuary.

SOCIETY FOR SHUT-INS

About thirty-five years ago two invalids shut away from the world began to correspond with each other. Gradually a Society for Shut-Ins was established. It now reaches all across the Continent, some of the States being organized in State branches, work in the remaining part of the country being carried on through the General Society. The General Society publishes a little magazine called "The Open Window," which does indeed open a window and let in light and cheer to many who sit in darkness. The annual dues of the Society are kept very low, 25 cents for Shut-In members and $1 for associates. The headquarters of the N. Y. State Branch is at No. 129 East 34th Street.—*The Churchman.*

God's blessing is only limited by the size of the vessel we take to Him. He always fills it to overflowing.

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Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor—Charlotte
Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop—Raleigh
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AN APOLOGY

We are sorry that this issue of the CAROLINA CHURCHMAN is about ten days late. The middle of the month is the date of issue. The consecration in Charlotte, being on the 15th, delayed us, as we were anxious not only to "cover" that event, but also to be able to give to our readers a likeness of our new Bishop Coadjutor in his Episcopal robes. The next issue should appear promptly on time. It will carry articles relating to our various organizations and institutions.

OUR BISHOP COADJUTOR

When a diocese elects a priest to the Episcopate that alone stands as a due estimate placed upon him by the diocese. This paper in June published an article giving in detail the life and work of the one we elected to be our new Bishop Coadjutor. It would be out of keeping with the sacredness of the office for us to enter upon any personal encomium now that Bishop Penick has been elevated to the highest spiritual office which the Church can bestow upon any man.

But it does seem fitting to us that we should publish here—for the benefit of the many who do not yet know Bishop Penick, but who are soon to know him and love him—editorials from two of Charlotte's leading papers. These writers heard of him as prophet, priest, and pastor of a loyal and devoted flock. They know him as a citizen of their city working always towards its uplift and spiritual progress. They admired and loved him as a friend unrestricted by the ordinary conventional bonds of church affiliation—a man among men—beloved by all.

BISHOP PENICK

During the several years of his residence in Charlotte and his ministrations among the people, Dr. E. A. Penick, who, today, with appropriate ceremony, will become Bishop Coadjutor to assist Bishop Cheshire, has fixed an abiding place for himself in the community heart. In his particular branch of "the Church of the Living God and His Blessed Son," Doctor Penick has labored with a zeal that has known no fatigue, and with a sincerity and broad-mindedness which have been marked by the people. He has proved a man of unfailing sympathies and understanding, and these qualifications have won for him not alone the loyalty and affection of every member of his congregation, but have drawn to him the respect and even love of the community at large. The membership of St. Peter's Episcopal Church will be agreed in the proposition that the distinction it now enjoys of being the strongest church in the diocese, is very largely the result of the beneficent activities of Doctor Penick during the three brief years of his rectorship. The great honor with which this estimable Churchman is to be crowned this morning, will be coupled with the single regret that by reason of it, his intimate connection with the church and people as rector is to be severed, but the regret so manifested is tempered with the thought that he enters into a broader field where his influences will be more widely felt. With a man so intellectually able, so spiritually-minded and so splendidly equipped as is the new Coadjutor Bishop, the Diocese of North Carolina is bound to feel the impetus of renewed forward strides.—Charlotte Observer.

A distinguishing honor is today being heaped upon our fellow-townsman, Dr. Edwin A. Penick, retiring rector of St. Peter's Episcopal Church and a clergyman who has greatly inwrought himself through the varied life and activities of the people of this community during his pastorate here. He is being lifted to the high position of the bishopric, consecrated to a larger ecclesiastical province and takes his place, after today, insofar as formalities go, among the dignitaries of his denomination.

Dr. Penick has merited the ordination which has come to him. It is not a case of the authorities of the Episcopal Church of North Carolina having shut their eyes and blindly hit in the dark for a man to become associated with the venerable prelate, Dr. Cheshire in the administration of his duties in the North Carolina Diocese. By virtue of training, by virtue of experience, by virtue of successful practical labors as a rector and by virtue of the manifold graces that abound in him, Dr. Penick was immediately selected for a post that carried with it not merely the highest honors that could be paid him by his brethren of the diocese, but also the weighty responsibilities of this office. That is the way that he has impressed those outside of his denomination. It is not to be wondered at, therefore, that his selection for this office should have been so spontaneous on the part of his fellow denominationalists.

Dr. Penick has indicated during his rectorship here that, however outstanding he is as a clergyman, he is, primarily, a man who has not allowed the robes of the ministry to divest him from contact with his fellows and who has been able, as was the great Apostle, to become all things to all men for the same high purpose—namely, to direct them into a great experience of Christian practice and idealism.

We have known him intimately outside of the pulpit, known him in the exhibition of his athletic skill, watched him in the prosaic environment of mere play; known him as a man one could meet on the street and talk unreservedly to about the common things that human clay has to deal with; known him in civic and social associations, and in varied relations, we have had occasion to observe him and to mingle with him, but the changed environs have never, in any detail, indicated in him a change of heart or a change of purpose or a change of steadfastness. His business in this world is to make men better, not by any effeminate or tear-compelling processes, but by the more manly method of showing them that there is a better way and a better life and a better destiny than that to which they inherently tend.

The life of Dr. Penick in this community has been greatly worth while beyond the bounds of his denomination. The Episcopalians have no right to claim an entire mandate over him and while he has built up during his pastorate here, the strongest congregation in the State at St. Peter's, he has built more largely even than that and more tellingly and more permanently. And the community can afford to hope, therefore, that in the enlarged labors to which he is dedicated today, his duties will not become so distinctly clerical and supervisory as to detach him from the throbbing life of the people here who have come so generally to admire and honor and to look to him for spiritual stimulation and for effective leadership—*Charlotte News.*

A GREETING AND A FAREWELL

I have been working for the Thompson Orphanage ever since it was opened and I contributed to the columns of the *Messenger of Hope* long before I became its editor. After that paper was merged into the Carolina Churchman I still continued as editor of the Orphanage Department.

I now turn over the editorial pencil to another, with the hope that he may be able to do his work less hurriedly, and with even more pleasure than I did, and in doing this, I want to express my thanks to all of the editors and publishers, with whom I was associated, for their uniform courtesy and kind forbearance with my shortcomings.

To the new editor of the Carolina Churchman I wish to extend my best wishes for a long and prosperous management, and bespeak for him the support and cooperation of all of our Church people in the State of North Carolina, for all are, or should be, interested in the Thompson Orphanage, of which this paper is the representative.

Another writer who lays aside the pen at this time is Miss Rebecca Cameron, of Hillsboro, of whom too much cannot be said for her long and faithful and efficient service for the Thompson Orphanage. Not to speak of all the good things she has done, I wish to mention just one gift which she raised through her little Messengers, and that is the Orphanage bell, which was placed there in 1898, and which peals forth the hours day after day, calling the children to feed the body, to feed the mind, and to feed the soul. It will be a lasting memorial of "Aunt Becky's" good work, and may her faithfulness be reflected in the lives of the children she loved so well.

WALTER J. SMITH.

Charlotte, N. C., Sept 22, 1922.

NEAR EAST RELIEF APPEALS FOR SMYRNA SUFFERERS

In response to appeals from Constantinople and at the request of the State Department at Washington, the Near East Relief is making a special appeal for funds to aid the 500,000 or more refugees made homeless by the advance of the Turks and the burning of the Christian sections of Smyrna. The condition of the innocent and homeless victims of this disaster, especially the women and children is most pathetic.

Supplies in the hands of the Near East Relief were at once rushed to the scene, but the situation, which is growing worse daily, makes these wholly inadequate to the great need. H. C. Jaquith, Near East Director at Constantinople, is now at Smyrna in charge of relief work. Contributions are transmitted by cable from the headquarters in New York.

Since the Smyrna relief must be an addition to the work of the organization in caring for its 100,000 orphan wards, contributors to this emergency fund are asked to mark their checks "Smyrna." Checks may be mailed to Near East Relief, Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York City.

AN APOLOGY

Because of the General Convention news and the consecration in Charlotte, our issue taking up the work of the Diocesan organization and institutions has been postponed until November.

Down in Texas the Rt. Rev. George Herbert Kingsolving, D.D., Bishop of the Lone Star State, is popularly known as "Texas George." Tall and muscular, he qualifies for the title, and many stories are told of the respect in which he is held for his physical as well as his spiritual prowess.

His nickname was given him on one occasion when he was mistaken for the late William F. Cody. "Are you Buffalo Bill?" asked a man at a railroad station of the Bishop as he descended from the train, dressed in khaki and his high hunting boots. "No, I'm 'Texas George,'" the Bishop replied.

Along with many of the other incoming delegates the Bishop experienced a little difficulty about his Pullman reservation on his way to the convention. When he boarded his train at Dallas the porter did not know which berth to assign him to, and asked him to wait until the train reached the next station, when the last through passengers would be taken on. But the bishop was tired and insisted on retiring in one of the vacant berths, leaving the later passengers to take what remained.

A diminutive drummer appeared after the train had made its last stop with a check for the berth in which Bishop Kingsolving was peacefully snoring. Next morning the Bishop learned of the controversy that had taken place between the drummer and the porter.

"Bishop, you-all nearly lost yonah berth las' night," said the colored man. "A little man got on de train and jes would have his own berth. Ah says to him, 'Man, take dis heah other berth, acrost de aisle. It am jes' as good.' But he warn't a-goin' to gib in. 'Ah done paid fo' dat here berth and ah am a-goin' to hab it,' he says. Ah jes' didn't know what ter do. Den Ah happen to see yonah boots peerin' out from below de curtain. Ah picks up one of dem numbah fourteents an' says to dat man, 'Man, de man what is a-sleepin' in dat dere berth wears dat dere boot.' An' dat drummer jes' shet up and says it was all right and took de other berth."

"Bishop William T. Manning, of New York, tells it himself, so it must be true," says one of the many devoted admirers of the metropolitan bishop. During the war, Bishop Manning served as chaplain at Camp Upton. One night, coming in late, he was stopped by a guard. "Halt! Who goes there?" challenged the soldier with fixed bayonet. "Chaplain," retorted the clergyman. "Advance, Charlie, and give the countersign," said the unsuspecting movie-educated guard.

"How sweet and gracious, even in small things, is that fine sense which men call courtesy!"

THE PROCESSION ENTERING THE CHURCH

OUR NUMBERS AND OUR GIFTS

There has been much comment on the statistics recently published by the Federal Council of Churches to the effect that Episcopalians head the list of religious bodies in per capita gifts, reporting an annual gift per member of just over thirty dollars.

"To many outside our borders," says *The Churchman*, "this record may lose its meaning, since we are counted a 'Church of wealthy people.' But the books of the Nation-Wide Campaign show that many of the highest per capita gifts come from parishes and missions made up of people of most moderate means."

The report in *The Living Church*, giving the figures, adds, "For many years the Roman Catholics were considered the most generous of all Churchmen, but in recent years the leading Protestant communions have adopted new methods of raising money, such as the every member canvass, and many of them have undoubtedly forged ahead of the Roman Catholics in per capita gifts."

In connection with a statement of total numbers in various communions, the English *Church Missionary Review*, says "The religious statistics of America, whilst they reveal the paucity of Church members which the American Episcopal Church can claim, help us at the same time to appreciate the missionary zeal of its members, to which their large and promising missions in non-Christian lands bear testimony. . . . We cannot but believe that the really wonderful work which this Church is doing in the mission field will prove a source of blessing and strength to the Church at the home base."

But does it occur to anyone that we are unconscionably slow? A parallel with China is not, of course, exact, but note these dates:

In China, the first missionary, about 1830; first synod of Chinese Church, 1912; interval, 78 years.

In the United States, first permanent appearance of our Church, 1607; first General Convention, 1785; interval, 178 years.

In China, first synod, 1912; organization of Chinese Missionary Society, 1912; interval, 0 years.

In the United States, first convention, 1785; organization of missionary society, 1821; interval, 36 years.

In China, between the first missionary and the missionary society, 78 years; in the United States, between corresponding events, 214 years.

The analogy cannot be pressed but it yields food for interesting thoughts.

TRUST

In the bitter waves of woe,
Beaten and tossed about,
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail:

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace—

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt;

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side;

And that somewhere, beyond the stars
Is a Love that is better than fate;
When the night unlocks her bars
I shall see Him, and I will wait.

—WASHINGTON GLADDEN.

IN THE WORLD AT LARGE

NO WONDER!

Some one in a large and potentially rich diocese has been heard to say that it is not much use for the Church to try to go ahead in mission work during the next triennium. So much easier to raise a small budget for minimum necessities.

But the diocese in which that critic dwells has made a survey, and has discovered that only one-third of its Church people have been regular contributors.

NEWSPAPER EVANGELISM FOR JAPAN

Among the findings of the Japan National Christian Conference held in Tokyo early in the summer were a recommendation to the government that a central institution be established for the study of the cure of leprosy; (to appreciate this one needs perhaps to recall the universal belief that leprosy was a fatal curse of the gods, the conviction found by the first missionaries to lepers in Japan) a resolution of sympathy for the people of Armenia and the promise to collect relief funds in the various localities represented in the Conference; and this recommendation regarding newspaper evangelism:

"Recognizing that there are in all parts of the country young people who desire instruction in Christianity, but are beyond the reach of existing agencies, this conference approves the extension of 'Newspaper Evangelism' (it is already established) supplemented by correspondence-instruction, and recommends that a center of work be established in every prefecture."

LEST WE FORGET

An August morning, 9:15. The telephone bell rings in the office of the Executive Secretary of the Department of Missions. A voice at the other end of the line says:

"This is Mrs. ———. You probably do not remember me."

"Pardon me, but I do, very well. I know that you support one of our American nurses in China."

"Never mind about that. My sister and I have seen your statement about the need for enlarging the hospital at Cape Mount, Liberia, in memory of Mrs. Ramsaur. We would like to give the $5,000."

What can a secretary say under such circumstances? At least he can thank God for the privilege of being a missionary secretary and of knowing that there are such big-hearted people in the Church.

The next morning the checks arrive. A telegram goes to Bishop Overs. A wire comes back, "Great news." It is easy to see the bishop smile even though he is several hundred miles away.

The next day two other sisters sent $200. Other friends have already promised $500 and further gifts have come in. Saint Luke's Church, at Lincolnton, North Carolina, where Mrs. Ramsaur had many relatives and friends, held a memorial service in August for Mr. and Mrs. Ramsaur, at which an offering was taken for the same purpose. The pastor of the First Methodist Church of Lincolnton was present and asked to be allowed the privilege of joining in the memorial, sending a substantial check to be added to the amount given by Saint Luke's people. It seems certain that Bishop Overs will be able to count upon at least $6,000 to carry out his plans to enlarge our little hospital at Cape Mount so that it can care for many of the sick who now have to be turned away, and at the same time can make it a little more comfortable as the home of our two fine young American women nurses.

The whole building will be known as the Sarah Conway Ramsaur Memorial Hospital. Mrs Ramsaur, who was Miss Conway, started it when she first went to Africa as a United Thank Offering missionary, some years ago. She cared for it and carried it on single-handed. Now that she has fallen at her post, the hospital will bear her name and continue to interpret to the African people her ideals of service.

The next step is to find a doctor, preferably a man, willing to go to Cape Mount and make that the base from which he can reach out into the interior to carry healing in the name of the Christ to people who have never heard His name and know nothing of modern medicine.

"All up and down this coast there are weather-beaten stones which tell the story of an unlimited devotion, and convince one of the fact that this field has been hallowed as no other by the sacrifices of the faithful. . . . Dare we not finish the work which they at such cost began?"—William Hoke Ramsaur, 1920—*The Spirit of Missions.*

JUST THE SAME IN SOUTH AFRICA

Bishop Carey, of Bloemfontein, preaching at the consecration of his new neighbor, the Bishop of Johannesburg, remarks that it is a great compliment to the clergy to have so much expected from them, but if the clergy expected as much from the laity as the laity expect from the clergy—there would be much disappointment.

TOGETHERNESS

The essential thing in preparing for an effective canvass is the organization of the diocese. An illustration heard at a recent colored Convocation will explain the point. A colored servant was driving with his master along a farm road and, grasping his whip, he said: "Marse Charlie, I can take dis whip and snap dat bee out 'o dat flower and not hurt de flower." He did it. A little later he said: "See dat fly on de horse's ear? I can snap dat fly off and not tech de horse's ear." He did that and the horse did not feel the touch of the whip. A short time after, his master saw a hornet's nest. "Jim," he said, "can you snap that hornet off without touching the nest?" "Naw suh, Marse Charlie," said Jim, "dem hornets is unified."

PUBLISHERS NOTE

We announce with regret the resignation of the Rev. S. U. Mitman, Ph.D., as Editor of "The American Church Sunday School Magazine," which took effect with the publication of the September issue.

We are pleased to announce that the Rev. Charles S. Lewis, B.D., Canon of Religious Education of the Diocese of New Jersey, will assume editorial charge with the November issue. All communications relating to editorial matters in the Magazine should be addressed to him at 835 Edgewood Avenue, Trenton, N. J.

GEORGE W. JACOBS & COMPANY.

September 18, 1922.

People talk of "giving up" when they become Christians, as if they were to be losers, but the promise is of added riches.—Drummond.

A NEW HOPE IN THE WORLD

There is in the great world today a new hope which is being kept alive by the girls and boys of many lands. It is a hope for world peace, a hope that nations will cease to fear and hate one another and will dwell together in the spirit of brotherly love taught by Him who came to save the world.

Strange to say, this hope for universal peace sprang out of events directly traceable to the World War. In the anxious days when everyone was doing his utmost to extend aid and comfort to our brave soldiers and sailors, the school children of America asked to be permitted to help. They were banded together under the flag of the Red Cross, their organization being known as the Junior American Red Cross. When the Armistice was signed and the battle fields became quiet, it was discovered that in almost every country in Europe there were vast numbers of little children not only hungry, ragged, and homeless, but those who had not lost homes and parents had no toys, no games, there was no shouting and playing—none of the things which go to make children happy. Here was a chance for the girls and boys of the Junior Red Cross to continue to be of service and they rallied to the call. At the same time it was discovered that there was much service to be rendered here at home. There were the soldiers in the hospitals, there were the sick and needy children, there were many, many calls for the services of the Juniors in their schools and their communities. Too much remained to be done to even think of disbanding because the war had come to an end and so the children of the Junior Red Cross kept right on with their work. Today there are more than 5,000,000 girls and boys in over 30,000 schools in the United States who are engaged in the mission of bringing happiness to others at home and abroad.

"But," you ask, "what has all this to do with world peace?" Now, to answer your question. When the children of Europe were told that the food and clothing, the schools, libraries and playgrounds, the toys and other gifts they received were made possible by the work and sacrifice of the children of America, the girls and boys of Belgium, France, Poland, Czechoslovakia, and the Balkan countries not only wrote letters to their young friends across the Atlantic in which they voiced their gratitude and appreciation, but they asked to be permitted to send simple gifts to America. They were not content to stop there. These children of Europe clamored for a Junior Red Cross of their own that they, too, might help those less fortunate than themselves. Following the example of the school children of America there are now 23 countries having a Junior Red Cross whose members are marching under the banner "I Serve." In this way, within the last two years there has grown up a world-wide organization of children who are extending a helping hand and being of service at every opportunity.

The Juniors of America and Europe in their exchange of letters, gifts, and educational material are rapidly becoming acquainted with one another and are forging lasting bonds of friendship. When these boys and girls grow into men and women they will know that the people of other countries love their native land, their homes, their liberty and their lives just as much as they do. They will recall the letters and the gifts they exchanged with children of foreign nations and because of the mutual understandings formed during their school days they will turn their backs on the fears, hatreds, and jealousies which have been the cause of war and suffering. They will dwell in the world peacefully together, each proud of his own country and his own people but seeing in other countries and other people much to admire and love. This thought has been expressed in these words by a Junior in Birmingham, Alamaba: "Junior Red Cross teaches us to love and understand the children of our own and other nations and helps them to love and understand us. Then when we grow up perhaps the nations will not disagree as they do now." A Junior in far away Austria has said almost the same thing in a letter sent to the children of this country. "It is proven that youth is meant to reconcile the different nations. For that purpose a Junior Red Cross was organized. We heard that for the same reason a Junior Red Cross was organized in other countries, to create friends all over the world. No conference will be able to bring about international reconciliation as long as national hatred lives in the hearts of the people. Therefore, let's be brothers; away with the barriers, and give us your hand through the Junior Red Cross; how glad we shall be to have the same songs, though they be sung in a different tongue."

NATIONAL COUNCIL'S FIRST CONVENTION REPORT

Bishop Gailor writes in the first report of the Presiding Bishop and Council to General Convention, in Portland in September: "Most important and encouraging of all has been the evident awakening of the sense of solidarity throughout the Church, with the acceptance of responsibility for corporate action as a national institution. The spiritual life of our membership and the interest in public worship and in the forward movement of the whole Church has been more pronounced than at any time in our history."

The Council inherited a deficit of $920,246 from the old Board of Missions. That debt has been reduced to $567,291; an appropriation has been made for a further reduction in 1922, and an amount sufficient to wipe out the deficit during the next triennium has been included in the budgets presented for the consideration of the Convention.

The Department of Missions reports that in 1919 and 1920 and up to July 31, 1922, a total of 215 missionaries were sent to Alaska, China, Japan, the Philippines, Hawaii, Africa, and Latin-America, and to continental United States.

Total number of missionaries now engaged, 2,839; men, 1,966; women, 873.

American missionaries in foreign field, 378; men, 177; women, 201;

Native missionaries in foreign field, 1,657; men, 1,119; women, 538.

Our contributions aid in maintaining 399 boarding and day schools outside continental United States, and 15 hospitals.

CATHEDRALS

"Among the capital cities of the world, Washington carries the unenviable distinction that it possesses no monumental building dedicated to the worship of God," so begins an article by J. Bernard Walker in the *National Geographic Magazine* for July, 1922, descriptive of the plans for our cathedral in Washington. The article is accompanied by fifty splendid photographs of great cathedrals, which would quite glorify any schoolroom or scrap book. (The address of the magazine is Hubbard Memorial Hall, Washington, D. C. The price is 50 cents a copy.)

Thompson Orphanage
And Training Institution

REV. W. H. WHEELER, Editor.

SEPTEMBER AT THE THOMPSON ORPHANAGE

The first day of the month was marked by the opening of school. There are 37 children in the kindergarten and primary grades, 16 in the grades from 4th to 8th, and four children go to the city High School: John Fort, who is a senior this year, and three girls, Lillie Nash, Gwendolyn Witherspoon, and Hattie Kelly, all of whom entered the freshman class of the High School. They have all been bringing in excellent reports, and two of them led their class in a recent examination, which speaks well for the preparatory training given them by our splendid teachers at the Orphanage, Mrs. Iseley and Miss Nall.

During the first week of September, the Fordson Tractor exhibit was held in two big tents and spread over a whole city block just across from the Orphanage. Of course, the children all went, and if you could have seen the new Superintendent perched on the "Tractor Train" with his children all about him, you would surely have been reminded of the "old woman who lived in a shoe."

The library has been reopened under the direction of Miss Nall, who has kindly consented to act as Librarian. We need some new books and more children's magazines.

Each Sunday evening after supper, and in addition to the morning and afternoon services and the Sunday School, a service of song has been held on the campus and has been enjoyed by all.

The Kiwanis Club gave the children an automobile ride one evening recently, and at the close, served ice cream cones, which was a fine treat.

The Boy Scout Troup has held several meetings under the direction of Mr. P. H. Partridge, Scoutmaster.

Dr. Houser, the eye, ear, nose, and throat specialist, has examined all the children and found them in excellent health, only seven needing attention of any kind.

The Thompson Orphanage Guild of Charlotte, has given five pieces of playground equipment, some of which has already been set up, including a fine slide, and now the sewing class is working overtime sewing patches on the boys' trousers.

There have been a number of visitors whom we have very much enjoyed meeting, the Rev. Francis M. Osborne, of Sewanee; Rev. C. R. Cody, of Monroe, and Rev. Mr. Holmes, of Lexington, also Mr. Fred P. Holt, a former Thompson Orphanage boy, now of Boston, Mass., motoring through with his wife and little girl, stopped to look over the "home grounds."

The Superintendent attended the meeting of the N. C. Orphan Association at Raleigh, September 21 and 22, and profited greatly by the papers and discussions.

The children all went to the movie one Saturday to see Harold Lloyd in "Grandma's Boy," as the guests of the Imperial Theatre. It was a splendid film with a fine lesson and "funny as they make 'em."

On Sunday, the 24th of September, the entire Orphanage family attended services at St. Martin's Church, where the Superintendent held the service and preached.

There have been two new children received, one in the Osborne Memorial Cottage and one in the Federation Cottage. But the first official act of the new Superintendent, and one which brought him the greatest pleasure, was the restoration to a mother of her little daughter on satisfactory assurance, of course, that the mother was now able to provide the right kind of a home and upbringing for her child. I feel that this is the ideal before us always, the reconstruction of a home, whenever possible, and I shall always be glad that I had this privilege at the very beginning of my work as Superintendent at the Thompson Orphanage.

Honor Roll for September

Primary Department—Inez Simpson, 91; Sadie Cahoon, 92; Rosa Duffy, 92; Wade Webb, 92; Julian Pace, 91; Durward Deal, 91; William Sharpe, 91; Archie Vanderburg, 90; Margaret Jeffries, 90.

Senior Department — Cora Lee Cochran, 96; Wilma Lee Kelly, 96; Wilhemina Durnin, 95; Nellie Kerr, 98 1-5; Susie Beasley, 95; Mildred Witherspoon, 91 3-5; Bernice Stanton, 90 3-5; Bennie Nash, 96 1-5; Vertie Potts, 97 3-5; Roy Byers, 92.

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary

Amount required $216.00
Amount paid in 219.15

Contributions received from August 1st to September 1st:

Mary Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother, $1; Birthday pennies, Trinity S. S., Scotland Neck, through Miss Reba Hill Shields, $1; Richard, Emily, and Whitmell Smithwick, Merry Hill, $1; Class No. 5 St. Andrew's S. S., East Durham, through Miss Ola Simpson, $2; Sarah and Helen Petar, Ridgeway, 25c; Mary Julia and Elizabeth Howard Picard, Ninaview, Colo., through their grandmother, Jackson, N. C., $2. Total, $7.25.

My dear Children:

Let us congratulate ourselves. We have paid our share of the Sewing Teacher's salary in full and a little over for good measure, and now for the final letters. The first one came from Jackson, where three of our first Messengers lived when the Messenger work began forty years ago, and the dear writer does not want the letter printed. Thank you my dear faithful co-worker. We have been good friends a long time, and will be to the end. The next letter came from Scotland Neck where we have always had good friends and faithful helpers. Miss Shields says: "Dear Miss Cameron:

"Trinity Sunday School wishes to enclose one hundred birthday pennies, and is so sorry that they are not more. I trust that you and Annie are enjoying the summer. Lovingly yours."

Thank you, my dear young lady. Please give my love to all the Sunday School and indeed all the Trinity congregation for they have all been good to me. Annie joins me in love to you. I think she is having a very happy vacation. She has been to five parties and given one in the last two weeks and is to have one for the Juniors tomorrow.

The next letter came from Merry Hill, and says:

"Dear Aunt Becky:

"Enclosed find one dollar for the Sewing Teacher's salary. Your little friends, Richard, Emily, and Whitmell Smithwick."

My dear children, I thank you very much for the money and for the letter that you wrote all by yourselves. The first letter I have had from you all. I send my love to you each one and to your mother. Tell her I remember how faithful her father was in the early Messenger days when the Chinese scholarship was the object for which we worked.

Class Five of St. Andrew's Sunday School comes next. I am asked not to print the whole letter and will say Class Five is composed of six girls about twelve years of age and they made a dollar and a quarter of their money by tagging a dray of (illegible) and the amount was given by the class. It is the first time they have given as much as two dollars and they are very proud of it, as well they may be.

Thank you, my dear girls, you end your share of the salary work in a blaze of glory.

Note: The Thompson Orphanage will miss most dreadfully the valuable contribution of Aunt Becky's work, a contribution not only valuable in the amount of money raised, but on the spiritual side even more. Will no one be found to come forward and take up the mantle that now she feels compelled to lay down?
W. H. W.

What does wisdom do when it entereth into the heart?—Prov. 2:10-11.

What is necessary before we can lead others into the paths of righteousness?—Psalm 51: 12-13.

What makes the child of God secure against fear and evil?
Psalm 91: 5, 6, 9, 10.

How do all things work together for those that love God?—Romans 8:28.

What is an abomination to the Lord, and what is his delight?—Prov. 11:1.

What general exhortation did the Apostle Paul give to the church at Thessalonica? —1 Thess. 5: 14-28.

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MANY ACTIVITIES AT ST. PAUL'S, WINSTON-SALEM

With the following motto: "Every member a worshipper; every worshipper a worker; every worker a giver; every giver a spiritual force," the indications are that St. Paul's church is getting ready for one of the most useful years of its history.

The interior of the church building has been repainted and the pews, choir stalls, and pulpit will be polished.

During the summer a new system of vapor heating was installed in the rectory.

This month the Christian Nurture Series of lessons prepared by the Department of Religious Education will be introduced in the primary and junior departments of the church school.

Christian Nurture, as understood in this series, is committed to two fundamental principles. First, it believes in putting the child in the center; in other words, it recognizes the law of growth as the highest consideration. The plan of teaching is determined more by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied.

Secondly, Christian nurture recognizes a training in religion which is more than mere teaching. This training includes, but does not end with, instruction in truth. There must be a development of loyalty to the Church, a fostering of inner spiritual life, and a constant practice in Christian helpfulness.

Miss Ida Schaum, in charge of the primary department of the school, attended a school for leaders in religious education which was held at the University of Virginia last month.

Miss Eleanor B. Forman, of the department of education of Salem College, who conducted a training class in St. Paul's church school last year, will assist in the supervision of the work among the young people of the parish.

The church choir, which was organized to sing for the Lenten services, but which continued to render valuable service until the members left for their vacations, will resume its practice in a few days. Miss Mildred Lott, the directress of the choir, attended the School of Church Music which was held at Wellesley College, Mass., this summer.

The new hymnal of the church, which was issued with the idea of improving congregational singing, will replace the old hymnal now in use and it is believed that this change will be very beneficial.

Mrs. C. V. Craigen will continue in her position as organist of the church.

Mrs. J. H. Wadsley was sent to the Missionary Education conference at Blue Ridge, as a representative of the Woman's Auxiliary. She has returned with suggestions which will improve this phase of the church work.

The summer vacation being over, the Men's Club of the church, under the leadership of R. H. Woods, Jr., will resume its work again among the men of the community and of the parish.

The club has had a very attractive postal card prepared which shows the church, parish house and also has a list of the services. The card will be used for advertising purposes.

Although the parish house has been in use less than a year it has already filled a great need in the life of the church and the community. In addition to being the meeting place for the school of the church and the guilds and societies of the church, it was used last session as the high school annex and it will be used this session as long as the need lasts.

The Salvation Army Sunday School meets in the parish house every Sunday afternoon.

Troop 10, Boy Scouts of America, has a very attractive club room in the basement of the parish house and it meets there every Friday evening.

A recent development in the work of St. Paul's parish has been services for the deaf and dumb of the community. A Bible class is held once a week for the deaf and a social meeting was held recently in the parish house for the deaf and dumb.

The parish is waiting for orders from the General Covention, which is now in session in Portland, Oregon, before going ahead with some plans which already formulated for the whole Church have not yet received the formal approval of the Church's legislative body.

The rector of St. Paul's, in behalf of the congregation, extends a cordial invitation to all who will to join in the work of St. Paul's as it labors for the extension of God's kingdom on earth.—*Exchange.*

HERE AND THERE IN THE DIOCESE

Rev. Walter J. Smith acted as chaplain to the Bishop of the Diocese at the consecration service in Charlotte.

It was with sincere regret that his host of friends failed to see that venerable gentleman, Col. Osborne, taking part in the consecration services. Rev. Mr. Osborne has been confined to his home with illness for some time, and was unable to get out for the consecration.

Rev. Mr. Baker, who has been supplying at Holy Trinity, Greensboro, since last spring, has given up his work there as locum tenens and is now visiting in Charlotte.

APPROACHING ANNIVERSARIES

November 4 is Bishop Garrett's ninetieth birthday. January 26 is Bishop Tuttle's eighty-fifth, and May 1, the fifty-fifth anniversary of his consecration.

November 14 is a date that might be better remembered among us, for on that day in 1784 Bishop Seabury was consecrated, our first bishop. It so happens that only one other of our bishops has been consecrated on November 14, Bishop Roots, in 1904.

Bishop Seabury's father was in Holy Orders 34 years. After his father's death, Bishop Seabury served in the ministry 19 years before his consecration and 11 years after it. The Bishop's son, Charles, served for 30 years after the bishop's death; Charles' son, Samuel, for 28 years after his father's death, and Samuel's son, William, for 43 years after his father's death, the five generations thus working 165 years as priests of the Church, between 1730 and 1916, not counting twice the time when father and son were working together.

Apropos of meeting all sorts of humans at summer conferences, a girl writes from China, "Mothers are the same the world over. They all mend you up and send you back to school in the fall whether your name is Dorothy or Ping Ann."

It is impossible to give one's self generously to any cause without receiving an equal measure of benefit from it.

Any one desiring extra copies of this issue may get them for 10 cents each.

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THE CAROLINA CHURCHMAN

Vol. XIII RALEIGH, N. C., NOVEMBER, 1922 9

*Published in the Interest of the Diocese
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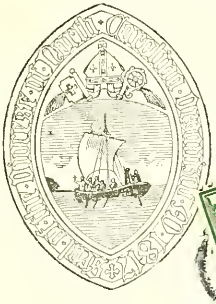

Rt Rev J B Cheshire
May 1923

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Organ of the Diocese of North Carolina and the Thompson Orphanage

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"Into Thy Hands"—from an unsheltered past;
Hands ever used to give the needy healing,
Bring exiled love, the Touch of Home, at last!

"Into Thy Hands," dear earth-[illegible] small head;
Frequently here. [illegible] wee lambs to His Bosom,
Hands [illegible] make the least of His, afraid.

"Into Thy [illegible]—'tis dying, some would call it,
[illegible]ding the grave victorious demands:
"Where is death's sting?" Dear Lord, I am but passing
Into the comfort of Thy tender Hands!

LILLA VASS SHEPHERD.

All Saints.

SAINT MARY'S SCHOOL SEEKS $100,000 FUND TO INSURE FINANCIAL FUTURE

Almost among the last of the major and intermediate educational institutions throughout the country to seek an endowment fund through alumnæ aid, Saint Mary's School, at Raleigh, has just requested her many daughters to accept responsibility in raising a fund of $100,000.

Within the past three years, more than 150 American colleges, hard pressed by constantly mounting costs, have found it necessary to increase their annual incomes. Beginning with Harvard University, a long list of Northern colleges started endowment fund campaigns. Men's colleges were leaders in the movement. Later the women's colleges fell in the line, until, when 100 colleges had issued appeals to their alumnæ, a sum in excess of $100,000,000 was pledged.

By the middle of this year, fifty more colleges and schools had joined the ranks of endowment-fund seekers and had swelled the national total raised in this way to nearly $150,000,000.

Saint Mary's is the largest church school for girls in the country. In classification, it is a Junior College, combining the last two years of High School with the first two years of collegiate work. Nearly three-quarters of Saint Mary's 204 enrolled students are members of the Episcopal Church.

Founded in 1842 by Dr. Aldert Smedes, the institution has just entered upon her eighty-first year of service to the Nation and State. Approximately two-thirds of her alumnæ body live in the Carolinas.

Though the School owns over twenty acres of ground situated in the most desirable residential section of Raleigh, the Rev. Warren W. Way, the rector and chief executive officer of Saint Mary's, has found it increasingly difficult to house the constantly increasing number of young women who matriculate each fall.

Dormitories are crowded and classroom space is also cramped. It is especially desirable to have more commodious quarters for the upper class women. In the present Senior-Junior Hall, as well as East and West Rock, it has been necessary to put two and in some cases three girls in one room. A new Senior-Junior Hall would permit undergraduates now quartered in the two old stone buildings to move into the present Senior-Junior Hall. The plan of keeping upper-class students together has always been recognized as desirable at Saint Mary's. Seniors and Juniors are allowed more privileges than the younger girls and do not require such close supervision by reason of their greater familiarity with the school rules.

New courses were this year added in the scientific department, and additional classrooms and laboratory facilities are needed by the faculty in developing research and experimental work. Of course, a new building entirely devoted to science would allow the old laboratories and classrooms to be turned over to the arts department.

The infirmary at Saint Mary's has always been a problem to the School's executive officers. Each spring, when a long spell of bad weather is invariably accompanied with mild epidemics of colds, the old infirmary is taxed to its limit in caring for those on the sick list. It is not contended that a new infirmary is necessary for Saint Mary's,

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SAINT AUGUSTINE'S SCHOOL, RALEIGH

BY REV. EDGAR H. GOOLD

Bishop Bratton of Mississippi, formerly the beloved rector of Saint Mary's School, has given to his recent comprehensive study of Negro development the title, "Wanted—Leaders."

It was to supply such a need that Saint Augustine's, our oldest church school for the Negro, was founded in 1867. Bishop Atkinson and such North Carolinians as the father of our present Bishop Cheshire; Dr. Mason, rector of Christ Church, Raleigh; Dr. Battle, of Chapel Hill; Admiral Wilkes, and General Cox were among the original incorporators. These broad-gauged men saw that there would be an ever-increasing need for training worthy and capable young people of the Negro race, who might thus become leaders of their people in Christian character, intelligence and usefulness. This has been from the very first the guiding purpose of Saint Augustine's, the explanation of its history, and the key to its usefulness.

From the first, the school has been closely associated with our Church life in North Carolina. A clergyman has always been its principal. At first, Rev. J. Brinton Smith, and then the Rev. J. E. C. Smedes, brother of the rector of Saint Mary's; the Rev. R. B. Sutton, the Rev. A. B. Hunter, associated with the school for over a quarter of a century, and the Rev. E. H. Goold, have striven to make Saint Augustine's a real source of spiritual power in the Church in North Carolina.

Today the Bishop of the Diocese is president of the Board of Trustees, all of whom, except one, reside in North Carolina.

When the work began, there was only a handful of students. Last year the enrollment was 520, the largest in the history of the institution. These young people, boys and girls, are being given a training that is designed to make them useful and helpful in the one Christian sense. The practical as- ceives instruction not neglected, as every as head work. The need [illegible] to do, and re- vocational workers among the Negroes [illegible] as well is great; but greater still, perhaps, is the need for teachers, nurses, physicians, clergy and Christian workers, both men and women, who shall supply the race with a wise, intelligent and religious leadership.

That Saint Augustine's is on the accredited list of the State Department of Education is a guarantee of the high standard of its educational work. That so many of its graduates are holding positions of responsibility and usefulness in church and school life shows that it has not failed to hear the call for trained and consecrated leaders.

It is always hard to see ourselves as others see us, and boastfulness is never a pleasing quality; consequently, I will let another speak for us. Mrs. Isabel Carter, Secretary of the American Church Institute for Negroes, recently visited Saint Augustine's and made a report of her visit to the trustees of the institute. Following are several extracts from her report:

"I attended early service and the regular service at the chapel on Sunday, as I had so timed my trip as to take in a Sunday at this school. It was a truly beautiful service. The singing would have been a credit to any one of our big city churches. The students seemed to put their whole souls into their singing, and there are some unusually good voices among them.

"In the afternoon I visited the Bible class, where I was much impressed with their knowledge of the Bible and Church history. The class closed with several beautiful melodies, sung in my honor.

"The next day I spent in going all through the classrooms, and listened to some specially interesting work being done in the Senior Civics and English classes. The teaching was well done. The teaching in the primary grades was also excellent. The young Negro teachers kept splendid order and seemed to make a regular business of, and to understand, their work.

"I visited the school kitchen, where dinner was being prepared by one set of girls under the supervision of the matron. Another set of girls would come in later to wash dishes and get things ready for supper. Everything was clean.

"The laundry is large, well lighted, and quite well equipped with mangle, soap extractor, etc., although most of the ironing is done by hand by the girls.

"One phase of the work at Saint Augustine's interested me very much. The students have practice garden and are taught the proper preparing of the earth, times for planting, etc. The hotbeds and cold-frames were well along, and within a short time the things would be transplanted in the open. This outdoor work is varied with class work along theoretical lines.

"I was much impressed with the [illegible] of the students at Saint Augus- matters pertain the stress put on all of the students at the Church. All and morning, and they seem to [illegible] night services, which are made most attractive with plenty of the music which they all love so well. The evening service is wholly choral, and is really beautiful.

"The school needs a good academic building, where all the classes can be under one roof. The present classroom building could then be transformed into an additional boys' dormitory, which is also needed.

"I cannot stress too strongly the merits of this school. It would, indeed, be a fine thing if Saint Augustine's could be made the Episcopal College for Negroes. It has the location, the grounds, the background and the true religious atmosphere to make such a venture a success."

No account of Saint Augustine's would be complete without a special mention of Saint Agnes Hospital, with its training school for nurses. Founded by Mrs. A. B. Hunter as a department of the school, with a separate organization and treasury, it grew largely through her efforts to be one of the largest and best institutions of its kind anywhere in the South. It cares every year for about a thousand patients. The nurses, about thirty-five in number, receive a standard three-year course of training, which prepares them to take the regular State Board examinations and qualify as registered nurses.

Both the hospital and these graduates have made a splendid record for devoted and efficient service as was evidenced by the good-will and generous co-operation of the entire community in the recent campaign to secure funds to repair, equip and expand the hospital and nurses' home.

Saint Augustine's needs the interest and help of our Church people in North Carolina if it is to do its best work. Nothing can help more than a right understanding of the missionary objective of the school and a real sympathy with its spiritual purpose. We ask our Church people to aid the work by their prayers and by spreading intelligent information about what we are trying to do. Many of our graduates and former students are living in various communities in the Diocese. Sympathy and tactful help in their efforts to uplift their people would encourage the least of these . . ."
them wonderfully. Then, too, there are many boys and girls full of promise for future usefulness if only they can receive proper training. Why cannot our Church people encourage them and help them to attend Saint Augustine's or the Saint Agnes Training School for Nurses?

The hospital receives no direct Church appropriation, but must depend on individual contributions for at least five thousand dollars a year. It ministers chiefly to patients from this State and Diocese. Why should it not receive generous help from our Church people here? Other Church schools for the Negro, such as Saint Paul's School, Virginia, receive aid from the Diocese in [illegible] they are located. Saint Augustine's [illegible] not. As an encouragement and help, as [illegible] as in fairness, ought there not be some such aid for it?

But, more than all else, we ask that there be a prayerful and abiding interest, springing from a wise and understanding heart, in this effort of our Church to prepare and send forth laborers to work effectively where they are so sorely needed in the Master's vineyard.

THEY SAT

There were amphitheater seats, a platform, and an organ in a choir loft. The seats were filled with intelligent people, who in every other place in life were free to exhibit courtesy. Here they merely sat. The occasion was the funeral of a great and good man, a benefactor of the community. As people entered, they chose the first vacant seat, and there they sat. They sat while the bearers came in with the casket. They sat and stared while the sad mourners entered. The soprano and tenor sang a hymn—they sat. Through the invocation they sat. A Psalm was read, and still they sat. Such stolidity! Such stupidity! An hour and a quarter they sat. No man knelt. No man stood. Just like carved figures they sat. They recognized no majesty of death—they sat. They gave the dead no honor, the living no tribute, God no worship—they sat. Whatever may have been within their hearts, they were forbidden by the harsh and crude conventions of the place to be anything but spectators—they sat. From opening hymn to benediction they sat. What stiff, banal, uncompromising formality! THEY SAT.

REV. DR. HARTLEY.

SPIRITUAL GIVING

The giving of our money to God's work is an intensely spiritual act. Our willingness to give our money is the expression of our faith, our interest, our desire to give help to others, and these are the very elements of spiritual life.—*Bishop Manning.*

"In as much as ye have done it unto the least of these . . . "

SAINT MARY'S SCHOOL SEEKS $100,000 FUND TO INSURE FINANCIAL FUTURE

(Continued from page 3)

but an addition to the present structure is necessary.

In order that the School may enjoy recognition as a Junior College of the first rank, a minimum endowment of $100,000 is required. Saint Mary's has at present an endowment of $60,000, this sum having been bequeathed to the school in recent years. If the fall and winter campaign can increase this sum by $40,000, Saint Mary's status among Junior Colleges will be further elevated.

The new campaign will really be to complete the previous money-rai,000 effort which sought to rais- begun in for the school. This 00,000, which was 1917, provided a five-year period. Of pledged over this amount, a little over $27,000 is still outstanding in unpaid pledges. The final statement of the proceeds and disbursements of the fund to date are as follows:

Total Saint Mary's Fund	$201,626.64	
Endowment Funds, funds of the school		$55,000.00
Saint Mary's School bonds—paid		40,000.00
Additions and remodeling Smedes Hall		20,733.98
Installation central heating plant		27,791.20
Unpaid pledges—Saint Mary's School Fund		27,113.34
Expense—June 1, 1916-October 10, 1922		30,796.76
Cash on hand		191.36
	$201,626.64	$201,626.64

At the request of a committee of the board of trustees, Col. Albert L. Cox, of Raleigh, has accepted the national chairmanship of the new campaign committee. With him are Mrs. Joseph J. Bernard, North Carolina State chairman; Miss Susan P. Frost, South Carolina State chairman; Mr. Samuel Lawrence, special gifts chairman; Rev. Warren W. Way, rector; Mr. Graham H. Andrews, fund treasurer; Mr. William E. Stone, chairman of the speakers committee; Rev. Isaac W. Hughes and Mr. George C. Royall, the latter two being members of the board of trustees.

The plan has been to divide North Carolina into ten divisions and South Carolina into four divisions. Each of these divisions is made up of eighteen to twenty counties. Each county, as well as each division, is presided over by a chairman. Following a national conference of divisional chairmen on September 25th, the work of naming the county chairmen was begun, and about a score of acceptances have been received to date.

Outside the Carolinas, States are regarded as units. State chairmen are now naming city chairmen. The conference plan is also being relied upon in the territory outside the Carol- to perfect the organizatio-actions to tribute informatio the work Mary's alumnæ are primarily responsible for the success of the money-raising effort, and an individual quota of $160 has been set. This amount is to cover a four-year period, and each Saint Mary's graduate and former student is asked to GET OR GIVE—that is, to raise this sum.

To stimulate interest and to provide every alumna with full facts about the campaign, it is planned to have each Saint Mary's girl attend a luncheon in her home town on December 1st, the opening day of the campaign. In all of the larger cities of the two home States, speaking and musical programs will feature the luncheon. Exact facts about the school and its needs will be provided by faculty representatives.

In Raleigh a community campaign is planned. One-third of Saint Mary's alumnæ reside in Raleigh, and one-third of the national quota is therefore expected from the home town. Special gifts of $20,000 are being asked.

Three distinguished citizens, one of whom is an alumna of the school, are serving on the National Advisory Committee. These are: Mrs. William G. McAdoo, daughter of former President Wilson; Hon. George Gordon Battle, New York attorney, and the Rt. Rev. Joseph Blount Cheshire, Bishop of the Diocese of North Carolina.

THOMPSON ORPHANAGE CHARLOTTE, N. C.

Visited February 14, 1922

(A report made by a representative of the State Board of Public Welfare.)

INSTITUTION

The Thompson Orphanage is owned and controlled by the Episcopal Church in North Carolina. It was founded in 1887 and is governed by a board of managers from the three Episcopal Dioceses of the State. An executive committee is appointed by the board of managers and works directly with the superintendent. The following people compose the present board:

Rt. Rev. Joseph Blount Cheshire, Raleigh.
Rev. William Hardin, Salisbury.
Rev. Edwin S. Osborne, Charlotte.
Mr. Joseph G. Shannonhouse, Charlotte.
Mr. Frederick W. Glover, Charlotte.
Rt. Rev. E. A. Penick, Jr., Charlotte.
Mrs. W. A. Montgomery, Raleigh.
Col. A. H. Boyden, Salisbury.
Col. William G. Clark, Tarboro.
Mrs. S. W. Battle, Asheville.
Rt. Rev. Thomas C. Darst, Wilmington.
Dr. Ira M. Hardy, Kinston.
Mr. Thomas B. Smith, Clinton.
Miss Bettie Green, Greenville.
Rev. Samuel B. Stroup, Hickory.
Mr. Clarence Call, North Wilk

*Executive Com*arlotte.

Rev. Edwin A. Penick, Jr., Charlotte.
Rev. G. Shannonhouse, Charlotte.
Mr. R. J. Walker, Charlotte.
Mr. F. W. Glover, Charlotte.
Mrs. Samuel Maxwell, Charlotte.
Col. A. H. Boyden, Salisbury.

ADMINISTRATION

Rev. Walter J. Smith was elected superintendent in 1898 and still holds that position. He resigned more than a year ago, but it has been difficult to get the right person to succeed him. Rev. W. H. Wheeler, former assistant rector of Saint James' Church, Wilmington, assumed charge of the orphanage on October 1st.

Members of the Staff

Rev. W. H. Wheeler, of Wilmington, became Superintendent October 1st.

Teachers—Miss Elsie Nall, Mrs. L. H. Isely.

Matrons—Mrs. Mary C. Winton, Mrs. M. L. Wooldridge, Miss Catharine Gulick, Miss Kate Taliaferro, Miss Bettie Powell.

Farmer—Mr. J. T. Thornton.

Rev. W. H. Wheeler, former assistant rector of Saint James' Church, Wilmington, assumed charge of the orphanage on October 1st.

BUILDINGS AND GROUNDS

The orphanage owns 70 acres of land inside the city limits of Charlotte. There is no congregate dining-room, but the orphanage is run on the cottage system, with each cottage a unit to itself.

Five brick buildings and one wooden building are located in a pretty grove just one block from the car line. All buildings are lighted with electricity and are heated with coal stoves. The city furnishes light and sewerage connections. The buildings may be classified as follows: Thompson, Bronson, Federation Cottage, Baby Cottage, Superintendent's Home, Church.

(a) *Thompson.*

Thompson Hall is the oldest and largest building on the grounds. It contains the schoolrooms, dormitories, and home for 48 children.

1. Dormitories. The boys' dormitory is located in the wing of the building. The large boys' room contains eight single beds and the small boys' room nine single beds, with toilet adjoining each room. The girls all stay in one large room, which contains six double beds and nine single ones. These beds had white spreads that were fairly clean.

Separate play-rooms for the small boys and girls are located in this building, as is also a sitting-room for the larger children. There is a piano and a victrola in the sitting-room.

There are three tubs, four lavatories, and two shower-baths in this dormitory. Individual towels and wash-cloths are used, and these are changed twice a week. Every child has a toothbrush, but there was no evidence of [illegible] combs and brushes being [illegible] who have [illegible] tubercular symptoms. [illegible] for children

2. Dining-room. The dining-room [illegible] located in one of the wings of the building and is fairly well lighted. It contains three long tables that seat fourteen children each. White cloths were on each table, and two tables had pretty blooming plants. Napkins were not used. The matron seemed to think it was too much trouble to keep up with the napkins for each child.

3. Kitchen. The kitchen contains one large range and other necessary equipment. It was clean and well kept. The storeroom, adjoining the kitchen, was in splendid order and contained a large quantity of canned fruits and vegetables. Some of this was put up by the children, but most of it had been bought from wholesale stores.

4. Schoolroom. There are two schoolrooms in this building. The lighting in both rooms is bad; the smaller children probably not getting enough, and the larger ones getting it from three sides, causing cross-lighting, which is bad for the eyes. Single desks are used.

(b) *Bronson Hall.*

This building is the only wooden building on the grounds that is used by the children. It is the home of twenty-two girls and eight boys and a matron. There are four rooms with four double beds in each. The girls' bathroom is located on the second floor, while the boys' is on the first. One tub, one toilet, and two lavatories are in each bathroom. The matron's room opens into the boys' room, and she has to give them constant care, as most of them are small.

White cloths are used on the tables in the dining-room, and all the children have napkins. The kitchen was clean and well kept, in spite of the fact that many of the large girls were sick with grippe. One of the largest boys was acting as chief cook on the day of my visit. The general routine of this cottage was upset on account of so many children being sick, so I did not make careful survey of the cottage.

(c) *Federation.*

This is one of the newest and most attractive buildings on the grounds. It is the home of sixteen girls and a matron. The first floor is used as a large reception hall, a sitting-room, and library, a dining-room and kitchen, and the matron's bedroom. The second floor has four rooms, each one containing four single beds. Neat oak dressers add to the homelike appearance of these rooms. The bathroom used by these girls is on the second floor and in good condition.

The dining-room contains two large tables that seat eight girls. The room is clean and attractive. White cloths are used on the tables, and each girl has a napkin. The matron is anxious to use mats on the tables, and plans to have the girls make them as a part of their outside activity.

The kitchen was in good order and was well equipped for the small [illegible]

nished and [illegible]m is attractively fur- large bookcases with [illegible]iano and two [illegible] books.

(d) *Baby Cottage.*

This cottage has just been completed, but has not been furnished. The plan is modern and will no doubt be the best-arranged cottage on the grounds.

(e) *Superintendent's Home.*

A large two-story brick house is the home of the superintendent. He has his office in his home.

(f) *Church.*

Just across the road from the superintendent's home is the Chapel of Saint Mary. It was made possible by a donation from Judge Bynum in memory of his wife.

SANITATION

All the buildings have sewerage connections, with toilets and baths in each. The buildings were clean, but poorly ventilated. The windows in the dormitories were not kept open during the day, but were supposed to be open at night.

Individual towels and wash-cloths are used, and every child has a toothbrush. There was no evidence of the use of individual combs and brushes.

Each cottage has a laundry, and some are new, while others are old and inadequate. Having the laundry done separately makes the work of the matrons and children more difficult.

FOOD

The matron of each cottage plans the meals for her cottage. Friday of each week they send to the superintendent a list of supplies needed for the incoming week, and he purchases them from wholesale and retail merchants at Charlotte. The meals served on the day of my visit were similar in all the cottages. Freedom is given in selection of food, but there seemed to be some uniformity of plan.

Food served in Thompson Cottage: Breakfast—oatmeal, milk, biscuit, molasses. Dinner—beans, tomatoes, cornbread. Supper—prunes, biscuit, milk.

The children get milk twice a day, and a quart a day is the average used for each child.

HEALTH

At the time of my visit to the institution there was an epidemic of colds and grippe. Five or more children were sick in each of the cottages. One of the large boys was very ill with pneumonia and was being cared for by a trained nurse. Another boy was in the city hospital, suffering from severe burns he had received in one of the laundries by falling into a tub of hot water.

Mr. Smith, the superintendent, was just recovering from a cold, and Mrs. Winter, head matron, was exceedingly ill. The institution, under such adverse conditions, was not running in a normal way.

Dr. W. M. Hunter is the regular physician, and visits the institution whenever needed. The children's teeth are not examined regularly, but only when there seems to be a need for special attention.

EDUCATION

There are two teachers in the school, and the school year is from September [illegible] taught a[illegible] Only the seven grades are [illegible] orphanage, as the high-school students [illegible] the city schools. One-half go to school in [illegible] morning, while the other half goes in the afternoon. The text-books used are practically the same ones used in the public schools of the city. The work was being done remarkably well, considering the fact that so many were out on account of sickness.

DISCIPLINE

The superintendent believes that corporal punishment should be the last resort. He says talks are more effective, and he discourages the use of the rod.

CLOTHING

Many church guilds send material and clothes to the orphanage. The larger girls make most of the clothes worn by the children, although the heavier coats and suits are bought. A sewing teacher directs the work of the girls.

RECORDS

There are eighty-six children in the institution at present. Application blanks are used, and the board of trustees pass upon them before children are received. The institution admits children from the ages of 4 to 12 years. The records are not as well kept as they might be, for the information is not always up to date.

WORK DONE BY CHILDREN

The children do all the work of the institution, the boys working on the farm and the girls doing the cooking, sewing and some of the laundry work. In some of the cottages the work of the children is changed once a month.

RELIGIOUS TRAINING

Each day at 8:30 all children go to chapel for a short devotional service, which is conducted by the superintendent. Mr. Smith also preaches at the 11 o'clock service on Sunday, and in the afternoon they have Sunday-school.

COTTAGE PLAN

One of the finest features of the orphanage is the cottage system. Family life is emphasized and the children are given a greater opportunity of developing along lines similar to normal children.

Do not forget the Thompson Orphanage on Thanksgiving.

THE CHURCH AT CHAPEL HILL

By A Vestryman

Before the Revolutionary War, there stood at a crossroads on a plateau in central North Carolina a little chapel of the Church of England, called New Hope Chapel, and the hill on which it stood was known as New Hope Chapel Hill. For many years this chapel was the only place of Christian worship in the neighborhood, and its position was strategic, being at the crossing of the main road north and south from Pittsboro to Petersburg, Va., and the main highway east and west from Raleigh to Guilford and Salem.

The first services of the Christian religion, therefore, on this hill were those of the mother church. When the Church of England, [illegible] king on an English yoke of a German throne was thrown off by the colonies, the little chapel was closed, fell into ruins, and soon disappeared. Meanwhile, the Legislature of the new State had chartered the University of North Carolina, and it had been located on this plateau, now called, for brevity, Chapel Hill, because of its central and strategic position.

The University grew, and the little town grew up about it. The town and the gown worshipped together in one of the University buildings, and for more than half a century this custom prevailed.

In 1848 was completed the Chapel of the Cross, a monument to the sacrifices and labors of Bishop William Mercer Green and his co-workers, and the first church building in the town.

Another half-century and more passed, bringing the high tide of the fifties, the tragic years of the sixties, and the reopening of the stricken University during the seventies, followed by thirty years of gradual but sure growth of the college and the town. Through it all the Chapel of the Cross ministered to the most tender and sacred needs of men and women during the most trying period, but the time came when a vision of the coming years called for more space in order to meet the changing needs of the new day.

A building program was carefully considered and begun. The little church was left intact, but repairs were made and the old windows replaced by new ones of a better design. A parish house and rector's study were added, the parish house being a memorial to Dr. and Mrs. Kemp P. Battle, whose lives were a benediction to all those who lived or studied "on the Hill."

Once again the Episcopal Church was in the van in provision for carrying on here the work for the extension of the Kingdom of God among men, and just as the erection of the first church edifice in Chapel Hill was quickly followed by others, so the building of the first parish house and the inauguration of a well-considered plan for future additions was followed by the ambitious programs of other churches of the town.

The beautiful Sprunt Memorial Presbyterian Church, designed by Hobart Upjohn, of New York, was finished a year ago. It is a most complete plant, with rooms for the Sunday-school work, a club room, dining-room, pantry and kitchen, and all necessary adjuncts for work among the students of the University and the children of the town. The handsome new Baptist Church is nearing completion, and too, will be thoroughly [illegible]itional all the accessories [illegible] is estimated at church plant and eighty thousand dol[illegible]. The plans for the new two-hundred-thousand-dollar plant of the Methodist Church are now being prepared by the well-known architect, John Gamble Rogers, of New York.

The work of the Chapel of the Cross has grown to such an extent that increased facilities are necessary, and plans are now being made by Mr. Upjohn (who designed the Battle Memorial Parish House) for the new Holt Memorial addition to our group of buildings, and for the enlargement of the parish house to meet the needs of the rapidly growing town and University. The Holt Memorial Church is the gift of Mr. William A. Erwin, while the other additions to the present group will be made with the contributions of friends all over the State who recognize the value of the work of the Church in such a training center as the University. A list, doubtless incomplete, of the younger clergy of the Church who have received training for life and service at the University includes Wallace Rollins, Alfred Berkeley, Francis Osborne, William E. Cox, Francis Cox, Thad. Cheatham, Harding Hughes, Lewis Taylor, William J. Gordon, Fred. Drane, the late Hoke Ramsaur, Theodore Partrick, Sam Stroup, Henry C. Smith, Reginald Mallett, J. P. Burke, B. M. Lackey, Rufus Morgan, B. M. Walton, W. R. Noe, A. R. Parshley, Joe Bynum, and Harvey Cox. At present there are two postulants studying here—W. A. Lillycrop and A. D. Milstead.

This list of talented and devoted missionaries, teachers, and preachers is one of which the University and the State is justly proud, and it is hoped that another generation will see even more of the youth of the State studying at Chapel Hill for the ultimate purpose of taking orders.

But perhaps an even greater duty and responsibility rests upon the parish at Chapel Hill—the training of thousands of earnest and consecrated *laymen* for the service of their fellowmen. It is a great work, and should command the interest and the financial support of every Churchman in the State, if it is to succeed. Will not the funds be forthcoming in a liberal stream? Will not the liberality of the many match the liberality of the generous donor of the new church?

SAINT AGNES HOSPITAL

Saint Agnes Hospital has a peculiarity that belongs chiefly to hospitals; and that is, that her doors are never closed, nor her lights darkened.

The ambulance, the Ford, the doctors, and the operating force are just as apt to be found at each [illegible] that is four in the morning as turned off [illegible] afternoon, and is well advanced. It turned out steadily as a beacon of hope and help, just as the building itself stands for hope and help to the sick and suffering of Raleigh and the surrounding territory, near and far.

In these days of automobiles and long drives over vast stretches of country, we pass many imposing buildings that are of public interest, and we are impressed and interested and perhaps sometimes critical.

But as we pass hospital buildings, I wonder if we ever think of the tragedy—yes, tragedies, that are going on within their walls—going on as we are passing by at that moment, and while we are, for the time being at least, fairly happy and carefree. For in the hospital tragedy follows tragedy as day follows day—yes, as hour follows hour—and will continue to do so as long as day and hour and tragedy last.

But to offset all this, God has put it into the hearts of men, and of *women, too*, to give of themselves and of their best, to avert this tragedy, or, if that be impossible, to at least smooth the way with kindness—to comfort, to encourage and to succor, and to do all things possible to brighten the way for the sufferer.

Every hospital is doing this, or is trying to do it, each in an individual way. But there is an added element in the atmosphere of a church hospital, an element that is noticeable as one enters the door. And Saint Agnes has the privilege of being very much in the ranks when we speak of church hospitals.

Born on Saint Augustine's campus, founded and fostered for twenty-four years by the school and hospital mother, Mrs. A. B. Hunter, Saint Agnes has known no other than a church atmosphere, and she stands for what the Church is trying to do along hospital lines.

At present we have seventy-five beds, but the sand and the lumber and the bricks and the window-sashes and door frames that are coming into the yard are eloquent messengers of an addition. At first, the addition will be one story, making us average one hundred beds and giving more room for various purposes.

You know, we had a drive in the spring for $40,000, but that does not mean that we have $40,000 in hand. No, indeed; the money is coming in—here a little, and there a little.

When we have the first story of the

(Continued on page 11)

The Woman's Auxiliary

My dear Friends:

I am very glad of this opportunity to send you a few lines through The Carolina Churchman. Mr. Hughes wishes us to have space each month. estings-nst each of the branches will work. I trust-wount of some inter- who is not already a sameeting or subscribe to our Diocesan paper. you Carolina Churchman. Mr. Hughes is anxious to make it a real help, and we want to help him all we can.

I would love to talk to you of some of the wonderful things done at Portland, but Miss Hunter, one of our delegates, and the bearer of our Winter Thank Offering gift, is to give that to you with the freshness and inspiration of that great gathering still upon her.

As you will remember, we planned to divide our Diocese into ten districts, Miss Hall to be chairman of districts, with a chairman for each district. Together we have worked out these plans, and in our next issue of The Churchman we will give you a list of the chairmen, with the names of the branches in each district. We hope to have two meetings of each district during the year, and we trust that as many members as possible will attend the district meetings. There will be reports from the Triennial, and many helpful and inspiring features at these meetings.

I hope you are planning a normal class for leaders before or during Lent, and several classes for study before Lent. I am most anxious that the Auxiliary shall have a united study class during Lent on "The Life and Teachings of Our Blessed Lord." We are planning our Institute during the year to be held by Miss Tillotson, our Educational Secretary, and we want several from each branch to be present. Miss Easdale, our Educational Secretary, will have suggestions for study next month.

I hope that each branch has a U. T. O. Treasurer, and Educational, Social Service, C. P. C., and recruiting secretaries at work. If you have not, will you not appoint them and have them plan work for the year? I trust also that you are planning or have planned your programs for the year. It will be most helpful.

Mrs. Holmes, our Social Service Secretary, has sent out a letter to each branch. She has an interesting program. The training schools and disabled veterans, as well as work with negroes, is also a part of our Social Service program.

We are glad to think of having a part in the Training Schools, in the Hoke Ramsaur Memorial, and in making it possible for Adelaide Smith to be at the Training School.

I trust we are remembering daily in our prayers our missionaries and volunteers, and praying God to put it in the hearts of many more of our young people to give themselves to His service at home or abroad. Let us try to get every woman in our Church interested and at work in some branch of service.

May each one of us study diligently to know His will, and give more and more of ourselves and our substance to make it known to others. May we live more and more in His presence. [illegible] by day grow in grace and in [illegible] our perfect Example.

[illegible] President.

[illegible]ETT.

GRANVILLE DISTRICT MEETING

The Granville District of the Woman's Auxiliary of the Episcopal Church met in Oxford for an all-day meeting on Saturday, the 14th of October.

The local branch (Saint Stephen's branch), of which Mrs. W. A. Devin is president, did all that the district chairman would allow to welcome all visitors.

The day began with Holy Communion, Mr. Horsfield, celebrant. After this service at the church, the women went to the high school and assembled in the library of the Woman's Club. Mrs. W. A. Devin presided with her usual ease and grace. Miss Claudia Hunter, of Henderson, chairman of the Granville District, explained the object of these meetings—that it gives an opportunity to all the women in the Church to hear, first-hand, what the Church wants the women to do, and the plans for accomplishing the same.

Mrs. Bickett, President of the Woman's Auxiliary in this Diocese, gave a summary of these plans and the importance and helpfulness of the work given us to do. Mrs. Bickett remarked that she always made a point of visiting the goal in whatever town she stopped long enough to do so. I wonder how many of us have ever been in the goal in our own town!

Miss Claudia Hunter, our delegate to the Triennial, gave a carefully arranged account of what took place in Portland, especially the women's work. This was most interesting. At the noon hour the women paused in their full program to join in a service of Intercession for Missions. This was led by Mrs. H. G. Cooper.

For the lunch hour the women were invited into the auditorium across the hall from the library. Small tables had been arranged on which to open the lunch boxes. Mrs. N. C. Taylor, Mrs. L. C. Taylor, and Mrs. Pritchard, assisted by Miss Sadie Vinson and Miss Sophronia Cooper, and others, served all present with hot coffee, tea or chocolate. Nobody seemed to eat their own lunch, but the boxes were passed around, so that it was a real picnic of varied good things.

After lunch, Mrs. W. D. Burwell, of Henderson, Chairman of Religious Education for the District of Granville, gave a definite plan for our Study Classes. Each parish is to send three leaders to Louisburg to attend a normal class, conducted by Miss Richards, of Raleigh. The date for this is to be set later.

Miss Jannette Gregory gave a short, but good, report from the Committee on the Offering of Life.

Mrs. Holmes, of Chapel Hill, Chairman of Social Service, gave a splendid report of the work her committee is trying to accomplish. She is "trying out" a "Movies for Children." She has it every Friday night. Mothers may feel sure their children are seeing pictures that are helpful and have the of this thrills." We will hear more given it a fair tr[illegible] after Mrs. Holmes has

Mrs. H. G. Cooper, N. [illegible] O Treasurer, read to the women the resolutions from the House of Bishops on their appreciation of the magnificent gift of the women, which was $670,229.28. The Diocese of North Carolina gave $9,823.32 of this amount.

Mrs. Cooper laid on the table the returned original check which had been to Portland and been laid on the golden alms-basin. She asked that each woman present put her name on the back of this check, that it might be kept as a souvenir by our Auxiliary.

Those present from out of town were: Miss Hunter, of Henderson; Mrs. Bickett, of Raleigh; Mrs. Holmes and Mrs. Cobb, of Chapel Hill; Mrs. W. D. Burwell, Mrs. I. W. Hughes, Mrs. Robards, Mrs. Harris, Miss Kittrell, of Henderson.

After a few appropriate remarks, Mrs. Horsfield closed the meeting with prayer.

The flowers in church, library and auditorium were beautiful, mostly cosmos, dahlies and zinnias.

Our only regret was that a larger number of our women could not be present.

RUFFIN MEMORIAL SERVICE AT MAYODAN

The little Church of the Messiah, Mayodan, wishes the Diocese of North Carolina to share with her the distinction of a memorial service of unusual beauty and solemnity. The name "Ruffin" needs no introduction. For many generations of North Carolina history it has stood not simply for *aristocracy*, but for all the patrician's virtues—honor, integrity, loyalty, truth, and a lofty appreciation of the Church and its mission. And it was to honour the *memory* of William Cain Ruffin and Mary Greene Ruffin that on Friday night, October 20th, the little Episcopal Church was filled to its utmost capacity with the friends and admirers of Mr. and Mrs. Ruffin from all parts of North Carolina.

Loving hands had made the Church a bower of beauty; every garden had

(Continued on page 10)

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DIOCESE OF NORTH CAROLINA

Rt. Rev. Joseph Blount Cheshire, D.D., Bishop————Raleigh
Rt. Rev Edwin A. Penick, D.D., Bishop Coadjutor————Charlotte
Rt. Rev Henry Beard Delaney, D.D., Suffragan Bishop————Raleigh
Rev. Morrison Bethea, Secretary————Raleigh
Mr. Henry M. London, Treasurer of the Diocese————Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte

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OUR INSTITUTIONS AND ORGANIZATIONS

Do we really know much about our diocesan organizations and institutions, save to use them when we need them and criticize them when we disagree with them? Any person or organization has a hard task to measure up to the public's demands when they stand out in relief, as it were, in civic, State, and National life—as in the case of a small community, the more we really seek to understand the problems, the trials, and the circumstances of others, the less we will criticize and the more we will extend the feeling of charity. So it is in the matter of organizations and institutions. That this Diocese may the better learn to know, to appreciate, and to loyally support our diocesan institutions and organizations, we have asked them to "have a say" in public. They belong to us, and we should know all about them. But let us never forget that we belong to them, and hence owe to them our constant support, backed up by means and by service.

"THE CROSS TRIUMPHANT"

What a thrill went through the hearts of all church people who took part in and witnessed St. Mary's wonderful pageant, "The Cross Triumphant"! How it made us all realize the strength and the majesty of our guardianship of these great "milestones" along Church history's glorious road! Much more than increasing St. Mary's endowment fund, far greater than advertising St. Mary's School and cementing the loyalty of her graduates, was the educational and religious effect produced by the beautifully reverent acting that brought to present time the significant scenes and events therein portrayed. Also, there is no telling the influence exerted upon the actors and beholders of other communions, whose minds and hearts were thus brought into a more sympathetic understanding of the tenets of our faith, of the emphasis we place upon dignity of worship, and of the stress we place upon our historical continuity and corpo[illegible]ndrews. strength.

Great praise is [illegible] Our thanks who wrote [illegible]Davis, of the St. Mary's are [illegible] and her assistants, for the worthy presentation.

THIS YEAR'S BUDGET

We are publishing the latest report of returns for this year, that all members of parishes may know exactly how each parish stands. But more important still is it that all members of any one parish may see how their parish stands. Have you paid up in full? Then rejoice and take pride in what you have done. And for the coming year do your best to meet increased obligations. Do you still owe what should be paid up to date? Then, whose fault is it? It is your duty to the Church that those responsible for the deficit should get busy and clear matters up.

NEXT YEAR'S BUDGET

The Every Member Canvass will soon be on. You may feel that your parish has been assigned an excessive apportionment. You may wonder just what is asked of others. On another page we are publishing next year's budget. Acquaint yourself with this, and see what the committee has endeavored to set forth in a fair and impartial manner. Then get to work and be leaders and trailers.

REMEMBER THE ORPHANS

As you are anticipating all that goes with Thanksgiving—your thankfulness for the material and spiritual comforts and blessings which God has bestowed upon you, your joyful thoughts of the family gathering around the bounteous board, the thrill of the afternoon football game—do not forget that all this anticipated pleasure can reach its true realization only through the Christian process, viz., bringing joy into the lives of the less fortunate as joy comes to you. The appeal for the orphans should touch the hearts of all. Let us strive to do our best for this worthy cause. If you do not go to church on Thanksgiving Day, see to it that your offering reaches the church treasurer no later than the following Sunday.

Write your congressman and senator to use every effort in behalf of such legislation as will bring about "the freedom of Armenia and the liberation of the Greeks from the rule of the Turks."

DR. SLATTERY CONSECRATED BISHOP COADJUTOR OF MASSACHUSETTS

BOSTON, MASS. Oct. 31.—The Rev. Charles Lewis Slattery, D.D., was consecrated Bishop Coadjutor of Massachusetts today in historic Trinit[illegible] Church, the church in which [illegible] proces- Brooks served his pa[illegible] Trinity Chapel Boston. The [illegible]quare to the west door sion [illegible] church, contained representatives of various dioceses of the Church in America and of the Church of England. The Bishop elect was presented by Bishop Manning of New York and Bishop Lines of Newark. The Litany was read by Bishop Roots of Hankow. The master of ceremonies was Dean Washburn of the Episcopal Theological School, Cambridge.

Bishop Slattery was educated at Harvard and at the Episcopal Theological School. Soon after his graduation he was called to be Dean of the Cathedral of Our Merciful Saviour at Faribault, Minn., where Bishop Whipple was building a western center of Church institutions. Twelve years later he became rector of Christ Church, Springfield, Mass. From there he went to Grace Church, New York City. Last year, when Bishop Lawrence of Massachusetts announced that he wished gradually to withdraw from the active administration of the Diocese in order to give more time to outside Church projects, particularly to the raising of a one-million-dollar endowment fund for the Episcopal Theological School in Cambridge, Dr. Slattery was elected Bishop Coadjutor. Both bishops are alumni of the school.

Dr. Slattery is chairman of the Church Congress and has been active in various Church organizations and New York philanthropies. He is also the author of many books of wide circulation. Recent among them is a popular work on the opportunities in the ministry.

MEN AND SHOES

How much a man is like old shoes!
For instance, both have a soul to lose;
Both have been tanned; both made tight
By cobblers; both have left and right;
Both need a mate to be complete,
And both are made to go on feet;
They both need heeling, oft are sold,
And both in time turn all to mould.
With shoes the last is first; with men
The first shall be the last; and when
The shoes wear out, they're mended new;
When men wear out, they're men-dead, too.
They both are trod upon, and both
Will tread on others, nothing loth;
Both have their ties, and both incline,
When polished, in the world to shine.

DR. HARTLEY.

The orphans need your help.

RUFFIN MEMORIAL SERVICE AT MAYODAN

(Continued from page 8)

given its finest, rarest blossoms, and exquisite hothouse flowers had been sent from the larger cities; but the crowning glory was the sanctuary window forming a kind of reredos for the [illegible]ar. The window is Holman Hunt's glass": a[illegible] World," and a truly marestic figure of our [illegible]art of "stained "To the glory of God, and in[illegible]maj- loving memory of William Cain Ruffin and Mary Greene Ruffin." This window has been placed here by their friends in Mayodan. To dedicate this window the congregation and the distinguished visitors had gathered.

Our beloved Bishop, the Rt. Rev. Joseph Blount Cheshire, was prevented from attending by illness, but he was with us in spirit. It is impossible to fill his place, but the presence of four priests of the Church gave dignity and beauty to the service; and a vested choir of thirty-five voices, and our talented organist, made the music a thing we shall not soon forget. The Rev. Mr. W. J. Gordon, of Leaksville, took the prayer service, the Rev. Mr. J. D. Martin, of Roxbury, read the first and second lessons, and the Rev. Mr. R. E. Gaither, of Winston-Salem, preached a most eloquent sermon, preceding his address with a fitting tribute to Mr. and Mrs. Ruffin. The rector, the Rev. Mr. H. deC. Mazyck, followed the sermon with a second beautiful and touching tribute to these two lofty souls, and an interpretation of the artist's meaning in the "Light of the World," then reading the dedicatory prayer.

Mrs. M. R. Thomas (*nee* Ruffin), of New Bern, presented two Eucharistic candlesticks of unusual beauty of design and workmanship, in loving appreciation of another faithful steward of this Church, Miss Emma Karrer. The little congregation at Mayodan can think of *no* one more worthy to share the honor they wished to pay Mr. and Mrs. Ruffin than their own beloved "Miss Emma." The influences of her beautiful life is, and will always be, a power for good in this parish.

The rector then read the dedicatory prayer again, and the service ended with "Stand Up, Stand Up, for Jesus."

Many memorials have been erected to many great men and women, but it seldom falls to any man's lot to have a memorial costing many hundreds of dollars, *every cent of which was a gift of love*. Such is the Ruffin Memorial in the Church of the Messiah, Mayodan.

GRACE HUNTER MAZYCK.

MILLIONS FACE STARVATION

The latest news from Russia is heart-breaking.

Col. William N. Haskell, American Relief Administration Director, in a cable from Moscow, September 21, says: "I believe the Russian Government will be unable to handle the situation. The situation of the needy will be worse this year, because they have less personal possessions to exchange for food than they did last year."

Robert Dunn, a director of the Quaker Famine Unit, says: "A new famine is now a fact. Feeding on a famine scale will have to continue throughout the coming winter. There is no other way of saving the population. It will be worse for them this winter [illegible]last; for they have sold, or, as household[illegible]" all their linen, their backs, and everyth[illegible] clothes off their be exchanged for food." [illegible] could

Dorothy North, a member of the Quaker Relief Forces, in a private letter to her mother, says: "In spite of the great promise of the spring, the harvest has again failed. Little is said, for the peasants are plucky, and they have seen death face to face. But they tell us quietly that it will be even worse than last year. They are already planning where they will dig the pits to bury the dead."

Karl Borders, a member of this committee, and Director of the Quaker Field Forces in the famine area, says: "Starvation stares every peasant in the face. Practically every possible ounce of meat in the district has been eaten.

Eight million perished from starvation in Russia last winter.

Will you not send a contribution today to save other millions from perishing this winter?

Our work of distribution in Russia is carried on through the Friends (Quakers), who will make your gift render quick and effective aid.

AMERICAN RELIEF FOR RUSSIAN WOMEN AND CHILDREN,
1514 Kimball Bldg., Chicago, Ill.

THE CHURCH SCHOOL SERVICE LEAGUE

The Church School Service League is formed to accomplish three things:

First. To federate all church organizations for young people under a service league that will be an integral part of the church school, and capable of including every boy and girl in its membership.

Second. To provide an opportunity for every boy and girl in the church to take some active part each year in Christian service in the five fields recognized by the Church — the Parish, Community, Diocese, Nation, World. To help carry this plan into effect, a program has been issued by the Board of Religious Education, and can be obtained from the President of the Church School Service League.

Third. To draw all boys and girls, it is possible to reach, into connection with the Church's training as it is given in the church school, which is organized for service as well as for instruction and worship. "An impression without expression is deadening."

The Diocesan Committee of the Church School Service League was appointed by the Board of Religious Education and approved by the Bishop.

The function of this league is to assist the Church schools of the Diocese to enter into *active service*. The committee stands ready to advise with rectors, superintendents, and any others who are interested in the league and desire to know more about it.

The following are suggestions as to *how* to start a league in a parish:

1. Get the rector's consent, and consult with the Parish Board of Education.
2. Interest the Church School Superintendent.
3. Pick out a good leader to be su-a[illegible]isor. Be sure that he or she makes on the league study of the printed material
4. Form an execut[illegible] committee with interested representatives from as many organizations of boys and girls as possible.
5. Remember, it may be advisable to begin on a small scale. For example, invite the children in one or two grades—say third and fourth—and get them well started, and in a month or so add on more. As you can secure leaders, take on new grades.
6. The league may be supported from the Church school treasuries, by gifts from organizations, or by work done by members.
7. Membership consists in taking an active part in the recognized work of the league.

The recognized work of the Church School Service League for 1922 is as follows, viz.:

Birthday Thank Offering.

Mission Study—Alaska.

Parish Work.

Diocesan Work — Bishop's Fund, Archdeacon's Work, Thompson Orphanage, St. Agnes Hospital.

Box Work—Alaska.

Community Work.

Donald James' Scholarship—Alaska.

Every member of every cycle of the league is requested to join in giving, not only their money, their service, but their prayers, for the accomplishments of our specified tasks in these five fields of service.

MRS. H. M. BONNER, *President*.

MATERIAL ON LATIN AMERICA

If your public library keeps the *Bulletin of the Pan-American Union* (published in Washington, D. C.), make a note of two articles in the October issue, which may prove useful to you sometime when you are studying our mission work in South America and want material in a hurry. One is "Latin American Generalizations," a few pages which may correct some common wrong impressions. The other is a long article on Colombia, by Earl Harding, a most interesting description of that country, in which our work and our responsibility is increasing (cf. article in *The Spirit of Missions* for September).

ST. AGNES HOSPITAL

(Continued from page 7)

addition finished and money enough in hand to begin the second story, we shall be getting ready to claim one hundred and twenty-five or one hundred and thirty beds. Think what this will mean to this part of the country! Think what our seventy-five beds mean now! They mean a place in which the sick and suffering are getting tender, watchful care—a place in which the doctor's efforts are helped and supported by skilled nurses—a place in which conscientious care is given and conscientious work done. It means the care of the fatherless child whose mother has died—care that must continue until the little one has passed infancy and the dangerous stages and may find a home in some family that wants a baby. It means the care of the child who is in danger of blindness and whose blindness may be averted; or the child whose spine is not right, or whose leg does not match up to the other one. Many of these little tots go out as living testimonies, not only to the doctors and their skill, but, as the doctors themselves say, to the loving care of the nurses.

We all know how the colored people love children with a deep and inborn love, and we all know that the colored people are natural nurses. So, when we put this love of children and nursing talent in the children's ward, and combine these attributes with the training that the hospital is giving, we have a condition that is looking toward the ideal.

We would not have you think that the adults are neglected. Far from it. If people could see the fruit and the boxes of candy and the chicken and other "eats" that come through the office for "my nurse," they would be led to believe that gratitude and appreciation had their central plant in North Carolina.

How I wish that everybody could see the nurses as they file into chapel, in a body, spick and span, in their shining uniforms, and their bright, happy faces. Or in the operating room, anticipating the surgeon's needs, handling the necessary instrument, or needle, or suture at that particular moment, and almost intuitively, the strictly business atmosphere, and the complete silence that marks the seriousness of the moment, and the earnestness of purpose.

You see the work of St. Agnes' is twofold, she not only cares for the sick and afflicted, and endeavors to lighten their burdens, but she is training and molding young women to be leaders, and a force for all that is good and true and noble, in their own race.

St. Agnes' is your hospital. Please keep her in your mind and on your heart.

MARY V. GLENTON.

APPORTIONMENTS NATION-WIDE CAMPAIGN FOR THE YEAR 1923

	Apportionment
Ansonville, All Souls	$ 240 00
Battleboro, St. John's	328 00
Burlington, Holy Comforter	1819 00
Chapel Hill, Chapel of the Cross	1032 00
Charlotte, Chapel of Hope	150 00
Charlotte, Holy Comforter	2438 00
Charlotte, St. Andrew's	194 00
Charlotte, St. Martin's	2410 00
Charlotte, St. Mary's (Orphanage)	100 00
Charlotte, St. Peter's	6863 00
China Grove, Ascension	152 00
Cleveland, Christ Church	300 00
Concord, All Saints	1000 00
Cooleemee, Good Shepherd	400 00
Cunningham, St. John's	500 00
Davie County, Ascension	4773 00
Duke, St. Stephen's	28 00
Durham, St. Phil	380 00
Elkin, Gall St. Philip's	84 00
Enfie	3190 00
Greensboro, Holy Trinity	1700 00
Greensboro, St. Andrew's	234 00
Halifax, St. Mark's	120 00
Hamlet, All Saints	3192 00
Henderson, Holy Innocents	1162 00
High Point, St. Mary's	1290 00
Hillsboro, St. Matthews	100 00
Iredell County, St. James'	200 00
Jackson, Church of Our Saviour	125 00
Kittrell, St. James'	145 00
Laurinburg, St. David's	
Lawrence, Grace Memorial	456 00
Leaksville, Epiphany	951 00
Lexington, Grace	295 00
Littleton, St. Alban's	600 00
Louisburg, St. Paul's	
Madison, St. John's	100 00
Mayodan, Messiah	212 00
Mecklenburg County, St. Mark's	50 00
Middleburg, Heavenly Rest	50 00
Milton, Christ Church	400 00
Monroe, St. Paul's	300 00
Mt. Airy, Trinity	30 00
Orange County, St. Mary's	1556 00
Oxford, St. Stephen's	454 00
Pittsboro, St. Bartholomew's	6119 00
Raleigh, Christ Church	5084 00
Raleigh, Good Shepherd	1000 00
Raleigh, St. Mary's	200 00
Raleigh, St. Saviour's	500 00
Reidsville, St. Thomas	215 00
Ridgeway, Good Shepherd	39 00
Ringwood, St. Clement's	1500 00
Roanoke Rapids	500 00
Rockingham, Messiah	3374 00
Rocky Mount, Good Shepherd	50 00
Roxboro (mission)	107 00
Rowan County, St. Matthew's	52 00
Rowan County, St. Jude's	2316 00
Salisbury, St. Luke's	200 00
Salisbury, St. Paul's	65 00
Salisbury, St. Peter's	125 00
Sanford, St. Thomas'	1370 00
Scotland Neck, Trinity	32 00
Selma, St. Gabriel's	500 00
Smithfield, St. Paul's	200 00
Southern Pines, Emmanuel	100 00
Speed, St. Mary's	25 00
Spencer, St. Joseph's	450 00
Spray, St. Luke's	85 00
Spring Hope, St. Jude's	150 00
Statesville, Holy Trinity	210 00
Stovall, St. Peter's	20 00
Stoneville, Emmanuel	3500 00
Tarboro, Calvary	125 00
Northampton County, St. Luke's	100 00
Townesville, Holy Trinity	50 00
Union County, St. Timothy's	1176 00
Wadesboro, Calvary	50 00
Wake Forest, St. John's	225 00
Walnut Cove, Christ Church	1264 00
Warrenton, Emmanuel	916 00
Weldon, Grace	2380 00
Wilson, St. Timothy's	3493 00
Winston-Salem, St. Paul's	50 00
Woodleaf, St. Andrew's	10 00
Rockingham County, St. Andrew's	

Colored Churches

Charlotte, St Michael's	234 00
Durham, St. Titus	70 00
Greensboro, Redeemer	10 00
Henderson, Mission	10 00
Littleton, St. Anna's	15 00
Louisburg, St. Matthias	45 00
Monroe, Holy Trinity	42 00
Oxford, St. Cyprian's	19 00
Pittsboro, St. James'	13 00
Raleigh, St. Ambrose	237 00
Raleigh, St. Augustine's	600 00
Rocky Mount, Holy Hope	18 00
Salisbury, St. Philip's	5 00
Satterwhite, St. Simeon's	13 00
Statesville, Holy Cross	20 00
Tarboro, St. Luke's	150 00
Warren County St. Luke's	1 00
Warrenton, All Saints	57 00
Wilson, St. Mark's	85 00
Winston, St. Stephen's	6 00

HERE AND THERE IN THE DIOCESE

Rev. John Hartley, Ph.D., who has been serving Emmanuel Church, Southern Pines, for the past three years, has resigned, to take effect the first of November. Dr. Hartley has been supplying St. Paul's, Louisburg, and St. Paul's, Smithfield, during the summer months, as the work at St. [illegible] is most important [illegible] Clark has resigned being [illegible] work at the Church of the Advent, Williamston, Diocese of East Carolina, and takes charge of St. Paul's, Louisburg, and St. James', Kittrell, on the 15th of November.

Rev. Basil M. Walton, of the Diocese of Western Carolina, has accepted the call to St. John's, Williamsboro; Holy Trinity, Townesville; St. Peter's, Stovall, and Heavenly Rest, Middleburg.

Rev. J. W. Barker, late of the Diocese of Colorado, has been put in charge of the important missions of St. Stephen's, Duke, and St. Paul's, Smithfield. He will serve them as supply until the first of the year, at which time he will assume charge of these two very promising places.

On the fifth Sunday in October the Archdeacon visited St. Paul's, Goshen, where the Rev. Jadi L. Martin is doing an exceptionally fine work. There were over a hundred persons at each of the services in this old country church, more than fifteen miles from Roxboro. There was Holy Communion and sermon in the morning; a splendid dinner spread under the old oaks, and then seven baptisms, four of them adults, at the afternoon service; then a drive back to Roxboro, where the Archdeacon preached for the third time that day, in the Baptist Church, where all the congregations of the city united in the service.

Rev. H. O. Nash, of St. Andrew's, Greensboro, will be absent from his parish for a few weeks, in order to take special treatment for his throat. Various clergymen have taken the services at St. Andrew's during his absence.

THE CHAPEL OF THE CROSS, CHAPEL HILL

College opened, the end of September, with a larger registration than ever before in its history. Over 1,800 students were registered in the first few days, and before the year is over, the number will probably reach the 2,000 mark. So far, we have 214 students who are affiliated with the Episcopal Church. It is by no means easy for the rector to get in touch with that number of students, especially as they room not only on the campus, but all over town. Many rectors of home parishes have been a great help to me, not only in letting me know who were coming, but also in getting their boys to come to see me as soon as they arrived.

The attendance at church since college opened has been excellent, and the need of a new church is more and more manifest. The ushers have a hard time to find seats for the congregation. The student Bible Class has made a good beginning, and several new men have joined the Brotherhood of St. Andrew. The Brotherhood welcomed the new students at a very successful supper in the parish house on October 10th. Later [illegible] quarter there will be a gather- [illegible] students at another [illegible]

In the [illegible] many things are happening. [illegible] day school opened on September [illegible], and has the largest enrollment in its history. The great difficulty we have at present is lack of classroom space. It is always unsatisfactory to have several classes meeting in the church. We look forward to the addition to the parish house that will remedy this defect. For the past year we have had a valuable adjunct to our Sunday school in the form of jitney service. Every Sunday morning a member of the Brotherhood of St. Andrew makes a round in a Ford, collecting the children who are too small to walk a long distance to Sunday school. As a result the kindergarten class has a record for regular attendance that compares favorably with any class in the Sunday school. It is interesting to note that the other churches in Chapel Hill are now following our example.

The Woman's Guild and Auxiliary has been reorganized into the Woman's Church Service League. So as to develop more interest and more effective work, it has been divided into groups, each group meeting twice a month—once for work and once for study. On the alternate weeks, at the same hour, the rector holds a Bible class for women.

An interesting experiment is being tried by the parish, under the direction of Mrs. J. S. Holmes, Social Service Secretary of the Auxiliary of the Diocese. Moving pictures, adapted to children, are being shown in the parish house every Friday night. The haphazard going to the movies, as it is practiced by the children of most communities, has in many cases exerted a bad influence, and the parish is trying to meet that condition by giving a healthy and enjoyable entertainment which the children can appreciate, and to which parents can without hesitation send their children. The local moving-picture house has been very friendly to this work, and posts the advertisements for the parish house pictures along with its own. It is also worth noting that it has definitely improved the quality of its own pictures.

Besides the regular choir, composed mostly of students, a children's choir has been organized to sing at the evening services on Sundays. The children are taking a great interest in it, and the choir stalls are overflowing. Mr. George H. Lawrence, for some years secretary and bandmaster at the Jackson Training School, is now choirmaster, and also secretary to the rector.

So much for the more outstanding activities.

As regards the new church, I am happy to say that the University has agreed to sell us a strip of the Alexander lot, so that the new building will be placed on the east of the present church, and the lot recently acquired on the west will be left open for lawn and shrubbery. The architect, Mr. H. B. Upjohn, is now at work on the plans, and we hope soon to be able to [illegible] people of the Diocese a pic- [illegible] no one has the [illegible] it is to be. I hope all the money we need [illegible] we have plant. We still need many spec[illegible] things, for which as yet there is no provision. Among them may be mentioned an organ for the church, and furniture and fittings for the parish house. The generous gifts we have are for the actual building.

The Rt. Rev. Edwin A. Penick will preach the University sermon on the evening of Sunday, November 19th. On Monday an informal reception will be held at the rectory, so as to give the students and people of Chapel Hill a chance to meet the new Bishop Coadjutor.

ALFRED S. LAWRENCE.

TO THE CLERGY AND CONGREGATIONS OF THE DIOCESE

Dear Brethren: At a recent meeting of the Executive Committee of the Diocese our Nation-wide Campaign Treasurer informed us that he was about $25,000 behind in his collections of the Nation-wide Campaign apportionments for the current year. Whereupon, the following resolution was unanimously adopted by the Executive Committee:

Resolved, That the Executive Committee of the Diocese and the Bishop and Bishop Coadjutor of the Diocese urgently request that all parishes and missions in the Diocese pay their apportionment in full before the close of the fiscal year on December 31, 1922; that our Diocese may thus be enabled to maintain the record it has made in the past in meeting its missionary obligations for the glory of God and the extension of His Kingdom.

We hope you will give earnest heed and speedy response to this request.

Faithfully yours,
JOS. BLOUNT CHESHIRE,
EDWIN A. PENICK.

B. M. LACKEY, *Secretary*.
Raleigh, N. C., Nov. 8, 1922.

P. S.—The bishops desire that the above resolution be read to your congregation.

Write to the President and Secretary of State about the Armenians and the Greeks who are under the yoke of Turkey.

Any one desiring extra copies of the "Consecration" number may get same for 15 cents each.

SELF-HELP STUDENTS EARNED $384,000 IN A SINGLE YEAR

CHAPEL HILL, Oct. 31.—Three hundred and eighty-four thousand dollars is the amount earned by students who worked last year in order to make their way through the University. This information comes as a result of an inquiry made by the University's self-help bureau.

Altogether, 1,280 young men and young women of the 1,700 in the University worked, either in the summer or during the college year, for money with which to help meet the cost of education here. Four hundred worked throughout the college year, while pursuing their studies. The others worked time [illegible] summer or only part of the college year. The average earnings [illegible] the 1,280 were $300.

This fall, 550 (or 150 more than last year) are earning money steadily in the hours not devoted to their books. The occupation which claims the largest number is waiting on the table. Sixty serve as waiters at the University eating hall, and many more in private boarding-houses.

Here are a few of the occupations the "self-helpers" engage in here: washing dishes, scrubbing floors, gardening, tending furnaces, stenography, typing, janitor service, pressing clothes, painting, carpentering, setting type, electrical wiring, candy-making, soliciting life insurance, surveying, clerking in stores, splitting wood, ditching, and taking care of children when parents are absent.

SALVAGE SHOPS

The perpetual rummage sale is proving increasingly useful as a respectable income-producing activity. It has none of the frantic efforts necessary to the usual short-lived church fair or bazaar. It is independent of bad weather, has no place for lottery sales, and eliminates that curious procedure whereby after mother has donated time, labor and materials, father gravely purchases the finished article.

A well established salvage shop, not under church auspices, is managed by a group of women in a California town. The director has a number of captains, each in charge of one class of goods—shoes, furniture, underclothing, jewelry, etc. The shop is open four half-days a week and is visited regularly by all sorts of people. Very poor people find useful things within their means. Young married people get many of their household furnishings there. The articles are donated from that stock of goods known to every household as white elephants. The shop is run for the benefit of several charities. The chief expense is for rent and janitor service. Last June the receipts were just over $1,000 and the year's profit was about $10,000.

Gladdening the hearts of the orphans will gladden your own heart.

NATION-WIDE CAMPAIGN, DIOCESE OF NORTH CAROLINA

Parish	Apportionment	Paid to Oct. 31st	Due Oct. 31st
Ansonville, All Souls	$ 240 00	$ 240 00	$-------
Battleboro, St. John's	225 00	185 10	3 10
Burlington, Holy Comforter	2805 00	1379 42	1717 45
Chapel Hill, Chapel of the Cross	1233 00	892 30	140 70
Charlotte, Chapel of Hope	150 00	116 50	12 50
Charlotte, Holy Comforter	2629 00	1148 59	1045 61
Charlotte St. Andrew's	104 00	88 50	-------
Charlotte St. Martin's	2900 00	2433 10	1 90
Charlotte, St. Mary's	115 00	167 31	-------
Charlotte, St. Peter's	7000 00	6089 08	571 40
China Grove, Ascension	210 00	186 50	-------
Cleveland, Christ	292 00	74 60	169 40
Concord, All Saints	750 00	571 05	95 95
Cooleemee, Good Shepherd	353 00	273 00	30 00
Davie County, Ascension	326 00	177 80	95 70
Duke, St. Stephen's	537 00	219 45	232 05
Durham, St. Phillip's	2980 00	1871 88	633 62
Elkin, Galloway Memorial	5 00	20 00	-------
Enfield, Advent	550 00	374 00	88 50
Germantown, St. Phillip's	81 00	61 75	6 75
Greensboro, Holy Trinity	3253 00	2336 58	391 63
Greensboro, St. Andrew's	1500 00	524 65	98 45
Halifax, St. Mark's	292 00	210 [illegible]	
Hamlet, All Saints	110 00	[illegible]1 93	-------
Henderson, Holy Innocents	3552 [illegible]	107 06	933 94
High Point, St. Mary's	1300 00	1294 95	-------
Hillsboro, St. Matthew's	104 00	10 00	76 39
Iredell County, St. James'	464 00	-------	389 50
Jackson, Our Savi[illegible]	-------	10 50	-------
Kannapolis	125 00	69 00	36 00
Kittrell, St. James'	210 00	127 60	51 40
Laurinburg, St. David's	22 00	19 50	-------
Lawrence, Grace	598 00	459 84	42 16
Leaksville, Epiphany	1196 00	1026 06	-------
Lexington, Grace	407 00	95 00	246 00
Littleton, St. Alban's	520 00	111 20	324 30
Louisburg, St. Paul's	300 00	29 60	214 40
Mayodan, Messiah	230 00	147 20	46 80
Mecklenburg County, St. Mark's	131 00	-------	110 50
Middleburg, Heavenly Rest	74 00	74 00	-------
Milton, Christ	300 00	251 75	75
Monroe, St. Paul's	300 00	154 75	97 75
Mt. Airy, Trinity	202 00	106 68	62 32
Northampton County, St. Luke's	1634 00	1068 78	299 72
Oxford, St. Stephen's	500 00	500 00	-------
Pinehurst	391 00	313 90	31 70
Pittsboro, St. Bartholomew	6298 00	3917 28	1356 22
Raleigh, Christ	4517 00	1602 76	2165 24
Raleigh, Good Shepherd	980 00	1070 69	-------
Raleigh, St. Mary's	319 00	181 54	83 16
Raleigh, St. Saviour's	511 00	65 30	367 70
Reidsville, St. Thomas'	197 00	32 00	132 50
Ridgeway, Good Shepherd	62 00	23 35	28 65
Ringwood, St. Clement's	1466 00	680 09	547 01
Roanoke Rapids, All Saints	790 00	17 50	646 25
Rockingham, Messiah	96 00	6 00	74 50
Rockingham County, St Andrew's	2316 00	2138 70	-------
Rocky Mount, Good Shepherd	52 00	20 00	24 00
Rowan County, St. Jude's	107 00	63 00	32 00
Rowan County, St Matthew's	3502 00	1124 79	1809 71
Salisbury, St. Luke's	138 00	51 60	65 40
Salisbury, St. Paul's	56 00	19 80	28 20
Salisbury, St. Peter's	100 00	95 80	-------
Sanford, St. Thomas'	1637 00	502 00	868 50
Scotland Neck, Trinity	419 00	55 67	375 81
Smithfield, St. Paul's	200 00	-------	167 00
Southern Pines, Emmanuel	61 00	42 50	8 50
Speed, St. Mary's	-------	6 00	-------
Speed, St. Matthew's	186 00	109 45	46 05
Spring Hope, St. Jude's	385 00	333 23	-------
Spray, St. Luke's	450 00	19 00	358 50
Statesville, Trinity	18 00	5 10	10 40
Stoneville, Emmanuel	145 00	75 50	47 00
Stovall, St. Peter's	1853 00	744 00	859 00
Tarboro, Calvary	425 00	-------	360 00
Townesville, Holy Trinity	1594 00	22 24	1314 26
Wadesboro, Calvary	141 00	-------	119 00
Wake Forest, St. John's	216 00	80 85	100 65
Walnut Cove, Christ	1474 00	615 50	618 50
Warrenton, Emmanuel	1065 00	509 31	385 19
Weldon, Grace	2410 00	654 55	1372 95
Wilson, St. Timothy's	3496 00	2240 00	689 50
Winston, St. Paul's	38 00	17 00	16 00
Woodleaf, St. George's			

Colored Convocation

Parish	Apportionment	Paid to Oct. 31st	Due Oct. 31st
Charlotte, St. Michael's	234 00	26 00	169 50
Durham, St. Titus	70 00	41 25	17 25
Greensboro, Redeemer	10 00	--- ---	8 50
Henderson, Redeemer	10 00	-------	8 50
Littleton, St. Anna's	15 00	5 60	7 40
Louisburg, St. Matthias	45 00	1 00	37 00
Monroe, Holy Trinity	42 00	8 00	29 00
Oxford, St. Cyprian's	19 00	16 75	-------
Pittsboro, St. James'	13 00	12 70	-------
Raleigh, St. Ambrose	237 00	84 44	113 56
Raleigh, St. Augustine's	600 00	911 67	-------
Rocky Mount, Holy Hope	18 00	12 50	3 00
Salisbury, St. Phillip's	5 00	2 90	1 60
Satterwhite, St. Simeon's	13 00	14 25	-------
Statesville, Holy Cross	20 00	10 40	6 60
Tarboro, St. Luke's	150 00	37 50	88 00
Warren County, St. Luke's	1 60	50	60
Warrenton, All Saints	57 00	46 00	3 50
Wilson, St. Mark's	85 00	68 00	3 00
Winston, St. Stephen's	6 00	2 50	4 00

What happened immediately after Jesus was baptized of John in the Jordan?—Matt. 3:16-17.

INTER-RACIAL UNDERSTANDING NEEDED

Will W. Alexander

Most of the thinking of whites and Negroes about one another in America is not more than half truth—half truth given currency by newspapers and magazines, white and colored; near facts tinged by racial interpretation. Special racial situations, such as riots, are usually interpreted to the outside world according to the racial state of mind of the person or [illegible] racial porting. Community customs and att[illegible] For example, the termined by facts, but are [illegible] whites, that, when a Negro assumptions with [illegible] get away from the muddy, dark, uncommon [illegible] fenced streets where most Negro homes are, it is because they want to live next door to white people.

Here is the test for those who would improve race relations—to state the case in terms of the concrete and thus challenge white and colored men to action around concrete situations where agreement is easiest. Out of such work will come the better racial attitude. There are here in the South great human tasks which challenge white and colored intelligence and faith. These furnish the best opportunity for the building of racial good will. For example we shall never lower the death rate from tuberculosis until white and colored intelligence work together to that end. An invaluable by-product will be better racial attitudes.

NEGRO LEADERS BACK THE 18TH AMENDMENT

Nashville, Tenn., Oct. 6.—(Special)—That the negro leadership of America stands squarely for the maintenance and enforcement of the Federal prohibition amendment is clearly evidenced by the big National Conference on Temperance, Public Morals, and Law Enforcement, which is in session here this week. Delegates to the number of several hundred are gathered from all parts of the country and are being addressed by scores of representative Negro leaders of all professions and denominations. Every speech sounds the unmistakable note of loyalty to the Constitution and the laws of the land and calls the race to stand like flint against all who would set them at naught. Special emphasis is laid upon the duty of the pulpit, the schools and the press to pass the challenge on to every citizen.

As expressive of the mind of the conference on the subject of prohibition, the following telegram was by unanimous vote ordered sent to Hon. Roy Haynes, the Federal Prohibition Commissioner: "This conference, representing every section of the Negro population, is committed to the high resolve of helping in every way possible the effective enforcement of the Eighteenth Amendment and the Volstead law."

Education, juvenile delinquency, the cigarette habit, the use of drugs, vice prevention, lynching, and other topics of vital importance are being vigorously treated, also. The audiences, running often to a thousand or more, are giving the closest attention, sitting through the long sessions daily and evidencing constantly their hearty approval. The conference, while thoroughly inter-denominational, was planned by the Methodist Board of Temperance, Prohibition, and Public Morals and was promoted and arranged by Dr. J. N. C. Coggin of that Board.

This is the first national law conference of Negroes ever held and is expected to have far-reaching consequences as the beginning of a general crusade among the race in the interest of sobriety, good citizenship, and righteous government.

Thompson Orphanage
And Training Institution

REV. W. H. WHEELER, Editor.

OCTOBER AT THE ORPHANAGE

Mr. A. C. Sheldon, Boys' Work Secretary at the Y. M. C. A., came to the orphanage and gave a special invitation to the older boys to avail them[illegible] of the privileges of the "Y." brand-new outider boys are now en-new outfits were the gift bership and Bible Class of St. Peter's Church. Needless to say, these boys are very fortunate and are getting a tremendous lot of pleasure and profit out of the classes.

A little later in the month, through the kindness of Miss Elizabeth Bruns, the older girls were formed into a club at the Y. W. C. A.; so the boys can no longer "crow over" the girls.

The "Made-in-Carolinas" Exposition, September 29-October 6, was of absorbing interest, and most of the orphanage family attended, all of the girls being taken on Saturday afternoon, October 6, Mrs. Isaac Hardeman kindly having arranged for their transportation and admission there. The Boy Scout troop went one evening on invitation of Mr. Selden.

The outstanding event of the month was the consecration of Dr. Penick as Bishop Coadjutor of North Carolina. The children all felt a keen interest in the service as Bishop Penick has long been a member of the Executive Committee of the Thompson Orphanage and very much admired and loved by all the children. The Orphanage had the pleasure of entertaining during their stay for the consecration, the Rev. Messrs. Dean and Miller and also Mrs. Dean from Wilmington, N. C. Both Mr. Dean and Mr. Miller and Rev. I. H. Hughes and Rev. W. J. Smith attended and participated in the chapel service at the Orphanage on the afternoon of Sunday, October 15th.

Bishop Darst was good enough to give us a short but very must enjoyed call late the same evening, and Monday we enjoyed a visit from the Rev. W. J. Gordon of Spray, N. C.

Several meetings of the Executive Committee were held this month in addition to the regular meeting, one at the call of Bishop Cheshire and two special meetings to confer with Mr. Williamson, of Raleigh, the donor of the new Infirmary which is to be erected some time in the early spring.

One child, Frank Melton, has had to be taken to the hospital for special treatment. Three had their tonsils and adenoids removed. Two children are suffering with severe bronchial colds, and there are some lesser ailments.

On Saturday, October 28th, Dr. Angell, the "play wizard" of Boston, Mass., who had been at the Charlotte public schools through the arrangement of the Rotary Club, came to the Orphanage and gave the children a real insight into the "art of play."

On Sunday, October 29th, the Superintendent was in Asheville, N. C., speaking briefly at Trinity, Asheville and All Souls', Biltmore, on the needs and work of the Orphanage.

Otey Byers, a former member of the Thompson Orphanage family now at Patterson School, has just sent in an excellent report of work done in the school room and field. It is most gratifying to get these good reports from former boys and girls.

And [illegible] 31st, the Ringling Brothers to town and the [illegible]iley Circus came guests of the Chamber o[illegible]went as and Kiwanis Club, the trip to the circus grounds being made in two large motor trucks. Eighty-eight children attended and had a wonderful time. That same night, being Hallowe'en, many ghosts and witches appeared on the Orphanage campus, and the happy shouts and laughter of merry-hearted children echoed back and forth for some time, but the children were too tired from their trip to the circus to keep at it very long, and soon went off to bed after a day packed full of fun.

HONOR ROLL

PRIMARY DEPARTMENT

Julian Pace	94
Wade Webb	94
Estelle Dellinger	92
Inez Simpson	91
Alsaidia Gahoon	90
Margaret Jeffries	90
Hugh Shutters	90
Rosa Duffy	90

SENIOR DEPARTMENT

Ellie Parish	97 1-3
Vertie Potts	95 2-3
Nellie Kerr	94 2-3
Bennie Nash	94 1-6
Wilma Kelly	93 1-3
Cora Lee Cochran	91 1-6
Mildred Witherspoon	90 2-3
Bernice Stanton	90 1-6

CASH CONTRIBUTIONS RECEIVED

SEPTEMBER 10 TO OCTOBER 10:

Charlotte, Mr. W. H. Kelly	$ 30.00
Charlotte, Mr. W. H. Kelly, for Hattie's school book	1.10
Charlotte, Mr. C. P. Austin, disc.	16.29
Charlotte, Elba Manufacturing Co., one year's discount	46.91
Charlotte, Mr. F. B. Ferris	1.00
Gastonia, Sunday-school, St. Mark's	7.09
Hillsboro, through Miss Cameron	7.00
Hillsboro, through Miss Cameron—Mrs. L. H. Justis	2.50
Merry Hill, Emily, Richard and Whitmell Smithwick, S. T. S.	1.00
New Bern, Mr. C. V. Scott	12.50
Raleigh, Guardian of Parish children	20.00
Raleigh, St. Anges' Guild, to supplement children's suppers	30.00
Rockingham, Church of the Messiah, Sunday-school	2.17
Ridgeway, Sarah and Helen Petar	.25
Scotland Neck, Sunday-school, Trinity Church	2.00
Salisbury, W. A., St. Luke's	3.00
Wilmington, Miss Wilhemina Harlow	2.00
Windsor, Sunday-school, St. Thomas'	1.37
Warrenton, Men's Bible Class, Emanuel Church, for Julian Pace	18.04

CONTRIBUTIONS IN KIND:

Assortment of toys and package of clothing, Mrs. Adams, Charlotte: 3 Lilties, scarf, hat, skirt, belt, etc., for Charlotte; blue [illegible] from Mrs. Frank Purcell. Lillie Nash from Mrs. E. [illegible] middy suit for [illegible] Marshall, Charlotte: baby pen and chair, Mrs. Joe Garibaldi, Charlotte: hdkf. and hdkf. case and pin, for Lillie Nash from Miss Loraine Baughan, Rich Square; box of candy for Violet Shutters from her sister: box of grapes for Bernice Stanton from her uncle: 2 see-saws, giant stride and slide for children's playground, from Thompson Orphanage Guild, Charlotte: 2 prs. stockings and night gown for Dorothy Parish from her aunt, Mrs. J. A. Bailey, Raleigh: fruit and candy for Bennie Nash from Mrs. Savannah Hawes, Raleigh: pkge. scratch paper, box of half used pencils, paper clips, pins, rubber bands, etc., from Mr. J. R. Smith, Washington, D. C.: 5 boys' hats, Mrs. W. A. Whitaker, Winston-Salem; sweater, middy, and collar and cuff set for Nellie Kerr from her mother: writing paper and stamps for Bernice Stanton from her mother: men's suits, shaving outfit, knife, gloves, clothes hanger from W. A., Holy Trinity, Hertford; sweater for Lillian Melton from her sister; 1 box of candy for Ellie Parish from her aunt, Mrs. H. F. Booker, Rocky Mount: 2 dresses, toy, candy and stamps for Inez Simpson from her mother.

CONVENTION ECHOES

Fifty-one missionaries sent out during the first five months of 1922.

Sunday school offerings last year amounted to more than $288,000.

The Church's trust funds now amount to more than $7,400,000.

Some United Thank Offerings: 1913, $306,496; 1916, $353,619; 1919, $468,060; 1922, $669,126.

"Take away what is given by the women and children and people who have died, and we should be set back considerably!"

The Convention was visited by representatives of the orthodox churches of Syria, Palestine, Russia and Czecho-Slovakia.

Clergy salaries during the last two years increased more than $2,400,000.

One hundred thousand churches and 25,000 lay organizations are being asked to arouse their representatives in Washington in behalf of Armenia's freedom and the liberation of the Greeks for the rule of the Turks.

Any one desiring extra copies of the "Consecration" number may get same for 15 cents each.

Write to the President and Secretary of State about the Armenians and the Greeks who are under the yoke of Turkey.

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St. Christopher's School, Rte. 2, Richmond, Va., $600. Catalog—Rev. C. G. Chamberlayne, Ph.D., Headmaster. Christchurch School, Christchurch P.O., Middlesex Co., Va., $400. Catalog—Rev. F. E. Warren, Rector.

FOR GIRLS

St. Catherine's School, Rte. 2, Richmond, Va., $800. Catalog—Miss Rosalie H. Noland, B.A., Principal. St. Anne's School, Charlottesville, Va., $500. Catalog—Miss E. E. Winegar, Principal. St. Margaret's School, Tappahannock, Essex Co., Va. Catalog—Miss Emma S. Yerby, Principal.

Legal Title for Wills: "*Church Schools in the Diocese of Virginia.*" About gifts and bequests for equipment, enlargement, scholarships, endowment, address Rev. E. L. Woodward, M.A., M.D., Dean, Diocesan Offices, 400 Old Dom. Tr. Bldg., Richmond, Va.

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Principal

H. M. BONNER, M. D.

EYE, EAR, NOSE and THROAT

RALEIGH, N. C.

9-20

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SONG OF NORTH CAROLINA MESSENGERS OF HOPE

(Written for the *Church Messenger* of August 18, 1881)

We're coming, dear Aunt Beckie,
The lads and lassies too,
Coming to the rescue
Of little Miss "Lung Wu."

A happy band of children,
We work for Christ our Lord;
We know He will receive us,
[illegible] in His holy word,
"To come to little children,"
We bring our gifts each voice say,
We're coming, dear Aunt Beckie,
Lads and lassies too,
Bringing gifts to Jesus,
Through little Miss "Lung Wu."

"Pro Christo" is our watchword;
"Hope" on our banner gleams;
Our eyes are fixed on Heaven
From whence such glory streams.
He said "Go preach my Gospel;"
Tell it the wide world o'er;
Against the hosts of Satan
We wage a holy war.
We're coming, coming, coming,
Comrades brave and true,
Hand in hand we're fighting,
For the little maid "Lung Wu."

From the West where mountains
Proudly lift their heads;
From the East where sea shells
Lie in sandy beds;
From where the cotton flowers
Bask in the burning sun,
And where, mid mountain laurel,
New-born streamlets run;
We're coming, dear Aunt Beckie,
Scores and hundreds too,
With loads of dimes and dollars
For our own "Lung Wu."

O'er the dark blue ocean
Our gathered mites must go,
To tell our "China Baby,"
Of the Lord who loves her so;
To teach her of the Saviour,
Our Jesus meek and mild,
That she may grow a holy
And happy Christian child.
We're coming, dear Aunt Beckie,
Your "Messengers" so true,
With tidings of salvation,
To the Chinese girl, "Lung Wu."

Dainty city misses,
Romping, gay school boys,
Farmer's rosy daughters,
Mid their country joys,
Cooing little babies,
Prattling infants sweet,
Bring united offerings
To the Saviour's feet.
We're coming, dear Aunt Beckie,
Black eyes, brown, and blue,
With loving looks to comfort
And help our own "Lung Wu."

Working always bravely,
With our fingers small,
Christ will help and strengthen,
For He knows it all.
When we say our prayers
For "father, mother dear,"
And feel that from high Heaven,
The Lord doth bend to hear;
We'll add, "God bless Aunt Beckie,
That friend so good and true,
And bless and keep forever,
Our Chinese girl, 'Lung Wu.' "

THOMPSON ORPHANAGE

Report, November 1st, 1922

Balance on hand Oct.	$5,676.91	
Receipts for October	1,340.39	
	—	$7,017.30
Disbursements		
Salaries and wages	1,138.22	
Building and improvements	825.23	
Repairs, household and farm supplies	644.84	
Food	424.80	
Clothing	69.67	
Lights, gas, water and phones	23.77	
School books and supplies	132.17	
Laundry	118.18	
Medicines and sick room supplies	126.84	
Stock feed	67.80	
Traveling expenses	12.50	
Office supplies	45.90	
		3,530.22
		$3,487.08
Unpaid bills brought over from previous month:		
Lawings Mattress Factory	36.00	
Merchants and Farmers Supply Co.	152.44	
Cathey Lumber Co.	283.82	
J. H. Wearn Lumber Co.	114.45	
		586.71
Balance on hand November 1st		$2,900.37

Your attention is invited to the fact that there were several extraordinary expenses incurred during the past month, for example, a room had to be built on Federation cottage for the primary teacher, thirty-six mattresses had to be remade, and the grounds of Orphanage property had to have a drainage system installed at a cost of $625.00. It is a conservative estimate, however, that the monthly expenses, with the added cost of operating the Baby Cottage will run very close to $3000.00 per month. Hence the need for an unusually large Thanksgiving offering if the work of your Orphanage is to go forward.

CHILD WELFARE METHODS

"Child Welfare" is the subject of an eight-page bulletin issued by Southern Ohio's diocesan Department of Social Service, describing the organization and functioning of a council which is undertaking to co-ordinate and standardize all the diocesan social service relating to child life.

If you are not afraid of a little sin you will soon be in the power of a big one.—*Exchange.*

"What broke Christianity into fragments was not chiefly the disloyalty of the laity; it was the spiritual stubbornness and spiritual torpor of the clergy."—*The Churchman.*

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Vol. 13
1922/23

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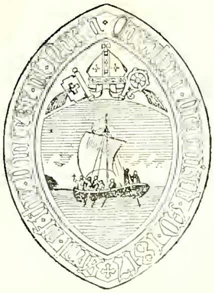
Vol. XIII RALEIGH, N. C., DECEMBER, 1922 No. 10

*Published in the Interest of the Diocese
of North Carolina*



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>
> —*J. M. Barrie.*

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THE HEADMASTERS.

The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

WHY NOT A SUMMER COLONY FOR US?

A sense of group consciousness can never be genuinely felt unless people are brought together in a very real way. To spend one's vacation amid surroundings surcharged with all that goes to make up simplicity, near-to-natureness, and friendly associations day by day not only refreshes and re-creates for the beginning of a new year's work, but it leaves in the mind a reservoir of happy memories to be drawn upon for the rest of the year.

Now much depends upon the group of people who frequent a resort. We know full well the pleasure derived from meeting at different resorts members of our own church. Of course there are cranks among them, especially those who want to gossip about personalities all the time, or who want eternally to discuss the question of "high" or "low church," or whether or not it is best for a clergyman to wear clericals all the time. But upon the whole we feel that we are a fairly well balanced lot and there is a certain loyalty of family feeling upon introduction that guarantees usually an at-homeness for the future.

We are greatly separated here in this State and really know very little or one another. Would it not be greatly to the advantage of the Church in our three dioceses if we could have a common meeting place for our summer playground? We understand that such a movement has been started before. Perhaps so. What we have to offer involves no real estate get-rich-quick scheme, no shares to buy in any company, no new road to build, no chances to be taken as to success or failure. It will be an individual matter with each person and the colony will grow as each family secures a lot or else boards in the community. We feel that we can speak enthusiastically for Valle Crucis, the place we feel that has many ideal features for a summer colony, because we have been there as summer guests, have met many charming people who go there, and have carefully gone into the details of the plans we would be glad to submit to all who are interested.

To begin with, Valle Crucis has been connected with the Church since the days of Bishop Ives. It is a beautiful spot in a valley surrounded by mountains of varying elevations. Its elevation is over 2500 feet. For that restful quietness far away from the "maddening crowd" it has no rival that we have yet seen. Lots not yet placed upon the market can be procured at a reasonable rate for that part of the country. There is a sawmill right there to manufacture the lumber. The school has an electric plant that serves the surrounding country. Eggs, milk, chickens and fruit are very moderate in price. Groceries at the near-by store are far below the ordinary town prices. The numerous mountain streams can easily furnish running water for the homes. It is true, it is away from the railroad, but this but adds to the charm of the place to many of us. With the advent of North Carolina's wonderful road system Valle Crucis will be just a few miles off one of the main arteries of travel to the West through Boone. By the shorter route it is now about fourteen miles from Blowing Rock.

As to making this a Church colony—surely the Church school at Valle Crucis would welcome such movement. It would be its best advertiser. So undoubtedly it would open its halls to summer boarders; and best of all, it doubtless would open its classrooms for lectures given by regular or transient guests. How delightful it would be to have there at one time all the bishops in our State? Again, what an impetus to various Church organizations if they could meet there for a convention, or for retreats, there to mingle with those from other dioceses or States, even to know one another informally, and to learn of the bigger things being done elsewhere.

The writer has already secured a lot. Another clergyman has expressed a desire to build a summer cottage there. It is hoped that others will be added to this list until we have built up there a family Church life that will bear greater fruit for the work of the Church of the future.—The Editor.

MEMORIAL SERVICE FOR HOKE RAMSAUR

On Sunday, December 10th, a very beautiful and impressive memorial service was held in St. Luke's Church, Salisbury, to the late Rev. William Hoke Ramsaur and Mrs. Ramsaur, two faithful and devoted missionaries of the Church in the District of Liberia, who entered into the rest of Paradise during the past year.

Long before the hour appointed for the service the historic old church was taxed to the limit of its capacity by a multitude of loving friends and relatives, many of whom had journeyed from distant towns to pay a last tribute of respect to the memory of the deceased ones.

In addition to the rector of the parish, the Rev. Mark H. Milne, the following bishops and priests participated in the service: The Rt. Rev. Walter H. Overs, Ph.D., Bishop of Liberia; the Rt. Rev. Edwin A. Penick, D.D., Coadjutor of North Carolina; the Rev. William J. Gordon, of Spray, and Archdeacon Wm. H. Hardin, of the Charlotte Convocation.

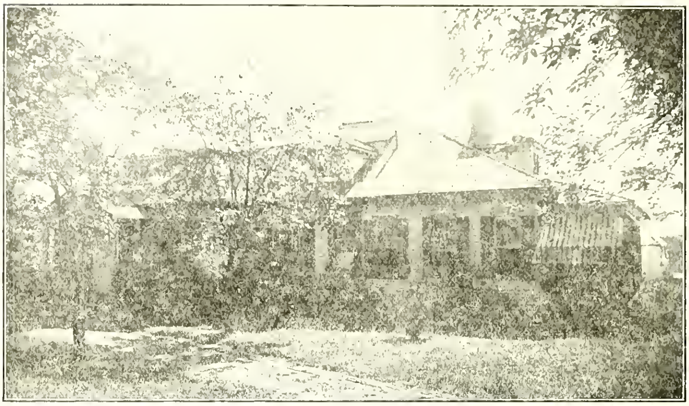
The procession entered the church to the inspiring strains of Hymn 519, "Ancient of Days," which was sung most heartily by the large and well-trained parish choir.

Archdeacon Hardin was the first speaker, delivering a brief but touching eulogy on the life of Mr. Ramsaur, at the conclusion of which he introduced the Bishop Coadjutor, who in turn presented the principal speaker of the occasion, the Rt. Rev. Dr. Overs, Bishop of Liberia. This was indeed most fitting, as the Rt. Rev. Chas. Clifton Penick, the third bishop of Cape Palmas, was an uncle of the Coadjutor. Bishop Overs made special mention of the wonderful work done by Bishop Penick in helping to plant the Church in Africa, which he felt had not been equaled. He next paid a most eloquent tribute to both Mr. and Mrs. Ramsaur and Miss Mary Wood McKenzie, who went out as a missionary from St. Luke's Parish a year and more ago. The bishop spoke particularly of the zeal and earnestness with which Mr. Ramsaur threw himself into the work of his new and very difficult field, and declared that in his many years experience in Africa he had never seen an American missionary who so quickly and completely won the confidence and esteem of the natives, or who, during his brief term of service, had done a more constructive and enduring work.

Howe Ramsaur, as he was affectionately known by his many friends, was the eldest son of Dr. Geo. A. and Nannie (Hoke) Ramsaur, and a native of Rowan County. After his graduation from the University of North Carolina he became actively engaged in the Student Volunteer movement, in which he was quite successful. After a time he felt called to the sacred ministry of the Church, and began his course of preparation under Archdeacon Hardin in Salisbury, going from there to the Philadelphia Divinity School. Soon after his advancement to the priesthood, which took place in St. Luke's Church, Salisbury, he offered himself for work in Liberia. Shortly after reaching Liberia he was married to Miss Sarah Conway, who for some years previous had been laboring most effectively as a medical missionary of the Church.

We thank God for the life and example of these two heralds of the cross, and who can doubt but that they will one day hear the "well done" of the Master.

W. H. H.



Grace Hospital, Morganton, N. C.

GRACE HOSPITAL, MORGANTON, NORTH CAROLINA

By Rev. Norvin C. Duncan

Grace Hospital was founded in 1906 by the Rev. Walter Hughson, who was at that time rector of Grace Church Parish. He started the work in response to the need that he saw at that time. The articles of incorporation speak of it as being intended for the benefit particularly of those who would otherwise have no such help. When Mr. Hughson died, in 1908, his widow, Mrs. Mary H. Hughson, took up the work, having associated with her as trustee the Rev. Hervey C. Parke, at that time of Waynesville, N. C., and Dr. Edward W. Phifer, who was physician in charge. Miss Maria P. Allen, whose article in *The Spirit of Missions* had brought the gift which made the hospital possible, was then, and is still, superintendent. Since then the work has grown steadily, and has proven a blessing to the whole county. While it ministers to the whole community and receives pay patients, it has always been faithful to the purposes for which it was founded—to minister to those who would otherwise have no such help. It was the feeling of the founder that educational and evangelistic work should be supplemented by the care and healing of the body. He had a vision of Social Service in a day when the emphasis was laid upon the evangelistic phase of Christian work. This hospital has borne splendid witness for the Master, and also to our Church. Since I have been in the parish, many people have come to me with beautiful tributes to the work of the hospital. One man said to me: "I don't know much about your Church, but if it does this kind of work, I want to be a member of it. This hospital is doing the Master's work."

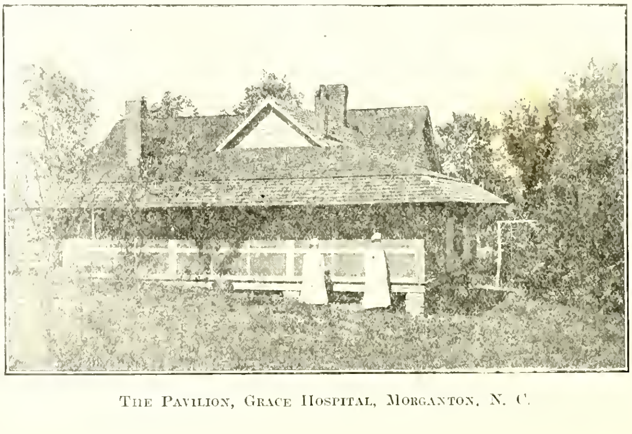
The hospital is a center from which Social Service work is carried on. The women workers from the hospital hold meetings in many communities five to fourteen miles out, and they do a splendid service in first aid, education in sanitation and hygiene, and domestic science. Two years ago a tubercular pavilion was added with ten beds, and this has been of great service in caring for tubercular patients.

The hospital has about four acres of land, on which are situated the general hospital building, the tubercular pavilion, the nurses' home, and another ten-room house used for some of the workers and for some of the various activities centering at the hospital. Just now the general building is being enlarged to an extent which will greatly increase its convenience and efficiency, and will practically make the institution a fifty-bed hospital.

This institution has been under the management of its own board of trustees, which was increased in number after the first few years, and now includes, in addition to those named, the Rev. Malcolm S. Taylor, of Danville, Va., and the Rev. F. D. Lobdell; but at our last Convention I asked that the Diocese take it over as a diocesan institution. A committee was appointed to investigate the whole proposition, to report to the next Convention.

We are preparing to submit plans to the three Carolina dioceses for a tri-diocesan ownership and operation of the tubercular pavilion for our Church

(Continued on page 7)



The Pavilion, Grace Hospital, Morganton, N. C.

FALL MEETING OF PIEDMONT-CAROLINA LOCAL ASSEMBLY OF THE BROTHERHOOD OF ST. ANDREW

The fall meeting of the Piedmont-Carolina Local Assembly of the Brotherhood of St. Andrew met in Lincolnton, N. C., October 26th, as the guests of St. Luke's Church. This assembly had added at this meeting chapters of the Brotherhood in High Shoals and Bessemer City, recently formed. The chapters at Charlotte and Gastonia were well represented, including six members of the Junior Chapter recently formed at St. Peter's, Charlotte, making in all about sixty men present at the meeting. The next meeting will take place in Charlotte in April, at St. Martin's Church.

At the opening session, held in the church at 5:30 in the afternoon, reports were received from the chapters which showed increased activity in men's work in their respective parishes. A constitution and by-laws was adopted, the name adopted being Western Carolina Local Assembly of the Brotherhood.

The second session was held in the parish house, where a delightful supper was served by the ladies of the parish. After the supper, reports from the General Convention were made by Rev. R. B. Owens, Rev. J. W. Cantey Johnson, and Rev. John L. Jackson, and a report of the Brotherhood Convention by Mr. W. L. Balthis, council member and vice-president of the Convention.

The third session was a service in the church, which was unique, in that, after the sermon, preached by Rt. Rev. E. A. Penick, Bishop Coadjutor of North Carolina, a confirmation service was held, eleven candidates being confirmed, and a service of admission to the Brotherhood was held, in which several members were admitted.

Perhaps the most significant feature of the assembly meeting was the appointment by the president, Mr. G. S. Lindgren, of a committee, composed of the following—Rt. Rev. Junius M. Horner, Rt. Rev. E. A. Penick, Mr. W. L. Balthis, and Mr. F. O. Clarkson—to make a survey, and report at the next meeting, on the prospects for a boy's camp and week-end conference for men in the mountains of western North Carolina.

F. O. Clarkson, *Secretary*.

BISHOP PENICK'S VISIT

(The Cooleemee Journal)

The people of Cooleemee in general, and the congregation of the Church of the Good Shepherd in particular, were accorded an unusual privilege last Sunday—that of entertaining the Rt. Rev. Edwin A. Penick, the Bishop Coadjutor of the Diocese of North Carolina, upon his first visit to any of the churches under his care. Accompanied by the Venerable William H. Hardin, Archdeacon of the Convocation of Charlotte, Bishop Penick came over in time to visit the Sunday school and make a talk to the children.

At 11 o'clock the Rev. J. D. C. Wilson read morning prayer, and the Bishop and Archdeacon Hardin celebrated the Holy Communion. Taking as his text St. John's account of the restoring of sight to the blind, Bishop Penick preached a great sermon on the Holy Communion as God's appointed service and the channel through which He conveys His grace to men. Without any of the tricks of the orator or the exhorter, he set forth the gospel of divine grace in language so clear and simple that a child might understand, and with an appeal which made a deep impression upon his hearers. After the sermon, a class of four candidates were confirmed by the new bishop, following the example of the blessed apostles in the laying on of hands upon those who had been baptized, that they might receive the Holy Ghost. The music of the service was most impressive and well rendered, the bishop remarking upon the excellence of the choir, saying that it was one of which the minister had a right to be proud.

After the service, the ladies of the congregation served a buffet luncheon in the parish house to about a hundred members of the church and a few invited friends. This opportunity to meet the bishop informally and get acquainted was a great pleasure to those present.

In the afternoon Mr. Jerry Ijames drove the bishop, the archdeacon, and Rev. Mr. Wilson to Fork, where the bishop preached to a large congregation, several of them from Cooleemee. Returning, they went to Christ Church, Rowan County, one of the historic old places of the Episcopal Church in North Carolina. The ladies there served supper at Mr. W. P. Barber's, so that the members of Christ Church also might meet their new bishop. At half-past seven he preached to a congregation which filled the church.

All who met him or heard him were deeply impressed with Dr. Penick, as bishop, as preacher, and as a man. He is the youngest bishop in the American Church — a preacher of parts, whose equal has not been heard in Cooleemee in many a long day—a man of friendly, courteous and unaffected manner, and of great spirituality. He repeatedly expressed himself as delighted and impressed with the cordial welcome given him by the entire community at each place he visited, and the evidences of abounding life and spiritual earnestness which were visible.

UP IN ROWAN COUNTY

Soon after the building of St. George's Chapel at Woodleaf, Rowan County, services at St. Andrew's, the parish church, were discontinued, save for the annual service on the last Sunday in August, which was observed as a home-coming day. There is no other religious edifice within some miles, the old church being situated on Third Creek in the "Pot-neck." Recently the people living about the church expressed a desire for a Sunday school and services, only one family of them are church people. Rev. Joseph D. C. Wilson, who has charge of this field, had only one free Sunday afternoon in the month so he gave that to St. Andrew's for service, and Miss Bessie Bost, assisted by her sisters, Mrs. Kelly and Mrs. Heathman, organized a Sunday school. There are now twenty-one children enrolled and an attendance of thirty to forty people for the monthly services. It was St. Andrew's which gave the Rev. Sidney S. Bost and the Rev. Thomas Trott to the ministry. The renewed life at this old church is a source of gratification to all the neighborhood.

The Rt. Rev. Bishop Penick made his first visitations in the diocese Sunday, October 22nd, to the field in Davie and Rowan counties under the care of the Rev. J. D. C. Wilson. After the morning service at the Church of the Good Shepherd, Cooleemee, the ladies of the congregation served luncheon to all the members of the mission and a few friends, when all had an opportunity to meet the new Bishop. In the afternoon he preached at the service at the Chapel of the Ascension, Davie County. At night the ladies of Christ church parish, Rowan County, served supper to the members of that congregation at the home of Mr. W. P. Barber, senior warden of the parish, to meet the new Bishop. Bishop Penick made a most favorable impression on all the people of each community, and the greater part of those who heard him were non-church people. He greatly endeared himself to the members of his flock by his simple, unaffected, and gracious manner. A number of those who heard him at the morning service in Cooleemee followed him about to the other services. A leading member of the Methodist church remarked: "I just love your new Bishop. I think I'll have to go hear him again next time he comes, even if there's service at my own church."

Material is being placed and some work has already been done in the rectory to be erected in the village of Cleveland, Rowan County, by the congregation of Christ church. It is hoped to get it completed by spring when the Rev. Mr. Wilson will move from Cooleemee to Cleveland. Christ Church parish is over a hundred years old and this will be the first time they have had a resident minister, and though there are now four churches, Methodist, Baptist, and Presbyterian in the village none of them have a resident minister.

Our Church colleges have given us seventy-three bishops and more than 2,000 priests.

REV. C. R. CODY READS A PAPER ON TITHING

MINISTERIAL ASSOCIATION ENDORSES IT AND RECOMMENDS THAT IT BE PUBLISHED

The following paper on tithing was read before the Union County Ministerial Association yesterday by Rev. C. R. Cody, rector of Saint Paul's Episcopal Church, and the association was so impressed with it that they passed a resolution asking that it be published:

The first mention of tithes is found in the 14th chapter of the book of Genesis. This passage is familiar to us all. "Melchizedek, King of Salem and priest of Most High God, brought forth bread and wine" for the Patriarch, and solemnly blessed him in the name of the Most High God. To Melchizedek in return Abram reverently gave tithes of all."

It is important and interesting to know that Abram "gave tithes of all," because this incident occurred during the patriarchal age and before Israel became a nation. The writer of the Epistle to the Hebrews mentions this fact (the fact that Abram paid tithes to Melchizedek) in connection with the truth that Jesus was a priest forever after the order of Melchizedek.

In the 28th chapter of Genesis we have the story of Jacob's vision at Bethel. The twenty-second verse tells us that Jacob promised to give the tenth to God if God would bring him back to his father's house in peace.

Again, the giving of a tenth to God is an example worthy of any Christian's attention. The true spirit of every godly man is found in his acknowledgment of God as his creator. Jacob realized that God was his creator and protector. It was because of this fact that God gained his recognition. Even the heathen people have this feeling of sacrificing to a supreme being when their women sacrifice their first born to appease the wrath of an angry god. And this duty to recognize the supreme being, to whom we owe everything, is plainly taught by St. Paul when he said: "For in Him we live and move and have our being."

Tithing was instituted when the nation and church were one; that is, after Moses led the children of Israel out of Egypt.

The tithes belonged to God because He was the real owner of the land. They were a kind of rent paid God by the people as His tenants. The people paid tithes of everything that grew on the earth to the Levites, who had no land of their own in the sense of ownership. Then the Levites paid one-tenth of that to the priests (one-tenth of the one-tenth). Numbers 18:20-22. This was a transfer of the tithe once paid to the king. 1 Sam. 8:15.

The old tithe for a family festival for the owner. Deut. 14:22-26.

Once in three years the tithe was for the poor. Deut. 14:28 and 26:12.

In the third chapter of Malachi, beginning at the 7th verse and going through the 10th, we have the final scripture on the subject of tithing. I say final because it was written before 433 B. C., and is the last text found in the Old Testament on this subject.

"Even from the days of your fathers ye have gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings, ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The tithe is the amount that we owe God, and we cannot make a free-will offering before we have paid the tenth—our rental. The most of our people in our church congregations would do well to consider this important truth. Stealing means appropriating for our own use that which belongs to another, and there is a good deal of robbing going on now-a-days, and what is worst of all, it is going on among respectable folk. And the Christian people are worse than the Jews who robbed God. Because we give less than the Jews were required to give and make the Christian Dispensation—the Dispensation of Love second to the Jewish. If a Christian should not do more than a Jew, then, I ask what have we gained in Christ? God, through the Prophet Malachi, told the Jews that they had robbed Him. I say, that, if a Jew could rob God, certainly a Christian can; and it is a worse sin in a Christian because God has done so much for him.

Some people think that Malachi was referring to Wall Street. They argue that the prophet is speaking of tainted money. There are others who ease their conscience by persuading themselves to believe that the prophet has rotten business methods in mind. And they, like the Jews, take the wrong view—the view that brings God's disapproval and causes them to be poorer both materially and spiritually. It would be so easy to accept God's word and travel the easy road—the way of faith.

Let me conclude by saying, that, while a tenth of everything was required by God under the Jewish dispensation, there is no limit to our giving under the Christian dispensation, because this is a dispensation of love and Christ gave all to set this example. So did St. Paul. We Christians should tithe to say the least. You cannot find a person anywhere who has tithed who will say he did not profit by so doing.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.—*Monroe Enquirer.*

KU KLUX KLAN DISOWNED BY THE CHURCHES

"The Administrative Committee of the Federal Council of the Church of Christ in America records its strong convictions that the recent rise of organizations whose members are masked, oathbound, and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the Church and to society at large. Any organization whose activities tend to set class against class or race against race is consistent neither with the ideals of the churches nor with true patriotism, however vigorous or sincere may be its professions of religion and Americanism.

"Evils of lawlessness and immorality, however serious, can never be remedied by secret, private, and unauthorized action. They must be handled by the State and by the recognized forces of education. For groups of individuals wearing masks and concealing their identity to pass judgment on men and women and carry out humiliating measures of their own devising, is subversive of every principle of civilized government, and undermines respect for the established agencies of law and order.

"Any body of men, unidentified and banded together to achieve in a partizan spirit the purposes of a sectional, political, racial, or sectarian group, is almost certain to fall into the very evil of mob rule against which the spirit of Christian democracy and Americanism makes vigorous and constant protest. Even if they resort to no unworthy deeds themselves, their practice of carrying on their plans in disguise or under cover of darkness encourages others to do likewise, and so affords the opportunity for all manner of lawlessness to be carried on with immunity from arrest or punishment. However true it is that in some communities religious organizations seek a control over municipal administration which is undemocratic and highly undesirable yet for another body of men, secret and oathbound, to undertake to get control is equally intolerable, even if they seek with all sincerity to wrest it from the control of other groups.

"The Administrative Committee of the Federal Council of the Churches is opposed to any movement which overrides the processes of law and order, and which tends to complicate and make more difficult the work of cooperation between the various political, racial and religious groups in the Republic. No such movements have the right to speak in the name of Protestantism and the churches are urged to exert every influence to check their spread."

Guild of St. Barnabas

The Guild of St. Barnabas for Nurses reports thirty-six branches in twenty States and Porto Rico, with a membership of about 2,500.

CAMBRIDGE SEMINARY SEEKS ONE MILLION

On December 6th, in the city of Cambridge, Mass., fifty alumni from east of the Mississippi River gathered in the national conference of the campaign to raise one million dollars for the Episcopal Theological School in Cambridge. Under the leadership of Bishop Lawrence of Massachusetts, who recently raised the Church Pension Fund of over $8,000,000 for pensioning retired ministers, the campaign to add one million dollars to the endowment of the school will be carried on throughout the country.

This movement within the Episcopal Church has wider significance than the raising of a sum of money to strengthen the theological school. It is a sign of awakening public interest in the need for better trained ministers. As Bishop Lawrence has said, "The vital need of this country is men of force, character, education, and vision—spiritual leaders. In the production of such men the theological school is vital to the church. It is quite as vital that the public understand its true value. Usually people think of it as a place of more or less academic discussion rather than the fountain-head from which the student draws the energy and power which later makes his ministry effective.

"There has been as much change in the methods of teaching theological students within the last forty years as there has been in the method of teaching law or medical students. People do not appreciate it. In the old days the student used to be 'crammed.' The theological teacher gave him the correct theological material; he took it and went out and distributed it. Today no theological professor can hold his own a month if he attempts that process. The theological school must be, and is, on a level, if it is doing its work, with any graduate school of a university."

BETTER RACE FEELING

A movement which is working for good, and not receiving the appreciation it deserves, is that of promoting better feeling and clearer understanding between the white and colored people of the South. The work is being done by what is known as the Southern Commission on Interracial Coöperation, with headquarters in Atlanta. Two-thirds of the counties of the thirteen Southern States have local organizations of representatives of the white and colored people, respectively. Kentucky has recently supplied two illustrations of the benefits which accrue.

At Madisonville, when a mob formed to seek out a drug-crazed negro who had murdered the sheriff, the commission met, and it was soon clear to everybody that the guilt was that of an individual and not that of a class. The negroes joined in the search for the assassin. They deplored the act. Sheriff Hanson had been friendly to the negroes, and the friendship had been reciprocal. The guilty man was legally tried and legally executed. The mob had considered burning the negro section and precipitating a race war. The saner course was followed, because the interracial commission could appeal to public sentiment in a sensible way.

At Corbin a negro was wrongly accused of cutting a white man. The cutting was not even by a member of the race of the accused. The ringleaders of the mob, which formed and herded all of the negroes of the town, were sent to the penitentiary, through the efforts of the interracial commission.

Mob law is anarchy. It brutalizes the community. It lowers the standards of whites and blacks. It discourages the ambitions of negroes to be good citizens. It is anarchy and has no place in civilization. Everybody knows these things, but it takes organization to make the knowledge effective.—*Louisville Times.*

PRESIDENT HARDING ISSUES A SECOND APPEAL

Another great human tragedy has quickly followed that of Smyrna. All Christians except men between the ages of 17 and 56 have been ordered out of Turkish Nationalist territory, and there are great migrations of women and children, including thousands of orphans, who have been under the care of American Near East Relief workers, now on their way to the seaports where they hope to find passage to some place of safety.

In one day seventeen wireless messages were received at the Near East Relief headquarters in Constantinople from stations on the coast and in the interior where refugees have congregated in their flight from their mortal enemies. One from Samsoun reads: "Can you take 300 mountain children? If not it means their end." Another from Mersine: "There is no port open to receive 6,000 refugees. Where can they go?" And from Tokat: "Situation most critical; 3,500 refugees trudging through blinding snowstorm from Tokat to Samsoun. Must have bread or thousands will perish."

These messages were relayed by American Destroyers patrolling the Mediterranean and Black Sea coasts which are already crowded with refugees. So grave is the situation that on November 27th President Harding issued a second appeal for relief in which he states:

"The need as revealed in the latest cable reports far exceeds all previous calculations. I am sure the people of the United States will grasp the magnitude and pathos of a situation involving the absolute known destitution of over a million and a quarter women and children and old men."

"EPISCOPALS GIVE INMATES OF COUNTY HOME BIG DINNER"

Yesterday was a red letter day for the missions of the Episcopal Church. Members of Mrs. Hardin's Bible class gave the inmates of the county home a sumptuous dinner. Archdeacon Hardin conducted the devotional service to the inmates. There were 17 inmates in all.

At the conclusion of the religious exercises a delicious dinner was served.

At 10:30 the minister in charge, Rev. Thos. L. Trott, conducted an appropriate service in St. Paul's Church, and at 7:30 p. m. a similar service was held in St. Peter's Church, at which the Rev. Alexander Noe, of Farmville, N. C., had charge. Mr. Noe's sermon, though brief, was bristling with helpful thoughts, and as was the case at St. Paul's, a generous offering was taken for the Thompson Orphanage and Training Institution, which is located in the city of Charlotte

Immediately following the St. Peter's service, the large number present were invited to the Parish House in the rear of the church, where the women of the mission served a bountiful turkey supper. The long table spanning the assembly room was most attractively decorated. The toastmaster, Rev. Thos. L. Trott, then announced the speakers of the evening: P. A. Wallenborn, Claude S. Morris, Francis J. Murdoch, Rev. Alexander Noe, Archdeacon Hardin and others, all of whom responded in a happy vein. The Archdeacon spoke particularly of the nation-wide campaign, and of the wonderful vision of stewardship which had come to the men of the Church through that medium.

St. Peter's Mission was established years ago by the late Francis J. Murdoch, D.D.—Salisbury Evening Post.

GRACE HOSPITAL MORGANTON

(Continued from page 4)

people in the three dioceses,: especially for persons who are unable to pay for treatment. To my mind, this is a wonderful opportunity for the Church to do an effective piece of Social Service.

This institution is one of the best I have ever seen, in missionary activity. What it has done is simply amazing. It has done a work for our mountain people unsurpassed by any like institution of which I know, and it has done all in the name of the Master.

The statistics for 1921-1922 will give some idea of the scope of its activities. See page 9 of 1921-1922 report.

African Boy Scouts

Boy Scouts have seven African troops at Magila, in Mombasa, connected with the Universities' Mission to Central Africa. They learn to make and shoot arrows, and they learn to beat the Morse code on a drum—one beat for a dot and two for a dash. They use ancient tribal games for scout games. And they say, "Ask our comrades to pray for us that Almighty God grant us wisdom to organize the Scout society in this country."

The Church News of Missouri offers a pleasant and helpful thought—"Systematic *doing* gives big results!"

The Woman's Auxiliary

DISTRICT OF EDGECOMBE

The Woman's Auxiliary of the Diocese of North Carolina has as its officers in the newly-created district of Edgecombe:

District Chairman—Mrs. F. S. Spruill, Rocky Mount.

Secretary—Mrs. R. H. Patterson, Wilson.

Secretary Social Service—Miss Kate Cheshire, Tarboro.

Secretary Religious Education—Mrs. Katherine Webster, Roanoke Rapids.

United Thank-Offering Custodian—Mrs. Kate Arrington, Rocky Mount.

This district embraces the five counties of Edgecombe, Halifax, Nash, Northampton and Wilson, and held its inaugural meeting in the Church of the Good Shepherd, Rocky Mount, on October 27, 1922, with eighty visiting representatives present. In the minds of all, we believe the meeting was truly what it was programmed—inspirational.

Holy Communion at 10:30 o'clock, Rev. Francis Craighill, celebrant, assisted by Rev. Lewis Taylor, was followed by opening of session with a few words of greeting from Mr. Craighill. A hearty address of welcome came from Mrs. R. B. Davis, president of the local branch, and expressions of gratification from Mrs. F. S. Spruill, District Chairman, at the wonderful response to her call for the district meeting.

She left the Outline of Plans to our dearly loved and ever faithful diocesan president, Mrs. Bickett, who at once sounded the keynote—Social Service. This rang clear and loud throughout the entire day in her uplifting, spiritual talks, the stirring appeals of Mrs. Holmes and Mrs. Bonner, and the masterful addresses of Mr. Lewis Taylor.

The genuineness of the hospitality of the congregation of the Church of the Good Shepherd was evinced in the careful and complete preparation made, the beautiful music rendered, the delectable luncheon served in the Rectory shortly after noonday prayers were said, and most of all, the feeling of close fellowship that permeated the very atmosphere.

This was a day it seemed when, as Miss Kate Cheshire so tersely summed it up, all had "Put first things first." Many encouraging reports were heard from parish branches and missions.

Twice each year we purpose to come together, we trust with the same increasing spirit and enthusiasm, the time and place to be announced later.

It was voted that at subsequent meetings we adhere to the Box Lunch plan, thereby enabling us to take the meeting to the very smallest parishes and missions with largest attendance possible.

DEANE J. PATTERSON,
District Secretary.

DISTRICT MEETING AT CHAPEL HILL

On Tuesday, November 7th, the Woman's Auxiliary to the National Council, District of Orange, met at the Chapel of the Cross in Chapel Hill at 10:30 a. m. Representatives of the five towns — Durham, Hillsboro, Pittsboro, Sanford, and Chapel Hill—assembled in the church for a corporate communion, the Rev. A. T. Lawrence, the rector, acting as celebrant. There were about sixty people present, including several visitors from Raleigh.

Immediately after the Communion service, the meeting was called to order by the District Director, Mrs. Collier Cobb, of Chapel Hill.

Mrs. Charles S. Mangum gave a most cordial welcome to the visitors, with a special greeting to the President, Mrs. T. W. Bickett, and to the others bearing special messages to the Auxiliary.

Mrs. Collier Cobb gave an outline of plans for the work of the district, stressing the fact that such a district organization would result in drawing closer together the neighboring towns and increasing zeal in the work.

Mrs. Bickett read a letter from Miss Lindley, the General Secretary, sketching projected plans for the next three years.

At the noon hour the Auxiliary knelt in prayer for missions.

Mrs. Bickett gave a most interesting talk on the Interracial Commission, telling of the origin of the commission, of the work already started, and of the plans ahead.

A most inspiring report on the United Thank Offering was presented by Mrs. Cooper, of Oxford. A number of parishes in the diocese had doubled their gifts since the last triennial, and North Carolina's gift, though not quite reaching the high goal set for it, amounted to $9,823.28. Mrs. Cooper suggested that hereafter there be two United Thank Offering custodians in the diocese.

Mrs. J. S. Holmes, of Chapel Hill, Diocesan Secretary of Social Service for the Woman's Auxiliary, congratulated the District of Orange that it was fully organized, with a local social service secretary in each parish. She urged them to attend the North Carolina Social Service Conferences. The subject of Tenancy in North Carolina deserved especial study, and also the problem of the moving-picture show.

A letter from Miss Esdale Thaw, of Rockingham, Educational Secretary, was read. She called attention to very helpful books and pamphlets which could be secured for study groups.

The meeting then adjourned to the parish house for a box luncheon.

The problem of Social Service was further discussed, after luncheon, by by the Rev. L. L. Taylor, of Roanoke Rapids. The secret of making our service acceptable to people, he said, was to be as nearly as possible like Him in whose name we serve. He suggested that in every parish we have a study group for Social Service needs.

Mrs. M. A. Barber, of Raleigh, gave a very interesting account of the Convention in Portland.

Reports from the five parishes were presented. These were of common interest and benefit.

Mrs. Wall, of Hillsboro, expressed appreciation of the hospitality of the Chapel Hill Parish.

Mrs. Holmes then invited the guests to the parish house again for a practical demonstration of the moving-picture machine which she has in operation as an experiment, and which, she hopes, may help solve the problem of the moving-picture show.

Adjournment was then taken at 4 p. m.

THE CHURCH LEAGUE CLUB

130 East 57th St., New York City

The Church League Club, formerly at 9 Park Avenue, New York, has moved to much more desirable quarters, at the new Allerton House for Women, at 130 East 57th Street, corner of Lexington Avenue.

The Membership Committee is eager to have this announcement made to all churchwomen who may be interested in becoming members of the club, as the advantages and privileges are great in proportion to the extremely low dues.

The moderate expense enables all churchwomen to become members.

Though living in some other diocese, and using the club only on occasions, each member may feel that her connection with the club strengthens that affiliation among our churchwomen, which is so much needed and is a real inspiration to fellowship and sympathy.

The enclosed circular gives details in regard to the club. Will you kindly insert some notice of this in your Church paper?

Hoping that we are not asking too much, as this will help us immeasurably in reaching the right kind of churchwomen, and thanking you in advance for your courtesy, I am

Very sincerely yours,
HELEN R. STETSON,
Chmn. of the Membership Com.
Mrs. Caleb R. Stetson,
Murray Hill Hotel,
New York.

TO MRS. A. B. HUNTER

St. Augustine's School has recently received a bas relief and a tablet to be placed in St. Agnes' Hospital, of which Mrs. Hunter was the founder and for many years the superintendent.

What weapon did Jesus use to defeat Satan in the Temptation?—Matt. 4: 4, 7, 10.

How did Jesus begin His great "Sermon on the Mount"?—Matt. 5: 3-11.

What directions did Jesus give concerning the giving of alms?—Matt. 6: 1-4.

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DIOCESE OF NORTH CAROLINA

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IT HAS TO HAPPEN SOMETIMES

It is with profound regret that we find ourselves so late going to press. Unavoidable happenings have taken place in our work and private duties. We hope to do better next time.

HOW DOES THIS APPEAL TO YOU?

A rector of one of our large parishes writes:

"Please find enclosed my check for $2 to cover my subscription, and a copy to be sent with my compliments to................ I have for some years always made it a rule in subscribing to church papers for myself to do so for somebody else at the same time. If you could get others to do the same thing it would not only greatly enlarge the circulation of your paper, but I believe would be a blessing to many people who would cherish the opportunity of receiving it regularly, but whose opportunity to subscribe is lacking."

There are many older people and "shut-ins" who have the time and would greatly welcome a subscription to this paper. How about a New Year's gift of this kind?

FAILING TO HOLD THE YOUNG MEN

Startling figures have come to hand showing the wastage of young men between the font and the altar rail. We must devise some means toward solving the problem of keeping a grip upon our young men, making them loyal and interested. Some of the other communions can teach us a great deal. Too much study cannot be devoted to this supreme problem before us. Some of our own clergy have had marked success in organizing and inspiring young men. Ask the Department of Education at 281 Fourth Ave. about it.

SOME NEW BISHOPS

Besides our own Bishop Penick, there have been a number of new bishops recently consecrated. Rev. William G. McDavell has been made coadjutor of Alabama; Rev. James Matthew Maxon, D.D., coadjutor of Tennessee; Rev. George Ashton Oldham, coadjutor of Albany; Rev. Charles Lewis Slattery, D.D., coadjutor of Massachusetts; Rev. William Blair Roberts, suffragan of South Dakota. Bishop Penick is said to be the youngest bishop in the American church.

HOW CAN A LAYMAN BEST SERVE HIS PARISH?

First of all, by making sure that he is living the life of a Christian, in his home, in his church, and in his parish or community; that he is kind, considerate, and unselfish in his home, yet firm and unswerving where a principle is involved, setting an example of industry, truthfulness, honesty, and piety.

That he is constant and punctual at all services of the church, especially at the Holy Communion, taking an active part in the Sunday school in whatever capacity he can do the most good, giving it careful and frequent thought, ever working for its improvement.

By trying to impress upon the young the urgent need for future consecrated leaders, and the importance of preparation for the duties and responsibilities of leadership, setting an example of loyalty by being *one hundred per cent* loyal to his rector and other leaders and co-workers in the Church.

Ever diligent and zealous in the performance of religious and parochial duties, allowing no personal feeling to interfere or prevent him from taking his share in the activities of the parish, striving always to feel that God's business is his business, and giving to it the same careful attention that he would give to his own personal affairs.

By remembering to cordially welcome all strangers and outsiders to his church, and extend to them every courtesy in his power to make them feel at home.

By intelligently studying the needs and possibilities of his parish, sparing no pains in convincing others of the importance of rectifying the evils, strengthening the weak places, and praying for, and, as far as a human being may, developing and fostering a larger spirituality, without which there is no real growth; remembering always that the earnest, united prayer of a congregation is their greatest source of strength.

By giving generously of his means to support the work of the Church, in proportion as God has prospered him.

By fearlessly upholding what it right, and giving his whole-hearted support to anything that is beneficial and uplifting to his community, and by as fearlessly denouncing anything that is wrong or injurious to its health, mind, or morals, especially that of the children and young people.

By being on friendly terms, as far as possible, with every one, extending the glad hand to strangers and a helping hand to the needy.

By heartily co-operating with other Christian bodies in their efforts for the furtherance of Christ's kingdom on earth, and every good cause; and, in other words, "Doing the next thing."

HEADED IN THE RIGHT DIRECTION

Recently a series of issues of *Public Welfare Progress* was devoted to county prisons. Stress was placed upon the failures of the system. It was suggested, however, that here and there are to be found instances of a more enlightened attitude toward the offender. The Wake County jail was pointed out as an example of clean prison, and the Vance County prison camp as a chain-gang successfully disciplined without flogging. Two other instances of treatment of prisoners so enlightened as to deserve special mention have come to the attention of the State Board of Charities and Public Welfare. They are the women's department of the Buncombe County jail and the Alexander County road force.

The women's department of the Buncombe County jail was created about four months ago. The quarters set aside for it are in an old section of the jail that had been abandoned. The floors are in bad condition, the walls need repairing and painting, a number of window-panes are out. A promised connection with the central heating plant was still to be made on the first of November. The place is so infested by rats that the mattresses in an unoccupied room are torn to pieces by them over night. Yet, with these conditions, the matron, Mrs. Williams, is conducting a prison that has none of the atmosphere of the common jail. The women do the work of the department, including the preparation of their own meals, and the laundry work. During the day they have the freedom of the yard, which is enclosed by a high iron fence. At night they are locked in their rooms. Mrs. Williams has full charge of the department. She carries the keys, and is responsible for the discipline of the department and the safe-keeping of the prisoners entrusted to her. When the jail was visited a few days ago by two representatives of the State Board of Charities and public Welfare there were three inmates in the women's department. One is an old woman mildly insane. A

(Continued on page 11)

THE FIRST CRUISE OF PELICAN No. II

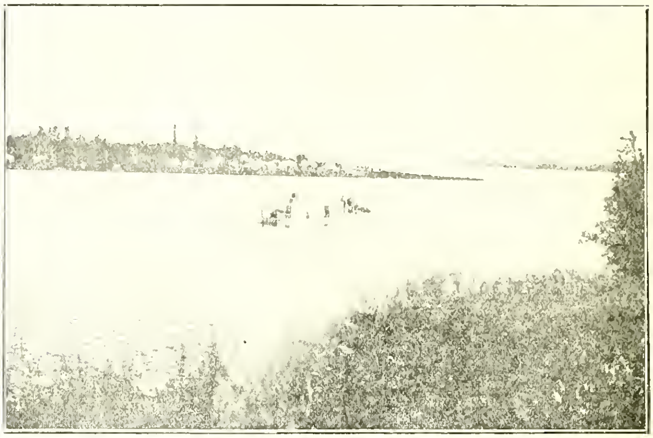
By John Fredson

Bishop Rowe's trip in the interior of Alaska this year has been most interesting. Upon arriving at Nenana, in the latter part of May, he found that there was danger that the annual supply of food, etc., would not be delivered to the Allakaket Mission, due to the lack of the usual transportation by boat. Boat travel on the Yukon and its tributaries has been practically discontinued since the new government railroad has been built into the interior. This necessitated the building of a new boat which would carry supplies to the several mission stations in the interior from Nenana, a convenient distribution point.

In place of the *Pelican*, on which the late Venerable Hudson Stuck for so many years traveled the waters of the interior Alaska, and which is now out of commission, the bishop built a new boat, which he named *Pelican No. II*. In just a little over a month, by the aid of two of his school-boys, the boat was built, with an engine installed. A scow, which was used especially for freight, was also built. The boat is 32 feet long, with 8-foot beam, while the scow is a bit smaller.

On July 6th, *Pelican No. II* left Nenana, bound for St. Johns, in the Wilderness, with a trained nurse and freight for that mission. The continuous daylight made travel possible at all hours. Since the bishop is well acquainted with the Alaskan rivers, together with the experiences of his two companions, the boat ran day and night. Nineteen hours down the swift, muddy Tanana brought the crew to the town of Tanana, where the Fourth of July celebration was still on. It took the boat twenty-two hours more to reach the mouth of the Koyukuk, where enough gasoline and oil was taken for the round trip to the mission, 450 miles up that stream. This distance was made in five days. The arrival at the Allakaket Mission was a most happy one, when Deaconess Thayer, Miss Cotchett and the natives gave the party a warm welcome.

Sunday, the 16th, at this mission was very busy. At the 11 o'clock service every native in the village was present. Upwards of 125 people were crowded into the little log chapel, where strict attention was given to the worship of God. Deaconess Thayer, who was in charge of the mission, had a large confirmation class, and there were several to be baptized. The most impressive part of the service was the sermon. When the bishop stood up to preach, two young men—one an Indian and the other an Eskimo—reverently took their places beside him and interpreted into their native tongues the story of the Gospel as it came from the lips of one whom they respected and loved. One is always impressed by the reverence showed in church by the natives, whether they be isolated, as this village is, or located near some of the Alaskan towns.



Pelican No. II

Due to some extra business, the bishop here decided to go to Anvik, which is about 240 miles down the wide Yukon from the mouth of the Koyukuk. Early Monday morning the boat left, against the will of the devoted missionaries and the kind and faithful natives. The most important thing that happened as we traveled down the winding Koyukuk was the taking on board of the Huntington family, to be placed in school at Anvik. The story in connection with this family is rather pathetic, yet shows that Alaska also has some boys with courage and pluck.

In the early part of the season Mr. Huntington left his wife and three children at his trading post, while he went to Anvik to bring home his oldest daughters. The oldest of the three children was a boy, about seven years of age. There was no one within 150 miles of the trading post. On his way home Mr. Huntington met a party with his younger children and was informed that his wife was found dead and that the children were living in a tent near the house. The lad of seven years had sense enough to move into the tent to cook and to take care of the other two children for several days after the mother's death. The bishop took the five children to Anvik, where they are now quite at home.

Sunday, the 22nd, was most pleasantly spent at Anvik. The day was bright and clear, but not hot. There was here, as at the Allakaket, a confirmation class, and also some baptisms. Dr. Chapman and his family, Mr. and Mrs. Bentley, and the children in the school were well, happy and contented.

The run upstream from Anvik to Nenana was tiresome, on account of the extreme high water. High water means slow-going and the dodging of much driftwood. At Tanana a very happy event occurred, when Deaconess Mabel H. Pick was married to Mr. John Adams by the bishop. Forty-eight hours from Tanana, on the 3rd of August, the crew returned to Nenana, after four weeks absence. In that four weeks the boat covered upwards of 2,000 miles.

On the first cruise there were a number of passengers. The Rev. Mr. Chapman and Mr. and Mrs. Scott were on board from Nenana to Tanana, and Miss Hill from Nenana to the Allakaket. Miss Cotchett was carried from the Allakaket to Anvik, besides carrying the five children from the trading post to Anvik. These passengers were in addition to the regular crew of five people.

So far, the new boat has done well. She boasts of having pushed six tons up Malumute Riffles with her throttle only three-quarters open. She draws 16 inches of water, but has crawled over 12. She rides the waves of the lower Yukon with no difficulty, and in every way has proved a success.—*The Alaskan Churchman.*

Note.—The above picture represents *Pelican No. II* approaching Anvik, where Miss Susan Evans Smith, supported by St. Peter's Parish, Charlotte, is teaching in the school of Christ Church Mission. Miss Smith was absent up the Yukon with her sick friend and co-worker, Miss Bartberger, at the time of the bishop's visit.

The article is taken from *The Alaskan Churchman*, and will no doubt interest the readers of *The Carolina Churchman.*

What special directions for prayer did Jesus give in His sermon on the mountain?—Matt. 6: 5-13.

What did Jesus say in regard to worth-while investments and safe banking?—Matt. 6: 19-21.

How did David pray for remission of sins?—Psalm 25:7-11.

HEADED IN THE RIGHT DIRECTION

(Continued from page 9)

young woman with a strain of negro blood is serving an eighteen-months sentence on a charge of selling whiskey. A third, a girl still in her teens, is awaiting trial, charged with some rather serious offense—highway robbery, perhaps. As one sits in the combined kitchen and dining-room and chats with the group, he forgets that these are what the world calls bad women, and the offenses with which they are charged seem unimportant, compared with the fact of the existence of a jail with the atmosphere which Mrs. Williams has succeeded in creating here.

Up against the Brushy Mountains, Alexander County for a year or more has been conducting an interesting experiment in prison discipline. She found herself with a small group of prisoners that she had difficulty in finding a place for in other counties, as had been her custom. It would be expensive for the county to run a chain-gang; but Mr. C. W. Mayberry, chairman of the board of county commissioners, decided that by establishing the proper personal contacts with the men, he could work them without guards. He determined to try out his plan. Two men escaped soon after the camp was started. One was recaptured and sent to Rowan County. The other, an old man who was not able to work much and could not be kept employed, has not been recaptured. Since then, there has been no trouble. When visited in October by two representatives of the State Board, the force now consisting of eight men had been loaned to the State Highway Commission, and was being used by their patrolman to improve a road in use as a detour. The patrolman in charge had no gun of any kind, as he stated in the hearing of all the prisoners. The men sleep in a camp at night, but they are not guarded, chained, or locked in. They wear no stripes or other uniform to distinguish them from other workingmen. They sometimes visit their families on Sunday. They report for work at 7 o'clock on Monday morning. The man who has the best chance to escape—the cook—was considered a most difficult man before he was sent to the road. He had escaped once, after arrest, by throwing the sheriff into a millpond, and had finally been marched into jail between two officers. "You are not going to send him to the camp!" exclaimed incredulous citizens, when he was sentenced to the road. Mr. Mayberry put the matter squarely up to the man. He has not betrayed the trust.—Public Welfare Progress.

BUILDING A BUILDING FUND

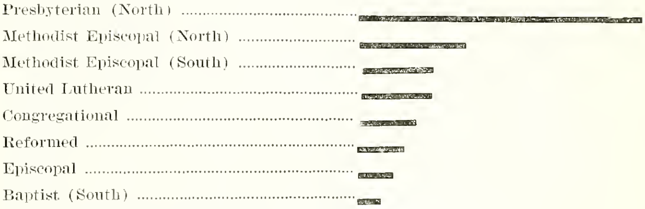
Indicative of the interest of the Trustees of the Church Building Fund in the affairs of the Corporation is the record of the attendance of fifteen of the seventeen members at the last regular meeting of the Board, a sixteenth, living seventy-five miles away, missed the meeting by the failure of a railroad to live up to a train schedule.

The chief interest of the meeting centered in future service and the necessary increase of the Fund so as to meet the growing needs of the Church. This organization, which, because of its custody of Trust Funds, must maintain its corporate existence, and which, unlike the Building Department of most religious bodies is not a co-ordinated part of its national organization, does not therefore participate in the regular offerings of the parishes and missions of our Church. Yet from these same parishes and missions come constant requests for aid which must be given to the limit of the Fund's elasticity. Beyond this, others must wait for the return of monies loaned to other parishes. The Trustees however feel that there are many churchmen to whom the needs of the Church in this most necessary department of its work of extension must appeal, and whose present gifts and future provision by legacy, will be forthcoming when both needs and limitations are known. To supply this information a special committee is at work in confident hope of developing this most useful agency.

The reports for the November meeting covering six months of service showed that the following help had been both rendered and promised for the future:

		Made		*Promised*		
Loans	10	$30 875	14	$53,950	24	$84,820
Grants	3	2,600	3	3 000	6	5,600
Gifts	18	11,650	13	7,000	31	18,650

Church Building Funds—Our own, and others. This is the way they compare in millions:



In 1921 the American Church Building Fund—

Loaned	$243,265.00	
Contracted to lend	46,375.00	
		$289,640.00
Declined requests from lack of funds		300,000.00

DO WE NEED A LARGER BUILDING FUND?

THOMAS RUFFIN

Died, at the home of his sister, Mrs. C. L. Pettigrew, in Atlanta, Ga., on October 25, 1922, Thomas Ruffin, son of Peter Brown Ruffin and Mary Jones, his wife, of Hillsboro, N. C. An invalid from infancy, which he bore with unexampled patience and brightness, he lived his three-score and ten years in the purity and guilelessness in which he was born, without stain of sin—a loving, true and loyal heart—to awaken on the glories of eternity and in the presence and to behold the King in His beauty. How wonderful, how glorious, the change!

"I shine in the light of God;
His image stamps my brow;
Thro' the shadows of death
My feet have trod;
I reign in glory now.

I have learned the song they sing
Whom Jesus hath set free;
And the glorious walls of
Heaven still ring
With the new-born melody."

EDNAH HOWLAND WHEELER

Since God in His infinite love has called to the more abundant life Ednah Howland Wheeler, who for many years went in and out among us in constant ministrations of helpfulness; and since we remember with affectionate gratitude her joyful service here, her loyal friendship, and her love for little children, we, the members of St. Augustine's branch of the Woman's Auxiliary do give thanks to Almighty God for her devoted work amongst the women of the neighborhood, in St. Agnes' Hospital, and in St. Augustine's School, for the privilege of having known and walked with her, and for the bright example of her humble devotion to our Lord and Saviour.

(Signed)
MARY L. GATES.
MARY V. GLENTON.
N. J. DELANEY.

MRS. SARAH E. HANKS

Entered into rest on November 12 1922, at the residence of her son, William Wallace Hanks, Charlotte, N. C., Mrs. Sarah E. Hanks, in the 76th year of her age.

Mrs. Hanks was the daughter of Henry Norman and Frances Roboteau Jasper, of Louisburg, and was educated at the Louisburg Female College, delivering the salutatory at her graduation in 1868, and also reading an essay on "Music—Written and Unwritten." She was married to William Horatio Hanks, of Durham,

(Continued on page 12)

HOW ARE THEY FEELING ABOUT UNITY?

Everywhere Christians are recognizing that the only hope of the world is the establishment of Christ's law of peace and righteousness and love, and that, until the churches are visibly united, they cannot proclaim that law effectively. Local efforts for partial reunion are, therefore, being made all over the globe, and the effort for the World Conference on Faith and Order, to prepare the way for the unity of the churches, is arousing increased interest.

In Canada the Congregationalists, Methodists, and Presbyterians have reached almost the final stage of union, and Methodists and Anglicans are appointing commissions to confer.

In England members of the Church of England and of the Baptist, Congregational, Methodist, Moravian, and Presbyterian churches held remarkable conferences last winter.

In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists, and Presbyterians are discussing the matter seriously.

The South India United Church and the Church of England are continuing their hopeful negotiations.

The Presbyterians, Church of England, Methodists, Congregationalists, and other missionaries are continuing their efforts at Kiknyu in East Africa. Informal discussions are going on in the West Indies.

The Church of Scotland and the United Free Church of Scotland have almost completed their reunion.

In China a National Christian Council has been formed by members, foreign and native, of most of the Christian missions, which it is hoped will prepare the way for direct efforts for one church in China.

In Egypt members of the Church of England and the Greek Orthodox, Coptic, Syrian Orthodox, Armenian and Presbyterian churches are continuing hopeful conferences.

In Ireland the Presbyterians and the Church of Ireland are considering the matter.

The recognition by the Ecumenical Patriarchate of the Holy Orthodox Eastern churches of the validity of Anglican orders is a long step toward reunion between the Eastern Orthodox churches and the Anglican Communion. The decision of the Ecumenical Patriarchate will need the assent of the other Patriarchates and autonomous Eastern Orthodox churches before it becomes effective. The Ecumenical Patriarchate and the Old Catholic churches of Europe are approaching each other, and the relations between the Eastern Orthodox and the Armenian and Coptic churches are closer.

Viscount Halifax has been having conversations with Cardinal Mercier as to reunion between the Churches of Rome and England.

In the United States the Episcopal Church has made canonical provisions by which its bishops will be enabled to give to ordained ministers of other churches an Episcopal commission.

While federation is not a substitute for unity, it is a step toward it, and the Federal Council of the Churches of Christ in America is becoming more and more effective. The Federal Council of the Free Churches in England is likewise gaining in importance and efficiency, and federation movements are well advanced in Germany and Switzerland.

The Northern and Southern bodies in the United States of the Methodists, Presbyterians, and Baptists are still continuing their negotiations. Two of the largest bodies of Lutherans in the United States have united under the name of the United Lutheran Church of America, and the Evangelical Association of North America and the United Evangelical Church have just united under the name of the Evangelical Church, which has voted to destroy all records of the division which separated them many years ago.

The World Conference on Faith and Order, 174 Water Street, Gardiner, Maine, U. S. A., has published, for free distribution to all who apply, pamphlets reporting some of these efforts and explaining the World Conference movement toward Christian reunion, and a list in English, French, German, and Greek of topics for the consideration of groups of Christians as preliminary to the approach to unity.

The interest in Christian reunion is especially keen in England. The Secretary has been receiving each week this autumn from fifty to one hundred cuttings on the subject from English papers. For instance, in the last week, that ending November 18th, there came sixty-five—twenty-eight from religious and thirty-seven from secular papers—aggregating one thousand inches of space.

MRS. SARAH E. HANKS

(Continued from page 11)

where she spent her married life. For many years she was a successful school-teacher, and for eight years she taught in the Thompson Orphanage School at Charlotte, besides acting as matron on different occasions.

Mrs. Hanks was true to her friends and thorough in her work, often overtaxing her strength in the performance of her duties. She took a cheerful view of life, and did not bother other people with her troubles and ailments. She was a devoted member of the church, and was always ready to do her part in whatever way she could.

On the day after her death she was laid to rest by the side of her husband in Durham, the Rev. S. S. Bost, rector of St. Philip's Church, officiating.

"Blessed are the dead who die in the Lord." W. J. S.

CHRIST SCHOOL

Christ School, Arden, is in the heart of the high Appalachian Mountains of North Carolina. From the Christ School hill a number of peaks over 6,000 feet high are seen, and the mountains stand fast around.

Christ School was founded in 1900 by the late Thomas C. Wetmore. He realized the necessity of teaching practical Christianity in the mountains of North Carolina. Christ School has proved how clear was his vision and how wise were his methods. There has never been a "fad" at Christ School. Mr. Wetmore died very suddenly in 1906. At the request of Bishop Horner, of Asheville, Mrs. Wetmore undertook the support and management of the school. She has carried it on for sixteen years and is principal.

During the twenty-two years of work about 3,500 pupils have been enrolled at Christ School. The 200 pupils are under a rector and 12 workers.—"The Galax Leaf."

ANTI-LYNCHING SENTIMENT FAST GAINING GROUND

Atlanta, Ga.—That there has been a surprising increase of anti-lynching sentiment in Georgia recently, and a growing determination on the part of Georgia people that the sanctity of the law must be upheld, was clearly indicated in reports made to the State Committee on Race Relations in its recent semi-annual meeting in this city.

It was pointed out that during the present year twenty-two indictments have been returned against alleged lynchers and four convictions secured, carrying penitentiary sentences. Fifteen of these cases are still to be tried, most of them on the charge of murder, besides a number of damage suits growing out of injuries and losses inflicted by mobs. In one lynching case both the deputy sheriff and the chief of police are under indictment.

The significance of these facts was emphasized by the statement that in the 37 years ending with 1921 there had been 430 lynchings in Georgia and that record of only one indictment in all that time had been found.

The State and county race relations committees have been active in a number of recent cases, conducting investigations, securing evidence, and otherwise supporting local officials in their efforts to vindicate the law.

The need of an effective anti-lynching law in the State was stressed, and the responsibility for drafting and getting such a bill before the next Legislature was delegated to a committee of eminent jurists headed by Judge Samuel B. Adams, of Savannah.

Serve God by doing common actions in a heavenly spirit.—Spurgeon.

Any one desiring extra copies of the "Consecration" number may get same for 15 cents each.

CAROLINA CHURCHMAN,
Raleigh, N. C.

DEAR SIR:—I herewith enclose list of payments made by the following churches up to November 30th on N. W. C. apportionments:

CHARLOTTE CONVOCATION

	Quota	Paid
Ansonville—All Souls	$ 240 00	$ 240 00
Burlington—Holy Comforter	2,805.00	3,189.60
Charlotte—Chapel of Hope	150 00	128.50
Charlotte—Holy Comforter	2,609.00	1,306.63
Charlotte—St. Andrew's	104 00	88.50
Charlotte—St. Martin's	2,900.00	2,625.10
Charlotte—St. Mary	115 00	174.78
Charlotte—St. Peter's	7,000 00	6,760.48
China Grove—Ascension	210.00	221.50
Cleveland—Christ	292.00	74.60
Concord—All Saints'	750 00	721 05
Cooleemee—Good Shepherd	353.00	353.01
Davie County—Ascension	326 00	193.90
Elkin—Galloway Memorial	500	23.00
Germantown—St. Philip's	81 00	68 50
Greensboro—Holy Trinity	3,253 00	2.599.13
Greensboro—St. Andrew's	1,500 00	524 65
Hamlet—All Saints'	120.00	4.55
High Point—St Mary's	1,241 00	167.06
Iredell Co—St. James	104 00	10.11
Laurinburg—St. David's	210 00	127 60
Leaksville—The Epiphany	598 00	544 98
Lexington—Grace	1,196.00	1,026.06
Mayodan—Messiah	300 00	29 60
Meck. Co.—St. Mark's	230.00	165.60
Milton—Christ	74 00	74.00
Monroe—St. Paul's	300 00	276 00
Mt. Airy—Trinity	300 00	154.75
Reidsville—St. Thomas	500.00	65 30
Rockingham—Messiah	790 00	17 75
Rockingham Co.—St. Andrew's	96.00	6.00
Rowan Co.—St. Jude's	52 00	30 00
Rowan Co—St Matthew's	107 00	88 00
Salisbury—St. Luke's	3,502.00	1,249.79
Salisbury—St. Paul's	138 00	62 50
Salisbury—St. Peter's	56 00	19.80
Spray—St. Luke's	385 00	377 23
Statesville—Trinity	450.00	19 00
Stoneville—Emmanuel	18 00	5 10
Wadesboro—Calvary	1.594 00	47 24
Walnut Cove—Christ	216 00	105 85
Winston—St. Paul's	3,496 00	2,665.00
Woodleaf—St. George's	38.00	17 00
Kannapolis—St. James'	------	10.50

RALEIGH CONVOCATION

	Quota	Paid
Battleboro—St. John's	$ 225 00	$ 185 10
Chapel Hill—Chapel of Cross	1 233.00	892 30
Duke—St. Stephen's	537 00	219 45
Durham—St. Philip's	2.980 00	3.074 03
Enfield—Advent	550 00	462 50
Halifax—St. Mark's	292.00	248.00
Henderson—Holy Innocents'	$3,552.00	$3.762.73
Hillsboro—St. Matthew's	1.300 00	1,534 95
Jackson—Our Savior	464.00	--------
Kittrell—St. James'	125.00	69 00
Lawrence—Grace	22.00	22.00
Littleton—St. Alban's	407.00	185 00
Louisburg—St. Paul's	520.00	118.80
Middleburg—Heavenly Rest	131 00	--------
Northampton Co.—St. Luke's	202.00	106.68
Oxford—St. Stephen's	1,634 00	1,252 61
Pinehurst	500.00	500.00
Pittsboro—St. Bartholomew	391.00	345 60
Raleigh—Christ	6,298.00	4,340.62
Raleigh—Good Shepherd	4,517.00	1,803.76
Raleigh—St. Mary's	980.00	1,227.59
Raleigh—St. Savior's	319.00	181.54
Ridgeway—Good Shepherd	197.00	42.00
Ringwood—St. Clement's	62.00	23.35
Roanoke Rapids—All Saints'	1,466.00	680.09
Rocky Mount—Good Shepherd	3.316 00	2.438.70
Sanford—St. Thomas'	100.00	104.00
Scotland Neck—Trinity	1,637.00	502.00
Smithfield—St. Paul's	419.00	55.69
Southern Pines—Emmanuel	200 00	--------
Speed—St. Mary's	61 00	61 00
Spring Hope—St. Jude's	186 00	109.45
Stovall—St Peter's	145.00	122.50
Tarboro—Calvary	1,853.00	748.68
Townville—Holy Trinity	425.00	--------
Wake Forest—St John's	141 00	--------
Warrenton—Emmanuel	1,474 00	690.50
Weldon—Grace	1,365.00	509.31
Wilson—St. Timothy's	2,418.00	654 55
Speed—St. Matthew's	------	6.00

COLORED CONVOCATION

	Quota	Paid
Charlotte—St. Michael and All Angels'	$ 334.00	$ 26.00
Durham—St. Titus'	70 00	41.25
Greensboro—Redeemer	10 00	--------
Henderson—Resurrection	10 00	--------
Littleton—St. Anna's	15.00	5 60
Louisburg—St. Matthew's	45 00	1 00
Monroe—Holy Trinity	42 00	8.00
Oxford—St. Cyprian's	19 00	16.75
Pittsboro—St. James'	13.00	20 70
Raleigh—St. Ambrose	237 00	262 34
Raleigh—St. Augustine's	600 00	1,011 67
Rocky Mount—Holy Hope	18 00	12.50
Salisbury—St. Phillip's	5 00	2.90
Satterwhite—St. Simeon's	13 00	14 25
Statesville—Holy Cross	20 00	17.00
Tarboro—St. Luke's	150 00	37.50
Warren Co—St. Luke's	1 00	.50
Warrenton—All Saints'	57 00	49.50
Wilson—St Mark's	85 00	71 00
Winston—St. Stephen's	6.00	2.50

Yours very truly,
J. RENWICK WILKES.
Treasurer, Nation-Wide Campaign Fund.

IN THE WORLD AT LARGE

BIBLE READERS INCREASE

"The Churchman's Kalendar of Daily Bible Readings" has been prepared and issued under the direction of the National Council, by a committee, of which Bishop Ferris is chairman, assisted by the Rev. T. A. Conover.

The Kalendar contains three series of Bible readings (also issued separately). The first follows the Gospels for the Sundays and Holy Days. The second follows the life of Christ. The third, for children, is on the heroes of the Bible.

The leaflets of any one series are $1.50 per 100. The whole Kalendar, an illustrated 60-page booklet with the Church year from Advent, 1922, to Advent, 1923, and other information, is 20 cents a copy, $15.00 per 100. Order from the Bookstore, 281 Fourth Ave., New York.

CHRISTMAS PRODUCTIONS

The Commission on Church Pageantry and Drama sends word of three dramatic services for the Christmas season, with others to be announced later. "When the Star Shone," by the Rev. Lyman Bayard, a presentation of Bethlehem at the time of the Nativity. 50 cents. "A Dramatic Service for Christmas," by the Rev. B. W. Bonnell, very simple service of tableaux and carols, especially recommended for small parishes. Also, by the same writer, "A Feast of Lights," a dramatic service for the Feast of Epiphany. All three may be ordered from the Bookstore, 281 Fourth Ave., N. Y. The second and third are bound together; price, 40 cents. The first may be had also from the Pageant Publishers, 1206 South Hill Street, Los Angeles, California.

"SIGN HERE"

Laying out a budget for the coming year, the senior warden, cashier of the First National Bank, was able to put it at a figure that was a great advance. But after an every-member canvass, and almost a canvass of every non-member, also, money began to make its appearance.

"Westerners out here," said the warden, "must have a check-book poked under their nose, with instructions, 'Sign here.' Then all goes well."—*Wyoming Churchman.*

SCHOOLBOY'S FAMOUS ANCESTOR

One of last year's graduates from St. Paul's, Tokyo, was Oishi Yoshioki, the only living descendant of Oishi Yoshio, the leader of the famous Forty-seven Ronin, the model of Japanese knighthood and ancient morality.

According to the 1921 reports of the public libraries in Tokyo, there were more books on religious subjects taken out for reading than on any other topic, and, of these, proportionately more Christian books than any others.

MANY STUDENTS AT ST. JOHN'S

St. John's, Shanghai, opens the year with a larger student body than ever before—350 in the college and 260 in the preparatory school—which causes Dr. Pott, the president, to contemplate with great satisfaction the use of some of the buildings of St. Mary's Hall as soon as that school is able to transfer itself to its new site and new buildings now under construction.

SOLUTION OF MISSIONARY PROBLEM

In the hands of Sunday-school superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and if they improve their opportunity, within a generation there will be a church whose intelligence about missions and zeal for them have never been equaled in the world's history.—*Missionary Outlook (Canada).*

CONVENTION RIPPLES

They still come—little brevities and levities blown off the surface of serious Convention matters.

A court reporter, taking down a speech at the Church Periodical Club mass meeting, met his Waterloo in a reference to Bishop Schereschewsky.

(Continued on page 16)

Thompson Orphanage
And Training Institution

REV. W. H. WHEELER, Editor.

THOMPSON ORPHANAGE AND TRAINING INSTITUTION

NOVEMBER AT THE ORPHANAGE

In the Alms Basin at the All Saints' Day service at St. John's, Wilmington, there was a five-dollar gold piece given in memory of Mrs. Mary James and to be used for some little child at the Orphanage. Isn't that a beautiful way to remember a loved one "gone before?"

On the 4th of November the Junior Daughters of the King of St. Peter's Parish, Charlotte, gave a Hallowe'en party for the children of the Thompson Orphanage. It was a most delightful party with the usual stunts and many new ones and all kinds of good things to eat.

While "en route" to the Convocation of Edenton at Farmville the superintendent was in Raleigh and had the pleasure of attending the Raleigh Clericus which met at the home of the Rev. Mr. Hughes. The next day at the Convocation he had two opportunities to tell of the work at the Orphanage. Mrs. Staton, Diocesan President of the Woman's Auxiliary, on behalf of the women present, promised the balance of the money needed to pay the salary of Miss Ellen Lay, Recreational and Field Worker.

On November 12th had a most delightful visit in Durham where Mr. Bost gave opportunity to speak to the children at East Durham and also to the congregation at St. Philip's and St. Joseph's.

Two little children from Hope Mills, Diocese of East Carolina, Mabel and Homer Smith, joined our growing family on November 13th.

On the 14th a beautiful service was conducted in the Chapel of St. Mary the Virgin by the Rev. George Floyd Rogers, Rector of St. Peter's Church, the occasion being the presenting of Red Cross memberships to all the children of the Thompson Orphanage by Mr. and Mrs. J. H. Cutter of St. Peter's Parish. Mrs. Cutter pinned a Red Cross button on each child, and Mrs. Marshall and Mrs. Burwell presented the membership cards.

In St. Peter's Church, Wednesday evening, November 15th, the Superintendent was given the privilege of telling of the needs and opportunities of the Thompson Orphanage.

On Sunday morning, the 19th, in Raleigh, through the courtesy of Mr. Lane and Mr. Barber, had a chance to tell a little about the Orphanage at both the Church of the Good Shepherd and Christ Church.

The evening before, had the pleasure of being at the dinner given by Mr. W. H. Williamson at his home in Raleigh in honor of Bishop Penick.

On November 20th two more boys were added to the family.

On Sunday, the 26th, the Superintendent spoke to the Sunday School and took the service and preached at the Church of the Holy Comforter, Burlington, also took the service there on Thanksgiving Day and very much enjoyed the delightful hospitality of Mr. and Mrs. Erwin A. Holt on both visits.

Thanksgiving Day at the Orphanage was especially marked by the beautiful service at St. Peter's, which the children attended and which was a service of thanksgiving for the safe return from service in the world war of all the forty-eight men who entered the service from St. Peter's. Bishop Penick made a deep impression with his splendid address.

The dinner was unusually fine, more turkey than the children could eat—think of that—and days before and days after the parcels post and express were kept busy bringing boxes of good things to eat from the many, many generous friends of the Orphanage.

The Thanksgiving exercises of the school were exceptionally fine, reflecting the greatest credit upon the teachers, Mrs. Iseley and Miss Nall.

HONOR ROLL

Primary Department—Marjorie Dellinger, 98; Willie Sanford, 96; Carl Scott, 96; Lucile Vincent, 95; William Potts, 95; Julian Pace, 94; Hugh Shutters, 94; Derwood Deal, 95; Alsaidia Cahoon, 92; William Sharpe, 92; Margaret Jeffries, 92; Wade Webb, 91; Otis Oates, 90; Oscar Spence, 90.

Senior Department—Vertie Potts, 96 1-3; Ellie Parish, 93 1-2; Harvey Hopson, 92 1-2; Flora Christenbury, 92 1-2; Nellie Kerr, 90 5-6; Wilhelmina Durnin, 91 1-3; Mary Lee Royster, 90 5-7; Ivah Beaver, 90 1-6; Bennie Nash, 90 1-6; Oleta Deal, 90; Wade Potts, 90; Lillian Melton, 90; Wilma Kelly, 90; Ellen Ridenhour, 90; Annie Deal, 90.

Cash contributions received from October 10th to November 10th:

Burlington, W. A., Church of the Holy Comforter, N. W. C., $5; Burlington, S. S. Church of the Holy Comforter, $3.13; Charlotte, W. A. St. Peter's, N. W. C., $5.50; Charlotte, Mr. W. H. Kelly, $24; Charlotte, Mr. W. H. Kelly for Hattie's book, 63c; Charlotte, Mr. F. B. Ferris, $1; Farmville, Mr. Hubert Joyner, $2; Greensboro, Mr. C. L. Curtis, $5; Lawrence, W. A. Grace Church, $1; Merry Hill, Smithwick children, $1; Merry Hill, Mrs. T. A. Smithwick, $1; New Bern, Mr. C. V. Scott, $12.50; New York, Mr. J. H. Law, $100; Oxford, W. A. St. Stephen's Church, N. W. C., $18.15; Pittsboro, W. A. St. Bartholomew's, N. W. C., $4.60; Raleigh, guardian Parish children, $20; Ridgeway, Sarah and Helen Petar, 25c; Smithfield, S. S. St. Paul's, $2; Spray, W. A. St. Luke's, N. W. C., $1.40; Sanford, W. A. St. Thomas' Church, N. W. C., $5; Salisbury, Mrs. B. M. Poole, $10; Washington, estate of the Deal children, $100; Wilmington, Miss Wilhemina Harlow, $2; Wilmington, an All Saints' offering from a member of St. John's, $5; Windsor, S. S. St. Thomas' Church, $1.82. Total, $331.73.

Contributions in kind: One doz. prs.

(Continued on page 16)

THE THOMPSON ORPHANAGE, CHARLOTTE, N. C.

A NOTABLE SERVICE IN ST. LUKE'S CHURCH, SALISBURY

On the morning of October 26th the Bishop Coadjutor of the Diocese made his first official visitation to St. Luke's Parish, Salisbury, and confirmed a class of twenty-one persons—six children and fourteen adults—presented by the rector, Rev. Mark H. Milne. In the afternoon Bishop Penick in St. John's Chapel, Vance Mill and St. Joseph's Spencer, and in the evening at St. Peter's Church, where he also administered the rite of confirmation. In each instance the bishop's messages were most inspiring, and made a profound impression upon his hearers.

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, INC.

President—The Bishop of Virginia. Episcopal Church ownership. Beauty of environment; health; scholarship; culture; Christian idealism

FOR BOYS

ST. CHRISTOPHER'S SCHOOL, Rte. 2, Richmond, Va., $600. Catalog—Rev. C. G. Chamberlayne, Ph.D., Headmaster. CHRISTCHURCH SCHOOL, Christchurch P.O., Middlesex Co., Va., $400. Catalog—Rev. F. E. Warren, Rector.

FOR GIRLS

ST. CATHERINE'S SCHOOL, Rte. 2, Richmond, Va., $800. Catalog—Miss Rosalie H. Noland, B.A., Principal. ST. ANNE'S SCHOOL, Charlottesville, Va., $500. Catalog—Miss E. E. Winegar, Principal. ST. MARGARET'S SCHOOL, Tappahannock, Essex Co., Va. Catalog—Miss Emma S. Yerby, Principal.

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BISHOP PENICK'S APPOINTMENTS FOR JANUARY

January 7—A. M., Salisbury, St. Paul's; P. M., Charlotte, Chapel of Hope.

January 9 Virginia Theological Seminary, Alexandria, Va.

January 14—A. M., Leaksville, Epiphany; P. M., Galloway Farm.

January 17—Board of Managers Thompson Orphanage, Charlotte.

January 18—Diocesan Executive Committee meeting, Charlotte.

January 21—A. M., Mt. Airy, Trinity Church; P. M., Walnut Cove, Christ Church.

January 22—Germantown, St. Phillip's.

January 23, 24—Convocation of Raleigh.

January 28—A. M., Concord, All Saints; P. M., Lexington, Grace Church.

INCOMING CABLEGRAM

Athens, Nov. 23, 1922.

American Women's Hospitals,
637 Madison Avenue,
New York City.

Serious as were pictures of situation in refugee camps month ago things have steadily grown worse since that time. If American people are really interested in welfare these refugees, time to help on large scale has now arrived. Such emergency work as has been done thus far has been good but thousands are going to die unless more American help and more thorough American organization becomes immediately effective. I have been trying to restrict myself to purely medical work but it is impossible. I find myself every day forced to provide more than mere medical care for women and children who lie on the bare ground on every side; yet more refugees continue to arrive, and Minister Refugees Doxiades told me today he expects a hundred thousand more from Asia Minor within ten days. Situation is terrific beyond words to describe, and I see no hope for real solution unless American people are willing to undertake leadership on wide scope within next month. World at large apparently unyet comprehends that here are millions refugees almost totally without men. They are all women and children and can't be expected to shift for themselves. Is there no way of bringing American people to realize how much these helpless hapless folk need their assistance? I wish every contributor to American Women's Hospitals could see our hospitals and clinics at Mitylene, Piraeus and Salonica. They are doing widespread work. Hope it can continue on undiminished scale throughout winter.

DR. MABEL E. ELLIOTT.

THOMPSON ORPHANAGE AND TRAINING INSTITUION

(Continued from page 14)

stockings, St. Ann's Guild, Bridgehampton, N. Y.; 8 dresses and 2 bloomers, Mrs. H. S. Mather, Myers Park, Charlotte; 2 coat suits, overcoat, 4 suits, hats, shoes, sweater, overcoat, from Mrs. Armand Myers, Charlotte; 2 coat suits, overcoat, 4 shirts, hat, shoes, socks, Mrs. Ben J. Smith, Charlotte; box of candy, nuts and fruit for Elizabeth and Rachel Honeycutt from their sister, Mrs. Annie Rhodes, Wendell; 1 box candy for Lillian Melton from her sister, Miss Kathleen Melton, Savannah; 2 hats, 2 dresses, 2 middies, 1 skirt for Mary Lee Royster from Mrs. Hugh Montgomery, Charlotte; box of fruit, Willie May Hawkins from her mother; 1 box of cakes and cookies for Mary and Margaret Edmondson, from their grandmother, Mrs. Carrie Howell, Speed; wool and knitting needles for Violet Shutters from her sister, Mrs. M. C. Rogers, Henderson; shoes and stockings, caps and handkerchiefs for Carl Scott from his father; outfit for Wade Webb, Miss Lillie Hill, Leaksville; outfit for Mildred Melton, W. A. St. Stephen's Church, Oxford; 2 suits, 2 white skirts, 2 light summer dresses, 2 underskirts, 1 waist; Hallowe'en box for Oleta Deal from Miss Nancy D. Lee, Raleigh; large box of apples, cakes and candy, W. A. St. John's, Battleboro, through Miss Mary Philips; 1 doz. pr. stockings, W. A. Grace Church, Huntington, L. I., N. Y.; 4 outing gowns, Mrs. H. C. Dwelle, King's Mountain; 6 union suits, 2 sweaters, 6 overalls, 6 sheets, 6 pillow cases, St. Ann's Guild, Bridgehampton, N. Y.; box of peanuts for Mildred Withespoon from Emmaly Pemberton, Beaufort; 1-2 doz. prs. stockings, W. A. St. Luke's Church, East Hampton, N. Y.; 1 sweater, cap and leggings, 1 pr. shoes, 1-2 doz. prs. stockings, 1-2 doz. prs. union suits, Dorothy Griffin, from Second Circle, W. A. All Saints, Roanoke Rapids; box of candy for Ellie Parish from Mrs. H. F. Booker, Rocky Mount; comb and brush, box of nuts, candy and apples, Ethel Pace, from her mother, Mrs. Sue Pace, Knoxville, Tenn.; box of candy for Violet Shutters from her sister, Henderson; 1 coat for Ruth Bean from her mother; box of candy for Ruby Stanton from her mother; ball of yarn for Elizabeth Honeycutt from her sister, Raleigh; peanuts, candy and apples, Civitan Club, Charlotte; box of candy for Mary and Margaret Edmondson from their uncle; 2 caps and sweater for Inez Simpson from W. A., Grace Church, Trenton; 1 box clothing, shoes and marbles, W. A. Holy Innocents, Henderson; box of fruit for Lucile Vincent from her mother; 1-2 doz. prs. stockings, Grace Church Guild, Riverhead, L. I., N. Y.

We remember what kind of a man the preacher was, long after we have forgotten all his sermons.

The Bishop Rowe Fund has reached $71,000; the Emery Memorial Fund, $93,000.

IN THE WORLD AT LARGE

(Continued from page 13)

The bishops appears in the final report as "that individual in China."

Remarking on the lack of definite aim and purpose in institutions of higher learning, Bishop Burleson said, at a religious education meeting: "I sometimes think we have got, in the product of our college and university education, a man who is all dressed up and has nowhere to go!"

Our national humorous weekly, *Life*, sagely remarked in a recent issue: "Anyhow, it is conceded that 'Love one another' stands a better chance of being accepted as an eleventh commandment than of finding a place in the revised marriage service."

The fourth dimension has been discovered in California. A puzzled clergyman who visited Stanford University on the way home says that in the mosaics over the facade of the resplendent memorial chapel, rebuilt since its destruction some years ago, there are four spaces filled with symbolic figures. The first represents faith; the second, hope; the third, charity; and the fourth, love.

An editorial in *The Oregonian* appeared a few days after the close of the Convention, beginning, "It is said that hotel men were sad at heart to see the bishops go." The editor then mentions a few crimes which the bishops did not commit. They did not try to sing "Hail! hail!" they did not brandish toothpicks, they did not toss burnt matches on the rugs, they did not play jazz all night, they did not send each day at dawn "the insistent S. O. S. for ice-water."

"They were unversed in the code of lesser conventions, which maintains in its first statute that the greater the noise, the more resounding the glory. They were but bishops. Yet a singular thing it is, as we consult our recollections of other gatherings, that one of the largest conventions, and the most significant, ever held in America, was attended by a minimum of noise and an impression of dignified and scholarly quiet. No wonder the hotel men shed furtive tears as the last clerical coat-tail whisked through the doors."

The Magic of Supply Boxes

The cover of a worn-out umbrella served as a shawl for a ninety-four-year-old lady in the Southern mountains, until a real shawl was found in a box from the Supply Department. After one of the girls in a mountain school was given some necessary nightgowns, it was found that she was making them do double duty as nightgowns and petticoats; so she was given petticoats out of the indispensable box. One little girl took delight in eating her tooth paste.

What did Jesus say about passing judgment on others?—Matt. 7: 1-5.

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1922/23

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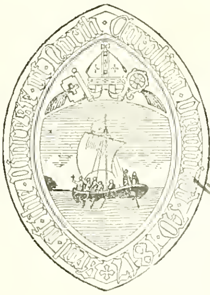
of North Carolina*

Rt Rev J B Cheshire
May 1923



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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

THE MINISTER BETWEEN SUNDAYS

By Lloyd C. Douglas

(From The Christian Century)

[Note.—The writer of this article. "on the eve of celebrating the twentieth anniversary of (his) ordination into the Christian ministry," says: "I am writing to the novices of our profession." But he adds, "If the oldsters wish to stand by and make sure the clinic is conducted properly, there will be no objection. The seat of the scornful, however, has been removed from the pit, temporarily, to make room for the class." He goes on to say that he entered the profession, which was his father's, "with both eyes open" to most of its exactions, many of its sacrifices, and some of its rewards; and that, after a score of years, were he again to choose a vocation, knowing all that he does today about the ministry, he would unhesitatingly ratify his earlier decision. Here are some striking passages.—The Editor.]

In these days when so very much is being said about "an overworked and underpaid ministry," it affords me some satisfaction to express my gratitude to the Church as a just and considerate employer. "Overworked and underpaid" is a fetching phrase—balanced, euphonistic, oratorical. But, so far as it relates to my own experience, it is false. Doubtless it must be true in many cases, else it would not be spoken so often; but it has not been true with me. I have not been overworked. At no time have I been so busy as some member of my congregations admitted that they were; and I think I have enjoyed more leisure than most of them. Neither have I been underpaid. My income, through the years, has compared very favorably with that of the majority of those who subscribed toward it. It has never been my right of duty to inquire how many of my confessedly overworked and underpaid colleagues might have increased their wages and reduced their labor by donning some other uniform; but I have some private opinions on that matter locked in my desk, to be published posthumously when I am safe from the remarks which verily would be their reward.

"OVERWORKED AND UNDERPAID"

If one may take the risk of being irritatingly candid — the less talking you do about "an overworked and underpaid ministry," the brighter will be your chances to be able truthfully to refute that statement as it might apply to your own case.

Moreover, you do well to avoid contracting the silly habit of chattering about how busy you are. This is a pet American obsession. Seven persons out of every nine, in our country, are indulging in this foolish talk about

(Continued on page 4)

RECOMMENDATIONS FOR PRISON PROGRAM

At the recent Greensboro meeting of the Citizens' Committee of One Hundred on Prison Legislation recommendations were made by fifteen sub-committees which had been studying various phases of the prison problem in this State. On the basis of these recommendations a committee composed of Mr. A. M. Scales, Mrs. Kate Burr Johnson, Dr. J. F. Stiener, Mrs. T. W. Bickett and Dr. Joseph Hyde Pratt will work out a program of penal legislation to be proposed to the next General Assembly.

Among the recommendations of the sub-committees (which have not yet, however, been boiled down into a concrete prison program) are the following:

1. Reorganization of the State Prison to provide for a central clearing house equipped with a Bureau of Medicine and Psychiatry and for the supervision of the whole system by a penologist.

2. Abolition of the ward for the criminal insane at the State Prison and provision for the care of all insane and feeble-minded inmates at the several State hospitals for the insane and at Caswell Training School. An examination of all inmates would be made by a commission of mental experts and any sane would be transferred to the proper department of the regular prison.

3. Establishment of a farm colony for women offenders.

4. Establishment of a system of prison industries for the State Prison under the direction of the Board of Directors.

5. Establishment of a Training School for negro boys similar to the Stonewall Jackson Manual Training and Industrial School.

6. Establishment of a colony for tuberculous prisoners on the State Prison Farm.

7. Establishment of a State Reformatory for youthful offenders between the ages of 17 and 21.

8. Increase in the number of terms of the Superior Court for the trial of criminal cases, so arranged that no person in North Carolina accused of crime would have to wait for trial longer than twelve weeks.

9. A matron in exclusive charge of the women's wards of all county and city jails; in the larger jails for full time; in the smaller jails for part time.

10. Prohibition of flogging and the use of dark cells as punishment for both State and county prisoners.

11. Examination by the Bureau of Medicine and Psychiatry at the State Prison of all court cases thought to be mental cases.

12. Better administration of parole.

(Continued on page 5)

"CHURCH, CHURCH, WHO WANTS TO GO TO CHURCH?"

It is an impressive sight to see immigrants from many lands assemble in the main inspection hall at Ellis Island and attend the Protestant service; to notice their real appreciation while they listen to the beautiful music of the organ and hear a vested choir; to study their faces while the Scripture is read and a simple message concerning God and His love is given and translated by interpreters; and to observe their deep reverence when prayer is offered.

Thus spiritual and mental comfort in a very definite way is given to every detained immigrant as he passes through Ellis Island. Many of them have great sorrows and disappointments to bear. They need the strengthening influences which only religion and a belief in God can bring. Besides, each one is also given the impression that the "Spirit of America" is fundamentally religious.

THE STREAMING HORDES

By Ralph Welles Keeler

Still do the streaming hordes sweep in
Thro' open gates, on shores still wet
With crying blood of brother's wrongs,
Where ev'ry evening sun doth set
On discontent and growing need,
On cheerless home, on bitter strife—
The huddled, crowded, cheerless mass,
The empty, hopeless, sordid life.

The widening stream spreads on and out
Thro' village road, thro' city street,
Far o'er the undulating plains
Where distant sky and mountains meet.
Each day the currents stronger sweep
Across the hopes that life holds dear:
Must duty challenge to the task
Which Christ Himself in love makes clear?

Shall this stream choke our nation's life
And hopes and ideals droop and die?
Shall freedom's song our fathers knew
Be but an echo to the sky?
Still do the streaming hordes sweep in
Thro' open gates—an eager throng—
God, give us strength to make them Thine
And teach them brotherhood's own song!

Thy grace, O God, impart that we
In love to alien folk may show
A brotherhood that knows no bounds,
Thy Kingdom here below.

Home is just a roof over a good woman.—Ministers' Monthly.

THE MINISTER BETWEEN SUNDAYS

(Continued from page 3)

themselves, obviously to create the impression that their services are in great demand. Well-meaning old ladies will tell you that you are working yourself to death. If they prefer to believe this, so be it. But it is a known fact that preachers are considered a preferred risk by life insurance companies. Only in exceptional cases do they not live to a ripe old age. Of course, if it should come to the sorry pass that you do actually work yourself to death, that will not be an unbecoming way for one to die who is pledged to follow the leading of a man whose career closed at thirty-three—but the chances of your surviving the exactions of your job are excellent. When therefore, solicitous friends seem disposed to mourn your untimely end, superinduced by heavy labor, embrace the opportunity offered you to do some constructive counseling on the high importance of us all ridding ourselves of this insidious "busy-bee" which has fatally stung the poise of so many otherwise efficient people.

MENTAL TRANQUILLITY

Above all, don't let your parishioners spoof you about your exhausting labors until you begin to worry about it yourself. Many members of our profession are making themselves ridiculous with running about, watch in hand, mopping a perspiring brow, as they attend, single-handedly, to the world's salvation. Perhaps the greatest contribution you can make to this hysterical generation is in offering a living example of mental tranquillity. He whom we serve said, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." This was one of the most alluring of His invitations to the public to accept His way of life. I doubt if you and I, as His ambassadors, will be able to make this precept sound very convincing unless we cultivate other habits of mind and conduct than those which propel us about, panting and puffing, in a state of perpetual panic and stampede.

VINDICATING THE DEACON (VESTRYMAN)

Almost without exception, the officers of the churches I have served have been men of high caliber, broad sympathies, and generous disposition, who have patiently borne with my blunders and excused my shortcomings to themselves and others, quite beyond any reasonable expectation. All this criticism of the deacon (vestryman) is easily explained on the ground that the general public really wishes it were better than it is; but, unwilling to discipline its character to the attainment of this creditable aspiration, it prefers to bemean the morality of those who are appointed to exemplary offices in the church, so that the gap between their respective moralities may be less offensively apparent. In other words, if, wishing to be as good as you are, I do not care to make the sacrifices involved in elevating myself, my next best course is to find enough fault with you to bring you nearer where I am. This is the plain solution of the obvious greediness with which the public receives the theatrical misrepresentations of the preacher and the deacon. It is a left-handed way of complimenting itself upon the possession of a noble sentiment. It wishes there were not so wide a chasm between its moral code and his, and, unable to bridge that chasm by rising to a higher level, it tries to bring its spiritual superiors down to where the majority live.

It will be very unfortunate for you to begin your ministry with the subconscious belief that the deacon (vestryman) is going to cause you trouble. You do well to assume that he is your stanchest friend. Keep close to him. The better you know him, personally, the less opportunity there will be for any misunderstandings in matters of administration. And, in the event of your failure to see eye-to-eye with him, remember, before you commit any audacity, that the deacon (vestryman) has been living in that town for a long time before the people ever heard of you. Make up your mind that, in most matters, the average deacon (vestryman) is right. He is honestly anxious for you to succeed; for, if you fail, his church will be injured by that much. If, however, conditions should arise which make it positively imperative that you should go to the mat with him, in some matter of grave import, do it in his own house, in a sportsmanly manner, and not in the house of his neighbor, himself not present.

This leads me to say that the young preacher should get it firmly established in his consciousness that his business is not a desk job. Young Timothy Climber, in his first year at Waggles Crossing, sees visions and dreams dreams of a brighter day to come, when, by pressing a button on his desk, he may summon into his presence an alert young woman with a stenographic note-book wherewith to record his observations concerning the world in which he lives, and give utterance to the thoughts he would communicate to divers and sundry on his official stationery. The while he waits for this glorified hour to come, he beguiles the tedium of delay by surrounding himself with all the office machinery his modest income will provide. Filing cabinets, card-indices, reference systems, and cross-reference systems, devices for the cataloguing of his one hundred and sixteen books, clipping-drawers for the accommodations of his laborious scissors-work, etc., to say nothing of parish maps, bristling with red, white, and blue headed pins to indicate the exact geographical location of the faithful, and complicated graphs showing the net gain in accessions over the previous administration. (No graph ever recorded a loss. That's a funny thing about graphs—they are uniformly optimistic.)

"ON A BUSINESS BASIS"

And if Timothy isn't on his guard against getting wound up and milled through the gearing of his own machinery, he will soon discover that it requires more time and ingenuity to fiddle with these things than their output warrants. To be sure, every young minister is to be pardoned for wanting to run his institution "on a business basis." Just a bit envious of the precision and efficiency he notes in his visit to the president of the tomato-can factory, where pushed buttons invoke clerks, and the walls are adorned with cabinets bearing classified and assorted information pertaining to the production and the market, this youth of high aims must be forgiven if he endeavors to conduct his own affairs with something of the same methodical accuracy. He even finds it pleasant to adopt the tomato-can president's business lingo, and tries to think of himself as a manufacturer. He is a manufacturer of ideals, he says.

Again, he thinks of himself as a merchant, a salesman. He talks of "selling" a new idea to the congregation, or to the board of trustees. Time will cure him of this. But if he would spare himself the discomfort of getting into this state of mind, and going through it, and recovering from it, he will do well to avoid it altogether by saying to himself: "I am not a manufacturer; neither am I a merchant; and my occupation is not a desk-job, nor can it ever be made so except at the price of my failure as a real 'minister.'" And the less machinery he clutters his office with, in the early days of his experimentations in this profession, the more rapidly he will get on with his work.

This brings me to the point of saying that the successful minister, ardently as he may search it, agonizingly as he may yearn for it, can never find a good substitute for close-up, hand-to-hand contacts with the individuals who compose his parish. He may write or type their names, addresses, hobbies, aversions, and the names of their children unto the third and fourth generation, upon five-by-three red cards, and copy them upon six-by-four blue cards, and draw maps of their place of residence so beautifully that they might be the envy of the Geodetic Survey commission—but unless he puts on his hat, and goes to see them, it profiteth him nothing. He can bulletinize them and circularize them to his heart's content and to the despair of the finance committee—but it will be as sounding brass or a tinkling cymbal if he has never wiped his feet on their door-mat. This is a hard saying; but it is true.

I, too, Timothy, have pooh-poohed the alleged necessity of ringing doorbells, afternoons, to inquire of people how they did, when the aroma of burning beans or scorching biscuits plainly certified that the visit was no more distressing to the caller than the callee. Ourselves when young did scorn a task requiring a six-foot man

(Continued on page 5)

THE MINISTER BETWEEN SUNDAYS

(Continued from page 4)

to go about wasting his own and other people's time in such manner. I think I have even seen it in print. But you can't believe everything you see in print. Many people do: you mustn't. Any little group of preachers, in the privacy of a Monday morning chat, will vote unanimously that the prophet Elisha, who probably first introduced the custom of parish calling, bequeathed to his professional posterity a legacy of questionable value. But, that afternoon, all but the doomed will turn out and demonstrate their willingness to be legatees of the bequest. Now, so much has been said about the "drudgery" of pastoral calling, the refined idiocy of the custom, the terrific burden it lays upon the shoulders of the minister, that there may be room for some remarks on the other side of the case. I contend that this function of the preacher may not only be relieved of its irksomeness, but be made one of the chief sources of his happiness, if approached in the proper mood, and conducted according to certain fixed regulations, hereinafter to be set forth.

BETTER THAN BOOKS

Let the weary parson, who has always believed that his pastoral ministrations were intended to be of benefit to his parish, rid himself of this idea altogether, and decide that when he goes out to make a call, he is primarily going to get something. For example: as he sets out to visit old Mother Grimes, who, because she is half-blind and bed-ridden, cannot gain much impression of the world outside, let him seek her in the capacity of beneficiary, rather than benefactor, to learn the latest deductions distilled in her own spiritual laboratory. While he rushes about, attending committee-meetings and conference-lunches, distracted with innumerable trifling details — ninety-seven per cent of which come to nothing—this fine old soul is experiencing an enforced mysticism, which he has neither the time nor patience to learn. Here, for the asking, he may have in thirty minutes the best she's got—provided he goes for it as a humble seeker rather than a puffy, hasty, back-slapper and hand-shaker who rushes in, for a moment, to tell "Auntie" Grimes she is getting better and looking like a rosy-faced high school girl. The chances are that "Auntie," much as she may smile her appreciation of the fatuous compliment, and greatly as she may appreciate the great man's brief pause to shout noisy nothings at her, would give this brother a whole lot more than his money's worth, if he had the wisdom and patience to seek her counsel, candidly admitting her his spiritual superior, which he might probably do without committing an outrage upon the truth.

When he goes to a house of mourning, it may be hoped that he carries some word of helpfulness; but if he enters there in the attitude of a suppliant, eager to learn what spiritual resources are vouchsafed the bereaved in an hour of grave emergency, and frankly lets it be known that he is there rather to get than to give, he will descend from that place much more of a prophet than when he arrived. It goes without saying that the grieving soul, approached in this manner, feels the necessity of summoning all the spiritual energy he possesses to meet the demands laid upon him by his minister who comes questing rather than bestowing that which makes humanity rise to godlike proportions.

RECOMMENDATIONS FOR PRISON PROGRAM

(Continued from page 3)

13. Abolition of the convict lease system.

14. A scientific survey and study of the negro criminal by a commission selected by and under the direction of the State Board of Charities and Public Welfare.

15. Preparation by the State Board of Charities and Public Welfare of plans and specifications for county jails and city prisons of varying types to suit the needs of the different counties and towns in the State.

16. That the State Board of Charities and Public Welfare and the State Board of Health be empowered to enact rules for carrying into effect the legal regulations as to sanitation, health and segregation of prisoners.

PUBLIC WELFARE PROGRESS.

RESOLUTIONS

In loving memory of Anna Gaver Moore who entered rest October 8th, 1922.

Resolved:

First, that in the death of Mrs. Moore the Woman's Auxiliary of Grace Church, Weldon, has lost a faithful and loyal member.

Second, that a devoted wife and mother has gone, but the influence of her loving service in the home will linger in our community.

Third, that with saddened hearts we say, "Thy will be done."

Resolved further:

That a copy of these resolutions be sent to Mrs. Moore's family.

That a copy be sent *The Roanoke News* and the *Carolina Churchman* for publication, and that a copy be spread on the secretary's book of the Woman's Auxiliary.

MRS. C. W. GREGORY,
MRS. I. E. GREEN,
MRS. J. S. TURNER

FIVE BISHOPS, ONE PARISH

To the list sent out some time ago of men who have been rectors of Christ Church, Nashville, Tennessee, and are now bishops, may be added Bishop Maxon, so that parish now points with pride to Bishops Reese of Georgia, Winchester, Mikell, Manning and Maxon as to some extent its products.

BISHOP TUTTLE'S YOUTH

"How old," asked an editorial in an Oregon daily paper just before General Convention, "how old is Bishop Tuttle? The record makes him eighty-five, but that has nothing to do with it. That is merely the tale of years credited to his account. The problem of his age must be solved by the application of entirely different principles. For instance, is Bishop Tuttle given to reminiscence? Absolutely not. 'It is not my way to look back,' he says . . . Is he despondent as to present day moral tendencies, and does he deplore modern falling off from higher and better standards of years gone by? Emphatically no . . . Here are two established tests of old age which Bishop Tuttle fails to meet.

"Evidently he is somewhere between twenty and thirty years of age. He meets the characteristics of that period of life as set forth in McGuffey's high school reader. 'In the first thirty years of a man's life,' says a selection in that invaluable work of reference, 'he is healthy and happy.' Bishop Tuttle is healthy and happy. 'He labors cheerfully,' says McGuffey, 'and rejoices in his existence.' Bishop Tuttle labors cheerfully and not only rejoices in his existence, but makes others rejoice in it and fervently hope that it may be greatly prolonged.

"As a compromise figure, the statement is ventured that Bishop Tuttle is just about twenty-seven years old."

BISHOP OF LONDON GREETS MARYLAND CHURCHMEN

Not every diocesan paper is ushered into the world with greetings and a photograph of the Bishop of London. These are the pride of *The Eastern Shore Churchman*, appearing in November from the Diocese of Easton. The diocese was, it seems, part of the Diocese of London, only two or three centuries ago.

"I was very much interested," writes the Bishop, "by my visit when I came over in 1907 to commemorate the three hundredth anniversary of the Church of America, and I naturally have an affectionate interest in what once was the Diocese of London."

THE MAGIC LANTERN

Don't you remember longer the things that you see with your eyes than the things that you hear with your ears? The Nation-Wide Campaign Lantern Lecture is an attempt to give the whole picture of the Church's work. The problem of each field is described, and then pictures are shown to illustrate those problems. A survey of the world is followed by an answer to the question, "What shall we do?"—with concrete suggestions as to how the individual and the parish may take their places in a concerted effort to help the Church of God move forward to the fulfilling of its mission.

Address the Lantern Slide Bureau, 281 Fourth Avenue, New York City.

WESTERN NORTH CAROLINA DIOCESE

At St. John's Mission, High Shoals, on Christmas Eve, a pageant was enacted which gave great satisfaction to all the people of the community. This is almost exclusively a mill population, and not an ordinary one, but a quality one, in a way, a development of long standing: for this is the mill established long ago by those sturdy Church folk the Wilkes, of Charlotte, with ever a settlement worker maintained under the auspices of our Church. So, the people there are calculated to enter into and enjoy an event of this sort. The pageant represented "The Nativity," beginning with the visit of the Holy Virgin to her "Cousin Elizabeth," the mother of His fore-runner, this, of course, having been preceded by "The Annunciation." All the scenes round about Bethlehem, the entry of Joseph and Mary, the shepherds, the angels, the visit of the magi—indeed, many instructive and reverent details, and all acted out by the girls of the mission and the community, to the number of twenty-eight, in all. One feature quite striking was the singing, as a solo, by one of the older girls, of the Magnificat, during the scene of "The Annunciation."

The drama was in the church, no other building being available, the sanctuary being throughly screened, and fittingly decorated. One thing that ought to be valued was the effective lighting of the church by the ingenious and kind electrician of the High Shoals Company: and the scene when, the church being in darkness, the star of Bethlehem appeared, was thrilling. The church was crowded with a most appreciative audience. The story was told in selections read from SS. Matthew and Luke.

This Mission is in charge of Deaconess Eva, who has given herself to it for some eight years, in all, and she it was, with the help of her very capable assistant, Miss Monroe, who planned and carried out this very impressive performance. Fortunate any community to have such guidance, such influence. The missionary in charge of this work is the Rev. George A Manly, who alas, just now, is down with influenza.

At a recent visitation to St. Mark's, Gastonia, Bishop Horner confirmed 12 souls into the full fellowship of Christ's religion. This is a thorough-going parish, with a strong and big-hearted rector, the Rev. J. W. Cantey Johnson.

The *Carolina Churchman* ought to take some steps to make itself known to the Church folk of the diocese of Western North Carolina. The members need it, and doubtless it needs our members. It is too good a paper to be lost. Few of our mountain Church people read any kind of Church literature, and this particular publication would interest them, if thrust upon them, and "rubbed into them."

The Rev. Edmund N. Joyner, of Dallas, has been asked by Bishop Finlay, of the diocese of "Upper South Carolina," to take some vacant churches for him, namely, Edgefield, Trenton and Ridge Spring, with headquarters at Edgefield. For twenty-one years Mr. Joyner was in service in South Carolina, for thirteen as archdeacon for work among the colored people, so that he is no where a stranger. He will probably remain at Edgefield until April.

The Rev. N. C. Duncan, who went from the Raleigh archdeaconry to Grace parish, Morganton, is well commended to all, not only of that congregation, but his readiness to serve has commended him to the community. The whole diocese feels the strength of such men, and it is grateful that N. C. finally spared him to W. N. C.

Trinity Church, Asheville, is on the lookout for a successor to Mr. Clark, whose going is universally regretted, and whose place will be hard to fill. Not only Asheville, but the whole diocese, is deeply concerned with the quality of the man who takes that see-parish.

THE CHILDREN'S SPIRIT OF MISSIONS

Once again we greet the charming annual number of *The Spirit of Missions*, the February issue, which is devoted to the Church's work for children and sold for the benefit of the Children's Lenten offering.

The magazine is full of pictures of the children themselves, leaving just room enough to tell grown-ups something of the work and the opportunities awaiting, in our country and overseas, to bring the children to the children's King.

It is a good time to read Mr. Osgood's sermon, "Spider-web Folks," in his "Church year sermons for children." "The Spider-web," he says, "reveals the spider-motto, 'All I can get.' Are we spider-web Christians, or Christians of the out-reaching Cross? . . . We will give away all the happiness we can find. We will be Christians of the out-reaching Cross, of the kind whose thoughts reach out in love, north, south, east and west, until they have gone around the world."

GOOD FOR WESTERN CAROLINA!

The following resolution was adopted at the Primary Convention of the Diocese of Western North Carolina:

> Resolved, that, recognizing the need of more direct and intimate source of communication than the general Church papers, we hereby adopt and commend to our members, the *Carolina Churchman*, an excellent monthly journal, published at Raleigh, N. C., at a dollar a year.
>
> J. W. CANTEY JOHNSON,
> Secretary.

CONGREGATIONALISTS CONCERNED WITH EPISCOPAL ACTION

The action of the Portland convention in providing for the possibility of the ordination of ministers who would serve outside the Church has moved Rev. Newman Smyth to call together the Congregational committee on church unity. He states in his call: "The action of the Episcopal convention is of such importance that it requires the immediate and careful consideration of our Congregational commission on unity. A meeting for that purpose we are now calling. Until we shall have the full text of the Episcopal discussion and action, and our own commission shall determine the next step for us to take, I must refrain from any comment on that. An appeal to the Christian people of all churches over all the ecclesiastics may be necessary to bring about the final achievement of church unity. Surely the Christian church cannot remain fiddling while our modern civilization is burning."—The Witness.

DOINGS IN THE RUSSIAN CHURCH

A correspondent of the New York Times reports: "The situation in the Russian Church has become a three-cornered struggle. On one side is the Bolshevist government, in principle and by doctrine an avowed opponent of religion, yet forced by its position as the ruling power in Russia to recognize the church's importance as one of the great factors in Russian national life. On the other side are the churchmen, divided into two hostile camps, the Reformers against the Conservatives.

"The former, who have chosen the title 'The Living Church,' were brought into power by a struggle between the Soviet and the Conservatives, demand that the church become genuinely popular, that its priests be truly of the people and not a caste apart, and that its control be in the hands of a representative assembly of clergy. They have been holding a 'living church congress' in Moscow, in which they have passed resolutions approving the revolution and the Soviet government, abolishing monastaries and generally carrying out its program."—Ministers' Monthly.

EYE OPENERS

An aged Scotch minister, about to marry for the fourth time, was explaining his reason to an elder: "You see, I am an old man now, and I canna expect to be here vera lang. When the time comes I wad like to have some one to close my eyes." The elder nodded and said: "Ah, weel, meenister, I have had twa wives and baith of them opened mine!"—The Christian Century.

To excel others is a proof of talent; but to know when to conceal that superiority is a greater proof of prudence.—Colton.

The Woman's Auxiliary

WOMAN'S AUXILIARY AT MAYODAN

The Woman's Auxiliary of the Church of the Messiah, Mayodan, held a most interesting and unusual meeting on January 9th, in the parish hall of the church. The president, Mrs. H. de C. Mazyck II, invited Mrs. B. Frank Mebane, of Spray, to address the Auxiliary at an open meeting where the men and women of all the churches were asked to attend.

Mrs. Mebane was introduced by Mrs. Mazyck, who said that North Carolina possessed no woman of greater distinction, nor one whose gifts more surely entitled her to the many honors she has received on two continents.

The evening's program opened with Mrs. Mebane's brilliant and sparklingly clever account of her first visit to the court of Rumania; and her return, several years later, as the special guest of Queen Marie, and her delightful experiences in this more intimate phase of court life. No one who heard this charming talk can ever forget it.

Miss Elizabeth Gordon, of Spray, sang an exquisite soprano solo, and delighted the audience by her simple, expressive style.

Mrs. Mebane then gave a truly marvelous interpretative word picture of the Passion Play at Oberammergau. Neither Mrs. Mebane's brilliant mind nor her charming, gracious personality could produce the effect she gives without the added power of her spirit. It is this *spiritual* quality which gives all she says its peculiar charm and potency. As she pictures the world's greatest tragedy, one lives through that fearful crucifixion until we almost *feel* the nails pierce His hands, and could almost see the drops of blood and the agony of the Master. This, followed by the triumphant resurrection scene stirred one in the secret places of the soul; and we shall keep the inspiration of Mrs. Mebane's visit as long as life shall last.

GRACE HUNTER MAZYCK.

FROM THE SLAVES OF YESTERDAY

The Liberian Methodist quotes the following figures from an unknown source. Whether or not the figures are exact, they are worth considering.

Today there are in the United States among the children of yesterday's slaves:

500 negro authors
578 negro dentists
125 negro chemists
1,000 negro inventors
2,000 negro lawyers and judges
237 negro civil and mining engineers
4,000 negro physicians and surgeons
2,500 negro nurses
38,000 negro school teachers.

ST. PAUL'S CHURCH, MONROE, N. C.
WHERE THE CONVOCATION OF CHARLOTTE MEETS

CONVOCATION OF CHARLOTTE MEETS IN MONROE

The convocation of Charlotte meets at St. Paul's Church, Monroe, North Carolina, on February 6th. Rev. Mr. Cody is successfully carrying on a fine work in this thriving town.

HIGH SCHOOL STUDENTS FLOOD THE UNIVERSITY

The flood of students from the high schools of North Carolina is threatening to swamp the University and the colleges of the State.

At the University there are 239 more students than a year ago and 437 more than two years ago. The most conservative estimates place the total attendance two years hence at 2,500. The chances are that it will be greater than that.

E. C. Brooks, State Superintendent of Public Instruction, told the executive committee of the trustees the other day that the number of graduates from North Carolina high schools next June was expected to be 5,000. More than half of these are ambitious to go on from high school to college, and the higher institutions are hard put to it to find room for them.

Three new dormitories for men are the chief feature of the two-year building program which the University trustees are asking the legislature to provide for. They are needed to take care of the students that are sure to come in within the next two years. If they are not built there will either be unhealthy crowding or applicants will have to be turned away.

Another item on the program is a woman's building. This was proposed to the 1921 legislature, but the decision was to postpone it.

A child was enjoying her first visit to the seashore, and saw a steamboat for the first time. "Oh mother," she cried, "the locomotives are in swimming!"—The Lookout.

REV. MR. OPIE GOES TO BURLINGTON

Rev. Thos. F. Opie, of East Carolina, who has had charge of the church at Red Springs and adjacent missions for the past few years took charge of the Church of the Holy Comforter, Burlington, North Carolina, on January 1st. Mr. Opie received the same call last summer, but declined. The persistance on the part of the vestry of the Church of the Holy Comforter shows the very high regard in which Mr. Opie is held by the Burlington parish.

Mr. Opie has recently contributed articles to both *The Witness* and *The Churchman*. The Christmas number of *The Churchman* carried a special Christmas article on the deterioration of the true spirit of Christmas.

SANHEDRIN REVISED

"The official revival of the ancient Sanhedrin at Jerusalem is an event of no small significance, at least sentimentally, as a symbol. It will mean much to Jews the world over, though what its authority or power may be remains vague. At its most modest valuation it is a graceful and generous political gesture. Sir Herbert Samuel, the English High Commissioner in Palestine, opened the first session of this venerable council with a speech which has been compared to "the first appeal of Nehemiah after the return from Babylon." It aims to mark a genuinely new beginning, but harks back to the misty beginnings of Jewish history. Oddly enough, this is not the first official attempt to revive this ancient council. Napoleon entertained the idea in 1807, but planned to re-create the body in Paris. The present British revival following other lines, may conceivably become permanent."
—N. Y. Sun.

My experience is what I agree to attend to.—Williams James.

IMPORTANT MEETING AT SEWANEE

An important meeting of the Executive Committee of the Board of Religious Education of the Province of Sewanee was held on November 7 and 8 at the office of the Vice Chancellor of the University of the South, at Sewanee, Tenn.

The following members of the Executive Committee were present: Rev. Mercer P. Logan, D.D., Warden of the Du Bose Training School, Chairman of the Executive Committee; Mr. B. F. Finney, Vice-Chancellor of the University of the South; Rev. Walter Mitchell, D.D., of Porter Military Academy, Charleston, S. C.; Rev. John H. Brown, of Louisville, Ky.; Rev. Thomas P. Noe, of York, S. C.; Mr. F. H. G. Fry, of New Orleans, La.; Rev. Gardiner L. Tucker, D.D., of Houma, La., Provincial Field Secretary.

Reports from the Executive Staff of Field Workers were presented by Dr. Tucker, Field Secretary, showing a large amount of field work done during the year, and great educational activity and progress in the Province of Sewanee. The three field workers will have given time aggregating about twenty-four months to educational work during the year 1922; part of this under the immediate direction of the Provincial Board, and part under the immediate direction of various diocesan boards, which have assumed the entire support of members of the provincial staff for certain periods. Under this arrangement, the Diocese of Georgia has secured the entire time and services of Rev. W. A. Jonnard for two months of the year, paying his salary and traveling expenses for that period, and the Diocese of Tennessee has engaged Miss Mabel Lee Cooper for two months on the same conditions. The Dioceses of South Carolina and Louisiana have secured Miss Cooper's services for one month each under this arrangement. Miss Cooper's full time for the year will have been given to educational work of the Church; Dr. Tucker will have spent six months in field work and six months in his parish in Houma, La.; Mr. Jonnard will have given seven months to educational work in the Province and the Diocese of Georgia, and will have spent five months in parish work in St. John's Church, Savannah, Ga.

During the year the field workers will have taken part in sixty or more educational institutes throughout the Province, besides a large amount of other educational activities, including lectures, sermons, addresses, conferences, much correspondence and much other office work and field work of varied character.

Dr. Tucker reported that he had attended the General Convention in Portland, Oregon, as authorized by the Executive Committee at its previous meeting, had taken part in the educational activities in connection with the General Convention, and had specially given time to the interests of the Provincial system. The General Convention was unable to give adequate attention to this matter, in the press of other business, but many felt that the matter was of very great importance, calling for careful study during the next triennium, and action at the next General Convention.

The Executive Committee approved a plan of work for next year, according to which Miss Cooper's whole time will be engaged for work in the Province, either under the immediate direction of the Provincial Board or under the direction of diocesan boards that may make special arrangements for periods of time. Mr. Jonnard will give five months to the Province, two months to the Diocese of Georgia, and five months to his parish, as last year. Dr. Tucker will supervise the work authorized by the Executive Committee from his office in Houma, La., in connection with his parish work there, engaging in field activities occasionally.

The Executive Committee appointed a special sub-committee to study the question of the Educational Provincial Program and the best method of financing it. The Secretary was authorized to request of every Diocesan Convention in the Province that a representative of the Provincial Board of Religious Education be permitted to present a report of the board's work.

Vice-Chancellor Finney reported from the University of the South that the incoming freshman class this fall numbered 95—an unusually large number; that the student body numbered 248, including 22 theological students. The financial condition is thoroughly sound. The Million Dollar Endowment Fund has been pledged in full, and partly paid in, while interest is received regularly from the greater part of the pledges not yet paid. In addition to the million dollars, other funds designated for scholarships and other special purposes amount to $360,000. The total assets of the University, according to the official audit, amounts at this time to $2,532,779.

Dr. Logan reported that the Du Bose Training School, beginning its second year of work, now enrolled twenty-six students, some of whom are studying the theological courses directly preparatory to ordination, while there are others taking academic branches preliminary to theological studies. The faculty has recently been enlarged.

Other reports were presented from the various educational activities of the Province:

The Sewanee Summer Training School in August enrolled 340, including a teaching staff of about 40 persons.

The Young People's Service League has had a very considerable development. The Young People's Department of the Sewanee Summer Training School brought about 150 to Sewanee. Reports were presented from 31 local leagues, whose activities were various and extensive. This department had been ably conducted under the leadership of the Rev. W. A. Jonnard.

St. Augustine's Conference for Colored Workers, held at St. Augustine's School, Raleigh, N. C., in June, under the leadership of Bishop Delany, has been most successful, drawing a large number of workers from the Eastern South, and carrying out an admirable program.

Among the institutes and educational meetings reported on, of special importance, were the St. Mary's Summer Conference, St. Mary's School, Raleigh, N. C., and the Louisiana Young People's Service League Camp Conference at Camp Onward, Bay St. Louis, Miss.

Other summer conferences had been planned in Kentucky and Mississippi, but could not be arranged for this year.

The meeting heard with profoundest regret the news of the death of Mr. Ernest Cruikshank, principal of the Columbia Institute, of Columbia, Tenn.

The Field Secretary was authorized to compile a bulletin for publication at an early date, giving full reports of work done under the Provincial Board's direction, and of all educational activities in the Province.

A JAPANESE LEPER

We think this is an unforgettable picture of the spirit of our Japanese leper Christians whose patience and joyfulness is so often mentioned in letters from their villages. This comes from a letter in a Canadian missionary paper:

Next to the bandages, the thing which appeals to us—and certainly to the leper—most, is something to keep him warm in the cold winter months of this valley. We sometimes receive gifts of socks and have always been able to make good use of them. But while socks keep your feet warm, what would one think of them as a gift, if one had NO FEET?

Some of our lepers have a foot or two feet, but no hands to pull the socks on with. I shall not lightly forget seeing one of our lepers tenderly handling the first pair of socks he had ever had in his life. Then he tried, with no hands, but arms that ended in blunt stumps, to get the rather small pair of woolen socks on to his very large feet. After a determined struggle, in which he nearly rolled over on his back, he ended in a roar of laughter by saying he would keep them to look at.

COMMUNITY-WIDE PREACHING MISSIONS

In a New York town of about 5,000 all the churches, including the Roman, are planning to have simultaneous preaching missions, lasting five days, during which time the town as a whole has been asked to curtail as far as possible all social functions. Each congregation is having its own mission in its own building.

REV. I. HARDING HUGHES GOES TO GREENSBORO

(Greensboro Daily News)

Rev. Israel Harding Hughes, at present one of the headmasters of St. Nicholas School, Raleigh, has accepted a call to become rector of Holy Trinity Episcopal Church, of Greensboro, and will arrive in the city in time to take charge of the parish the first Sunday in February.

News of the acceptance of Mr. Hughes has been received by members of the church with enthusiasm. Since the departure of Rev. R. E. Roe several months ago, the church has been without a rector and has been supplied from time to time with different substitutes. The coming of Mr. Hughes is expected to revive all church activities and to give new life to an ancient and honorable institution.

Mr. Hughes, though a young man, has had a varied career. He graduated at the University in 1911, studied at the Episcopal Theological School, Cambridge, Mass., taught for three years at St. Mark's School, Southboro, Mass., was chaplain at St. George's School and rector of St. Columba's Chapel, Newport, R. I. During the war he was chaplain of the naval hospital at Newport, spending four years there. During the past 18 months he has been associated with his father as one of the headmasters and founders of St. Nicholas School, Raleigh. He has had training in rescue mission work and is especially interested in prison work.

Mr. Hughes is the son of Rev. Nicholas Collins Hughes and Mrs. Martha Elizabeth Hughes. Both grandfathers, Rev. Israel Harding and Rev. N. C. Hughes, D. D., were pioneers in religious and educational work in eastern North Carolina.

SHOPPING IN THE THIEVES' MARKET

If, in Mexico City, you have the customary misfortune to lose anything from your motor car, as you are reasonably certain to do if you leave it, you may visit the thieves' market, a well established and flourishing institution, and have the privilege of buying back what you lost. Relatives of Deaconess Newell, who have been staying with her at Hooker School, recently profited by this arrangement after they had left their Ford for a few minutes guarded by a boy who just had time to remove the coils and dispose of them. The same or similar coils were thereafter gravely purchased in the thieves' market.

Another somewhat unusual resource for shoppers is the government pawnshop, where Miss Newell's sister and brother-in-law were successful in obtaining second-hand furniture suitable for the school, which had proved unobtainable or too expensive in the regular stores or second-hand shops. The government started its pawnshop to counteract the evils of usurers, and holds public auctions at intervals.

THE BISHOP IN JERUSALEM

Bishop MacInnes has a difficult situation in Jerusalem. A part of one of his addresses, reported in *The Living Church*, says: "For hundreds of years, the Arab has hated the Turk: Jew is against Jew, Christian against Christian in that land. They trust the British Bishop and come to him to tell their troubles and seek help. A wonderful opportunity is given to lead them to a more excellent way, and put before them the example of our Master. The land is seething with difficulties. But in their hearts is a desire for peace. I am in close sympathy with all the parties, for they know I have no axe to grind. Christians, Moslems, and Jews have joined together in prayer in my Cathedral, that dissensions may end, and peace may come. Many are asking the question about the Christ which that heroic soul long ago asked: 'Art thou He that should come?' Help me to give them the answer."

ON UNDERSTANDING THE CHILD

By the Rev. Thomas F. Opie

It is a religious duty of parents better to understand the workings of the minds of children. It is also a sacred duty properly to instruct the youth and to direct their imagination.

Now, imagination is to life what color, tone, perspective, are to art. Without these, art would be flat, dull, meaningless—a mere "daub." So life without imagination is flat, dull, meaningless—a mere worthless existence, an irksome routine.

This story is familiar. A child one day rushed breathlessly into the house and declared, "Mother, mother, I saw a lion on the street!" The mother was horrified at what she considered a "deliberate falsehood" (so little did she understand the child mind!). The child was sent to his room for punishment and was told to "talk to God" and ask his forgiveness for the false story. After some time had elapsed, he reappeared. His mother asked him if he had "prayed over it." He said, "Yes, I talked to God about it. He said it was all right—that He, too, thought it was a lion, at first!" At least, the child gave God the credit for "understanding" how in his childish excitement and vivid imagination he had mistaken a dog for a lion! It was as real with the child as if it had actually been a lion—and there was no "will to lie" on the part of the child.

Again, the child, in his limited experience, often makes what to the adult trained mind seems ludicrous mistakes in expression—and sometimes grotesque puerile "puns." Here are two classic examples: In the Lord's Prayer a child who had no comprehension whatever as to the meaning of "Hallowed by Thy name," constantly phrased it "Harold" be Thy name! "Harold," by association of ideas, meant something to the child mind, but "Hallowed" had no such connotation. An English lad, who, although not too young to be tempted, perhaps, yet too young to understand the word "temptation," prayed, "Lead us not into Thames Station."

Religion also is responsible, partially at least, for the child's question, "What is a bosom-fly?" ("Let me to Thy bosom fly"), and for the proverbial "cross-eyed bear" ("Gladly I my cross I'd bear"). Now, this is no attempt on the part of the child to be precocious; nor is it a conscious effort at "punning" or playing on words.

The illustrations are from life, and constitute a pathetic (or shall we say a humorous?) appeal for better understanding and more detailed instruction on the part of teachers and parents. Grown-ups usually take too much for granted, and often forget that they, too, once had the mental processes of a child. Know thyself. Know thy children.—*The Witness.*

HOW LONG WILL IT BE THUS?

The *Literary Digest* reports that Presbyterians and Methodists are leaving the south of Ireland in such numbers that in some districts there will soon be few left. According to the *Church Times* (Anglican, London), "the rate of decline in membership of the Church of Ireland is even higher, and it was lately alleged, at the annual meeting of a Church of Ireland Society, that in one parish every churchman had been driven out or killed." On the other hand, it reports that in Belfast and other places in the north there are harryings of Roman Catholics, who are leaving Ulster in considerable numbers, avoiding the risks of having their houses burned and themselves shot. Over wide areas there is a war which has its religious aspect.—*Ministers' Monthly.*

LIBERIAN CHURCHMAN

Volume 1, Number 1, of *The Liberian Churchman*, bearing date of October, 1922, has reached this country. It is Bishop Overs' latest venture in his plans for making the Liberian work known among friends in the United States. The Rev. E. L. Haines has added to his already large toll of work at St. John's School, Cape Mount, the burden of editorial supervision. Bishop Overs hopes for a large circulation of *The Liberian Churchman* in this country. The subscription price is fifty cents a year. It may be sent to the Department of Missions, 281 Fourth Avenue, New York. If we may borrow *Life's* slogan, we would urge all readers to "obey that impulse."

There is no load that will break a man down so quickly and so surely as a load of revenge. The man who tries to get even with others has few opportunities of gratifying his hatred, but he is all the time corroding himself. W. J. Bryan.

TREASURER'S REPORT

EDITOR CAROLINA CHURCHMAN,
Raleigh, N. C.

DEAR SIR:—I herewith enclose list of assessments for the Episcopal and Contingent Fund for 1923, as fixed by the Finance Committee. The assessments are based on reports in the Journal of 1922, being 14 per cent of the salary of clergy, music and choir, and current operating expenses.

Ansonville—All Souls' ....$	30.00
Battleboro—St. John's	50.00
Burlington—Holy Comforter ..	345.00
Chapel Hill—Chapel of the Cross	190.00
Charlotte—Holy Comforter	522.00
Charlotte—St. Andrew's	18.00
Charlotte—St. Martin's	526.00
Charlotte—St. Mary's	5.00
Charlotte—St. Peter's	1,165.00
China Grove—Ascension	3.00
Cleveland—Christ Church	49.00
Concord—All Saints'	407.00
Cooleemee—Good Shepherd	74.00
Davie County—Ascension	21.00
Duke*—St. Stephen's	150.00
Durham—St. Philip's	835.00
Edgecombe Co.—St. Matthew's	3.00
Elkin—Gallaway	2.00
Enfield—Advent	70.00
Germanton—St. Philip's	8.00
Greensboro—Holy Trinity	643.00
Greensboro—St. Andrew's	363.00
Halifax—St. Mark's	38.00
Hamlet*—All Saints	25.00
Henderson—Holy Innocents' ..	636.00
High Point—St. Mary's...........	253.00
Hillsboro—St. Matthew's	324.00
Iredell County*—St. James'	10.00
Jackson—Ch. of the Saviour....	42.00
Kittrell*—St. James'	25.00
Laurinburg—St. David's	11.00
Lawrence*—Grace	6.00
Leaksville....Epiphany	82.00
Lexington—Grace	278.00
Littleton—St. Alban's	40.00
Louisburg—St. Paul's	100.00
Madison*—St. John's	4.00
Mayodan*—Messiah	10.00
Mecklenburg Co.—St. Mark's ..	42.00
Middleburg*—Heavenly Rest ..	2.00
Milton*—Christ Church	5.00
Monroe—St. Paul's	112.00
Mount Airy—Trinity	69.00
Northampton Co.*—St. Luke's	3.00
Oxford—St. Stephen's	282.00
Pittsboro—St. Bartholomew's..	115.00
Raleigh—Christ Church	920.00
Raleigh—Good Shepherd	785.00
Raleigh—St. Mary's	50.00
Raleigh—St. Saviour's	66.00
Reidsville—St. Thomas	202.00
Ridgeway—Good Shepherd	35.00
Ringwood*—St. Clement's	15.00
Roanoke Rapids—All Saints' ..	295.00
Rockingham—Messiah	135.00
Rockingham Co.—St. Andrew's	3.00
Rocky Mount—Good Shepherd	508.00
Rowan Co.—St. Matthew's	8.00
Rowan Co.—St. Jude's	2.00
Roxboro Mission	3.00
Salisbury—St. Luke's	352.00
Salisbury*—St. Paul's	20.00
Salisbury*—St. Peter's	20.00
Sanford*—St. Thomas.............	35.00
Scotland Neck—Trinity	246.00
Selma—St. Gabriel	4.00
Smithfield*—St. Paul's	50.00
Southern Pines*—Emmanuel...$	25.00
Speed*—St. Mary's	3.00
Spencer—St. Joseph's	3.00
Spring Hope—St. Jude's	20.00
Spray—St. Luke's	50.00
Statesville*—Trinity	25.00
Stovall*—St. Peter's	15.00
Tarboro—Calvary	620.00
Stoneville—Emmanuel	4.00
Townesville*—Holy Trinity	20.00
Union Co.—St. Timothy's	2.00
Wadesboro—Calvary	236.00
Walnut Cove—Christ Church..	30.00
Warrenton—Emmanuel	253.00
Weldon—Grace	172.00
Wilson—St. Timothy's	441.00
Winston-Salem—St. Paul's	726.00
Woodleaf—St. Andrew's and St. George	7.00
COLORED CONVOCATION	
Charlotte*—St. Michael's	50.00
Durham—St. Titus	11.00
Greensboro*—Redeemer	2.00
Henderson*—Mission	2.00
Littleton—St. Anna's	11.00
Louisburg*—Matthias	5.00
Monroe*—Holy Trinity	2.00
Oxford—St. Cyprian	5.00
Pittsboro—St. James	2.00
Raleigh*—St. Ambrose	100.00
Raleigh—St. Augustine's	50.00
Rocky Mount*—Holy Hope	2.00
Salisbury—St. Philip's	2.00
Satterwhite—St. Simeon's	2.00
Statesville*—Holy Cross	3.00
Tarboro—St. Luke's	40.00
Warren Co.—St. Luke's	3.00
Warrenton—All Saints'	17.00
Wilson*—St. Mark's	20.00
Winston-Salem*—St. Stephen's	2.00
Grand Total ....$	14,730.00

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* Special assessment.

Yours very truly,
HENRY M. LONDON,
Treasurer of the Diocese.

CHURCH SCHOOL SERVICE LEAGUE MISSION STUDY BOOKS

1923

Divisions I and II:	
Through the Garden Gate..........	.40c
One set of pictures	.10c
Divisions III and IV:	
African Stories	.—c
Division V:	
Heroes of the Black Continent..	.40c
One set of pictures	.10c
Division VI:	
Wanted Leaders (cloth)	1.00
Wanted Leaders (paper)..........	.50c
Teaching programs for high school groups	.25c

WHO IS RIGHT?

The debate is on! "A Princeton professor" has declared that in his opinion "the golden age of oratory is just ahead." The *Northwestern Christian Advocate* begs to differ, and asserts, very positively, "Not with the movies flickering on ten thousand screens, not with victrolas screeching in a hundred thousand homes, not with the birth of the wireless with its broadcasting. With such, one speaker can serve millions. The age of mechanics can never produce poets, essayists or public speakers. The debate is coming back to our colleges, but the old-time oratorical contest is a thing of the past. The shift is quite natural, for with the complications resulting from intricate social and economic contacts, the disputatious powers will naturally come to the front. The old-time temperance orator has departed. The debate on prohibition has superceded."

We do not happen to know the Princeton professor. We do happen to know Dr. Zaring, of the Northwestern. But we must frankly confess that in this particular instance the ideas of the unknown easterner seem to us more trustworthy than those of our Chicago colleague.

Oratory is an art. Do modern inventions kill art? Hardly. Oratory will live as long as poetry, painting, and sculpture. Shakespeare might have written his Macbeth in a New York skyscraper. Rembrandt could have painted his Nachtwacht in one of the loop buildings in Chicago. Michael Angelo could have chiseled his Il Pensiero in the sub-basement of a modern hotel. Demosthenes could have made our national Senate chamber to ring with his Philippics.

Shakespeare and Rembrandt and Angelo and Demosthenes could have done so as long as they remained themselves. The real artist towers high above such common things as mechanical inventions.

"The old temperance orator has departed." Perhaps. But he was never an artist. He was a well-intentioned loud talker.

But give us a Demosthenes, or, rather, give us a Chrysostom, a Massillon, or a Beecher, and the world will listen enraptured and enthralled, "ten thousand screens" and "a hundred thousand victrolas" notwithstanding. For the screen pictures a man, and the victrola, pictures a voice; but the orator is both man and voice in living reality.

Real oratory will not die till the archangel sounds his trumpet. And after that it will return to life and live forever in that City of God of which it has been said, "And the kings of the earth do bring their glory and honor into it."

And as to preachers, all the radiophones in the world, all the motion-picture machines and victrolas that this country manufactures could not restrain the multitudes from crowding upon the man who with the gift divine preaches the Word divine.

God give this country, God give this age pulpit orators, artists by the grace of Heaven!—*The Ministers' Monthly.*

Wealth, after all is a relative thing, since he that has little and wants less, is richer than he that has much and wants more.—Colton.

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PREACHING TO PREACHERS

Now, friend parson, when you were reading the leading article in this issue, did you not smile? If you did not, you failed to be among the great company of laity who have laughed, and undoubtedly then remarked, "Now I love Mr. So-and-so, but it is the truth, he is guilty of just such as this minister-writer has expressed in that article." Of course, friend clergyman, you know of some of your fellow-clergymen who have been hit squarely in the eye by this very human, very witty writer, and you have longed for some one to write just such truths as he has put down in print. But, friend priest, come down from the sanctuary, from the prayer desk, and sit on the front pew, right under the pulpit; then clasp your arms across your chest, and, with humility and rapt attention, simply "drink in" every word meant for *you*. The laity know it is all true, and they realize that you will be far more effective when once you have "shed off" some of the foibles and eccentricities which are all the more exaggerated because you are so fine in your work, and have it in you to be really great in your ministry.

Before going to press the proofreader met us downtown, and out of a clear sky remarked, "That article on the parsons was by all odds the best article you have had in the paper since I have been proofreading." We remarked, "Why, we thought that stenographers and proofreaders so mechanically did their work that they failed to grasp the contents of the words spoken or written." "That's quite true most of the time," she replied, "but sometimes certain passages are so strikingly true with their clear and witty utterances that we become at once engrossed. In this case it was much marked."

WELCOME WESTERN CAROLINA!

We are delighted to welcome the Diocese of Western Carolina into a more regular and intimate affiliation with our columns. Since the initial convention this fall endorsed our sheet and desired to use it as a medium for their diocesan news, we take pleasure in devoting one page at least to Bishop Horner and his clergy and laity. We are asking a clergyman of that Diocese to be a regular contributing editor.

And right here may we add that instead of having two church papers in North Carolina, it seems that if all three dioceses could affiliate and have one paper, there would be an immense gain made. Some clergyman could devote more time than is now devoted to the two papers, the whole appearance of the paper would be improved, and because of the combined subscriptions many more advertisements could be procured. The other communions have their state Church papers, and certainly they go to their editions with much more zeal, and, we feel, effectiveness than we do. How about bringing this up at our next diocesan conventions? Expenses minimized, subscriptions and advertisements increased, reading matter improved and extended, and in Church circles the common tasks to be done and state loyalty to be preserved would be more effectually brought about.

AN ERROR

The editorial of last issue, entitled "How a Layman Can Best Serve His Parish," failed to carry the rightful signature of "No. 49." The natural inference always is, that an unsigned editorial is from the pen of the editor. We like to have subscribers and friends submit editorials and letters for publication. Will some one else take note and send us similar short editorials or letters? Perhaps in your parish you know of some member of the Girls' Friendly, the Woman's Auxiliary, the Daughters of the King, St. Andrew's Brotherhood, or the vestry, who seems to embody as nearly as possible all that such a member should be. No need to be personal. But write and tell others what you have found in actual practice to dignify both office and membership in any church organization.

A FINE ART

Not long ago the Rev. Roland Cotton Smith, D.D., rector emeritus of St. John's Church, Washington, delivered two lectures before the faculty and students of theological schools at Alexandria, Cambridge, and New York. These lectures have just been published by the MacMillan Company under the title of "Preaching as a Fine Art." The lecturer is one of the not-too-many great preachers of today, and is well qualified to speak on the subject. This he does in all humility and with rare poetic charm. With consummate artistry the lectures have been worked out, and yet thought follows thought so naturally, as well as so beautifully, that they must have been received by those who had the privilege of hearing them as practical. They ought to have been heard twice to get their full meaning, and they ought to be read twice by those who may wisely take the opportunity to read them. One sentence will give the keynote to their trend, to know perfectly well that man is not God, but I know that man can enter into God's creation not alone by being created, but by creating! That man can enter into Christ's redemption not alone by being redeemed, but by redeeming! That man can enter into sanctification by the Holy Spirit, not alone by being sanctified, but by sanctifying.—*The Diocesan Record.*

To the Editor of the Carolina Churchman:

In your November number there was published a confessedly incomplete list of some of the "younger clergy" of the Church who had received part of their "training for life and service" at the University. To that list might have been added many others, such as St. Clair Hester, H. H. Covington, F. Hubbard Argo, Gaston Battle, B. F. Huske, J. E. Huln, Royal Shannonhouse, Claudius Smith, John Seagle, and Ralph Harper; and, going back a little further, we would have several others, such as Bishop Robert Strange, F. N. Skinner, and C. F. Smith. To such a list might be added Homer W. Starr, who won his degree of Ph.D. by studying at the University while acting as rector here, and Richard W. Hogue, who pursued graduate work in the University during the years of his work here as rector. It would be desirable to complete the list of all those who have taken orders with previous University of North Carolina training, and I trust that you will allow me to use this opportunity to request that corrections and additions to this list be furnished me by any one who may know of them. For aid in this, may I not insert again the first published list, as follows? Wallace, Rollins, Alfred Berkeley, Francis Osborne, William E. Cox, Francis Cox, Thad. Cheatham, Harding Hughes, Lewis Taylor, William J. Gordon, Fred. Drane, Hoke Ramsaur, Theodore Partrick, Sam Stroup, Henry C. Smith, Reginald Mallett, J. P. Burke, B. M. Lackey, Rufus Morgan, B. M. Walton, W. R. Noe, A. R. Parshley, Joe Bynum, Harvey Cox.

We should greatly appreciate aid in this matter.

Very truly yours,
A. H. PATTERSON.

THE GIRLS' FRIENDLY SOCIETY IN AMERICA

OBJECTS

1. To band together in one society Churchwomen as Associates, and young women as Members, for mutual help (religious and secular), for sympathy and prayer

2. To encourage purity of life, dutifulness to parents, faithfulness in work, and thrift.

3. To provide the privileges of the Society for its members, wherever they may be, by giving them an introduction from one Branch to another.

CENTRAL RULES

I. Associates to be communicants of the Church (no such restriction being made as to members), and the organization of the Society to follow, as much as possible, that of the Church, being Diocesan and Parochial.

II. Associates and Members to contribute annually to the funds: Working Associates at least $1.00 a year; Honorary Associates at least $1.50 a year, and members at least 60 cents a year.

III. No one who has not borne a virtuous character shall be admitted as member or as associate; should that character be lost, membership in the Society shall be forfeited.

The organization of the Girls' Friendly Society follows that of the Church, namely: National, Provincial, Diocesan, and Parochial. The parish branch is the unit for which the whole organization exists, and there are seven central departments, the national reservoirs from which the branch may draw for strength and help.

These departments are: (1) Commendation, which means transferring the member from branch to branch, from city to city, or country to country. The "G. F. S. Member" is never a stranger in a strange land. (2) Candidates, which means a plan and a program for the little girls, protecting and training and guiding them until they are old enough to become members. (3) Missions, which stands not only for work, for hospital beds, for scholarships, for boxes and barrels, but for the interpretation to thousands of our great, flaming, Christian watchword. (4) Social Service, which has many sides. It is organized to serve our girls and other girls, through lodges, rest rooms, lunch rooms, etc., to educate them, through classes, lectures, and various activities, to open their eyes to a sense of their responsibility for the serving of others, and to give them an opportunity to render that service. (5) Literature is an open door into a wealth of untouched resource, and a guide in digging out the measures. (6) Holiday House means vacation times, means houses in almost every diocese, in mountains and meadows, by rivers and oceans, where tired minds and bodies are rested, and where new friendships are formed and old ones cemented. And (7) Extension, our newest department, which has grown like the magic beanstalk, is carrying the Friendly standard all over this broad land, planting little new branches in country and city parishes, organizing in dioceses, and strengthening the weak spots in the already organized places. You will see that the life of these seven departments flows through four great channels — education, recreation, service to others, Christian fellowship. The Girls' Friendly Society stands for the building of character, and holds that any man or woman who has not entered into all of these four essential experiences cannot attain to the full measure of his or her stature.

We began with our platform and our national organization, and we will close with the branch, the heart, the center, the cause for which the rest came into being.

A branch of the Girls' Friendly Society bears the name of the parish in which it is organized. No attempt is made to gain uniformity. The standards of the Society must be adhered to, and certain fundamentals of organization must be recognized, and after that the branch may develop to meet the needs of its own community.

The National Society provides forms of organization for girls of all ages. The highly developed branch will have afternoon meetings of the Candidates Class, when the little girls under twelve or fourteen will gather in the parish house school, and, with the leadership of young Churchwomen, through a program of organized play, classes, work, services and friendship, will be guided and taught the lessons of cleanliness and honesty and self-control and Christian love. When these little girls are fourteen or fifteen they will be admitted into the Friendly, and they will be guarded and cared for and steadied through those palpitating, crucial years of adolescence.

As our girl grows older she turns to the branch for her changing needs—a place to make and to meet friends, a chance for self-expression through work and play and study—her own place, where she is sure of sympathy in her good times and her hard times, and, perhaps even more than all, an opportunity for development through an organized life.

Then, as our girls marry, they may form themselves into their own little separate organization, still a part of the branch, where the young mothers gather together on an afternoon, bringing their babies with them, where these young housekeepers may be helped in all the first difficult problems that face the business woman when she lays aside her typewriter for the unaccustomed broom and dish-pan. The babies are put on a cradle roll.

The Girls' Friendly Society is so planned that in fully organized branches the whole round of the life of the girl is touched. But for many parishes this full development is not possible, and there may be perhaps just the Candidates Class which is in the process of growing into a Friendly Society or the Junior group, or even just the older members. It is the task of each parish to face its own position, its community responsibility, its opportunities, its kind of girls and their needs, and then to organize to meet its own conditions.

In considering the life of the Girls' Friendly Society it must always be recognized that the work is never done *en masse*. The whole emphasis is on personal friendship; each member is known, individually, and she takes her own place, giving and receiving, helping and being helped—not a cog in a machine, but a recognized member of the family.

It is hard for one who truly knows the Girls' Friendly Society to try to tell of it in one short article. It is very many-sided, but I would have you remember it primarily as a religious society. It is a Church society, organized only by the Church, taking its place in the life of the Church—a part of the Church Service League, co-operating with other Church organizations. —*Alice Simrall, in The Girls' Friendly Record.*

VIRGINIA'S SOCIAL SERVICE

The first letter written on the official letterhead of the recently organized Commission on Social Service of the Diocese of Virginia tells of plans or of work already undertaken by that commission.

Its members are compiling a social service directory of the diocese.

They have prepared a social service map of the diocese, showing all county almshouses and jails and other state institutions, in which it is hoped regular religious services may be held.

A hospital auxiliary to the social service commission is being organized throughout the diocese to arrange for the systematic visiting of strangers in each town where there is a hospital—five in the diocese.

Close co-operation has already been established with county nurses and home demonstration agents, and letters have been sent asking them to notify the commission of cases needing hospital treatment, several of which are now being looked after.

The state health commissioner and the assistant secretary of the state board of public welfare are both members of the commission and are enthusiastic over its activities. The state commissioner wants to use the lettterhead aforesaid to send letters to rural rectors with information about ways in which the board of health can help the rural church.

Our idea of a truly rural mission is gathered from a missionary who writes a note in pencil saying that at that particular station there is not even ink enough to record the services.

Pride of superiority only calls to its aid the hatred of equality, and the contempt of inferiority.—**Lacordaire.**

Thompson Orphanage

And Training Institution

REV. W. H. WHEELER, Editor.

DECEMBER AT THE ORPHANAGE

In spite of the approaching festivities of the Christmas season and the arrival daily of mysterious packages by parcel post and express, December was the best month yet for the Orphanage school. More children made the Honor Roll and the general average was higher than in any other month.

On December 16th Mr. and Mrs. Will Weil celebrated their wedding anniversary by inviting all the Orphanage to Keith's Theatre where a splendid program was enjoyed. That same night Keith's Theatre burned to the ground in one of the most disastrous fires Charlotte has suffered in a long time. Many a heartfelt prayer of thanksgiving was said that the fire did not happen a little earlier that day.

The influenza paid us a visit during the early part of the month and the Superintendent and several of the Matrons and about forty children were down with it for about two weeks.

On December 22nd, Miss Elizabeth Bruns gave a most delightful Christmas party to all the girls of the Orphanage who are in her class at the Y. W. C. A. It was a most happy evening and thoroughly enjoyed by everyone.

Christmas Eve, the babies in the Edwin A. Osborne Memorial cottage had their Christmas tree. The beautifully decorated tree and the lovely presents were both given by Mr. and Mrs. Frank Purcell. It was a charming sight to see the delighted babies with the tree and the lovely toys.

Christmas Day, each cottage had its Christmas tree and gave out the perfectly wonderful presents sent from Raleigh, Scotland Neck, Rockingham, Greenville and by many friends of the Orphanage.

There was the Christmas service at eleven conducted by the Superintendent, assisted by the Rev. Walter J. Smith.

In the afternoon the whole family went to the Chamber of Commerce where the Elks put on a Christmas party for the children in their usual happy way. Each child received a number of presents and candy and oranges and voted the Elks the B. P. O. E.

December 26th, the manager of the Broadway Theatre gave all the children a movie party; there was a splendid film and a good comedy which always takes with the children.

The contracts have been signed, and during the last week in December, ground was broken for the new Infirmary. Mr. Williamson has generously added six or seven thousand dollars to the bequest of Mrs. Sadie Tucker Williamson which will provide for the construction of an Infirmary which will be a model of its kind and which will be a comfort and blessing to many little children for many years.

On December 28th, the Thompson Orphanage Guild of St. Peter's Church gave the children a Christmas tree in the school room at the Orphanage. It was a wonderful tree, reaching the ceiling and very beautifully decorated. The Christmas hymns were sung so heartily and the Superintendent made a brief talk, then came the distribution of presents! wrist watches and slipover sweaters and fountain pens and roller skates. All the workers were remembered and the Guild sent Mr. Wheeler and family a very fine turkey for their Christmas dinner. Bishop Penick and his mother added to the enjoyment of the occasion by honoring us with their presence.

Friday evening, the 29th, the school exercises were held in the school room and were unusually good, reflecting the greatest credit on the teachers, Mrs. Iseley, Miss Nall and Mrs. Jones, who had charge of the music.

A most wonderful box of gifts came from St. Peter's Sunday-school, Washington, N. C. There were two gifts for each child at the Orphanage, one marked "useful" and one "joyful," and each gift was done up so carefully and marked with both the child's name for whom it was intended and also with the child's name who gave it. Mention should be made again of the wonderful box of canned goods sent by St. Peter's, Washington, at Thanksgiving time. If every parish did as much the pantry at the Orphanage would be stocked for all the year. Many parishes do send most wonderful boxes and to all our good friends we say, "Thank you," for the happiest Christmas we have ever known.

DECEMBER HONOR ROLL

PRIMARY DEPARTMENT

Hugh Shutters	96
Wade Webb	95
William Sbarpe	94
Alsadia Cahoon	93
Derwood Deal	93
Daisy Vanderbnrg	92
Margaret Jeffries	92
Archie Vanderburg	91
Rosa Duffy	90
Inez Simpson	90

SENIOR DEPARTMENT

Ellie Parish	97 2-3
Vertie Potts	97 1-3
Ivah Beaver	95 1-6
Wilhemina Durnin	93 5-6
Dorothy Parish	93 5-7
Mildred Witherspoon	93 1-2
May Parrish	93 1-3
Nellie Kerr	93 1-6
Bernice Stanton	92 1-2
Annie Trott	91 2-3
Ellen Ridenhour	91 3-5
Flora Christenburry	90 5-7
Rachel Honeycutt	90 1-5
Ethel Pace	90

CASH CONTRIBUTIONS

RECEIVED FROM NOV. 10 TO DEC. 10

Asheville, Mrs. Anna Chisholm	$ 5.00
A Friend	$ 1.00
Ansonville, Mrs. L. L. Little	18.00
Aurora, Church of the Holy Cross	34.62
Bath, W. A., St. Thomas'	17.00
Burlington, Church of the Holy Comforter	556.05
Beaufort, St. Paul's School	17.00
Beaufort, St. Paul's Church	72.43
Burlington, S. S., Church of the Holy Comforter	18.88
Charlotte, Mr. W. H. Kelly	29.00
Charlotte, Kiwanis Club	44.00
Charlotte, Little Girls Club	2.00
Charlotte, Elizabeth School	3.92
Charlotte, Alexander Graham High School	13.90
Charlotte, Fourth Ward School	2.12
Charlotte, First Ward School	1.00
Cheraw, S. C., Miss Lelia Corpening	5.00
Concord, Mr. F. J. Heywood, in memory of his father and mother	150.00
Colorado Springs, Colo., Mary Julia and Elizabeth Howard Picard, through their grandmother, Jackson, N. C.	5.00
Charlotte, Belmont School	.76
Charlotte, Junior High School	1.10
Charlotte, Dr. J. A. Austin	2.00
Concord, All Saints	25.00
China Grove, S. S., Church of the Ascension	5.00
Charlotte, Mr. F. B. Ferris	1.00
Charlotte, S. S., St. Andrews	21.16
Durham, W. A., St. Philip's	35.00
Durham, Miss E. M. Blakesley	5.00
Dallas, Rev. E. N. Joyner and wife	5.00
Davie County, Ascension Church	5.00
Elizabeth City, Christ Church	2.00
Elkin, Mrs. Laura F. Galloway	10.00
Elkin—Collected by Mrs. Laura F. Galloway in Elkin:	
A. M. Smith	2.50
Children's Choir, Galloway Memorial Church	6.00
"Friends of the Orphanage"	41.25
Edgecombe County, St. Matthew's	6.60
Enfield, C. A. Williams	10.00
Enfield, Ladies' Guild, Church of the Advent	10.00
Edward, Church of the Redeemer	5.00
Elizabeth City, Christ Church	165.97
Edenton, St. Paul's	286.39
Fayetteville, Mr. Robert Strange	10.00
Gastonia, S. S., St. Mark's	9.48
Greenville, Mr. F. H. Von Eberstein	5.00
Greenville, Christian Endeavor	5.00
Greenville, "A Friend"	2.50
Hope Mills, Mr. Ray Smith	5.00
Hope Mills, Christ Church	13.00
Henderson, Mr. Melville Dorsey	10.00
Hamlet, All Saints' Church	5.00
Halifax, Mrs. Rena Brickell	1.00
Henderson, Mr. S. P. Cooper	25.00
Halifax, St. Mark's	52.00
Hope Mills, Christ Church	6.14
Leaksville, Church of the Epiphany, N. W. C.	7.60
Louisburg, St. Paul's, N. W. C.	7.60
Lenoir County, Holy Innocents'	5.25
Laurinburg, St. David's	5.00
Louisburg, St. Paul's	52.75
Littleton, S. S., St. Alban's	3.50

(Continued on page 14)

THOMPSON ORPHANAGE

(Continued from page 13)

Lumberton, Trinity Church	$35.32
Lawrence, Grace Church	11.06
Mooresville, St. James' Church School	7.58
Merry Hill, Emily, Richard, and Whitmell Smithwick	1.00
Merry Hill, Mrs. T. A. Smithwick	10.00
Madison, Mrs. T. R. Pratt	5.00
Middleburg, S. S., Church of the Heavenly Rest	5.00
Monroe, St. Paul's	22.27
Monroe, S. S., St. Paul's	15.50
Marion, S. S., St. John's	5.00
New York, Mr. B. S. Bronson, Jr.	5.00
New Bern, Mr. C. V. Scott	12.50
Oxford, Mr. C. S. Easton	10.00
Oriental, Miss Maggie Bridgeman	10.00
Plymouth, Grace Church	29.35
Raleigh, Mr. A. B. Andrews	25.00
Roper, St. Luke's, N. W. C.	20.97
Raleigh, Mr. A. D. Watts	5.00
Roper, St. Luke's Church School	10.00
Raleigh, guardian of Parish children	20.00
Raleigh, Mrs. Armistead Jones	5.00
Ringwood, S. S., St. Clement's	4.00
Roxboro Mission	11.95
Ridgeway, Sarah and Helen Petar, S. T. S.	.25
Rockingham, Church of the Messiah	43.31
Raleigh, St. Mary's School	54.38
Roper, St. Luke's	20.00
Salisbury, Mrs. B. M. Poole	5.00
Snow Hill, W. A., St. Barnabas' Church	4.00
Snow Hill, Mr. L. V. Morrill	2.00
Stovall, S. S., St. Luke's	5.00
Saluda, S. S., Church of the Transfiguration	5.00
Speed, St. Mary's	17.34
Salisbury, St. Luke's	145.39
Smithfield, S. S., St. Paul's	4.00
Sanatorium, Sunday School offering	3.92
Smithfield, St. Paul's	29.00
Swan Quarter, W. A.	14.00
Salisbury, St. Paul's	17.72
Tryon, Church of the Holy Cross	81.88
Wilson, S. S., St. Timothy's	1.00
Winton, S. S., St. John's	6.00
Wilson, J. A., St. Timothy's	2.00
Wilmington, Peter Brown Ruffin	100.00
Warrenton, W. A., Church of the Good Shepherd	10.00
Wilmington, Miss Wilhelmina Harlow	7.00
Winston-Salem, "A Thanksgiving Offering"	15.00
Warrenton, Men's Bible Class, Emmanuel Church	15.20
Washington, D. C., Rev. A. A. Pruden	10.00
Whiteville, Grace Church	12.05
Wilmington, St. John's	175.00
Washington, St. Peter's	182.18
Wilmington, Ascension	3.50
Woodville, Grace Church	31.75
Woodville, S. S., Grace Church	25.00

CONTRIBUTIONS IN KIND

One sweater for baby cottage, from Junior Hospital Guild, Charlotte; box of candy and piece of embroidery for Dorothy Parish, from her aunt, Mrs. J. A. Bailey, Raleigh; bundle of clothes, Mrs. W. W. Robertson, Charlotte; two dozen pairs boys' stockings, W. A., St. George's, Brooklyn, N. Y.; two dozen pairs boys' stockings, Supply Bureau, Brooklyn; outfit for Ruth Duffy, from W. A., St. Alban's Church, Littleton; three dozen pairs boys' stockings, W. A., Church of the Advent, Westbury, N. Y.; package of clothing, Ellie Parish, from her aunt, Mrs. H. F. Booker, Rocky Mount; two aprons, Mildred Melton, from Mrs. J. J. Medford, Oxford; goods for three dresses and bloomers, lot of clothing and hat and candy for Margaret Jeffries, W. A., St. Barnabas', Snow Hill; package of clothing, Mrs. Isaac Hardeman, Charlotte; box of clothing, Miss Elizabeth Graves, Yanceyville; twelve outing gowns, W. A., Church of the Holy Comforter, Burlington; bundle of gingham, Locke Cotton Mills, Concord; sixty-five pounds sugar, Kiwanis Club, Charlotte; box of candy and apples for Julian Pace, from his mother; box of Maltine preparations, the Maltine Company, Brooklyn, N. Y.; quilt, from W. A., St. Thomas', Bath; bundle of Colfax chambray, Dacotah Cotton Mills, Lexington; bundle of ginghams, Belwell Mills, Wilmington; barrel flour, A. C. Summerville, Charlotte; one bolt gingham, Virginia Cotton Mills, Swepsonville, N. C.; girl's coat, Mrs. J. L. Applewhite, Enfield; one baby gate, Mrs. J. P. McCombs, Charlotte; second-hand summer clothing, suit-case, pictures, etc., Mrs. Ben J. Smith, Charlotte; children's second-hand shoes and clothing, pictures and magazines, Mrs. Joe Garabaldi, Charlotte; lot of "American Boy" magazines, Archibald Henderson, Charlotte; large box of clothing, towels, and wash-cloths, St. Peter's Guild, Salisbury; bundle of gingham, Elmira Cotton Mills, Burlington; thirty-five handkerchiefs and two dozen pairs of stockings, W. A., Church of the Messiah, Rockingham; large box of clothing, W. A., Church of the Advent, Westbury, N. Y.; one quilt, Girls' Friendly Society, Cooleemee; large box of clothing, goods to be made up, towels and soap, W. A., Emmanuel Church, Warrenton; box of apples, Mr. F. C. Abbott, Charlotte; one barrel apples, J. W. Zimmerman, Charlotte; one barrel pantry supplies, St. Luke's Mission, Winterville; hickory nuts, C. A. and W. T. Williams, Ringwood; box of clothing, Woman's Guild, Church of the Redeemer, Edward; box of oranges and grapefruit, Church of the Holy Comforter, Burlington; lot of pantry supplies, Church of the Holy Comforter, Charlotte; box of candy, Mrs. J. R. Van Ness, Charlotte; outfit for Ruby Stanton, Mrs. M. S. Moore, Littleton; outfit for Mildred Witherspoon, Mrs. Henry McAden, Charlotte; three pairs stockings, Woman's Guild, Church of the Redeemer, Edward; supply of ice-cream, for whole Orphanage, for Thanksgiving dinner, Chapin-Sacks Corporation, Charlotte; outfit for Marjorie Helms, W. A., Grace Church, Weldon; hat and dress for Ivah Beaver, Mrs. Herbert Smith, Erwin, Tenn.; package of clothing, Wilhelmina Dunn, from St. Andrew's Guild, Greensboro; one dress and three pairs stockings for Annie Trott, from W. A., St. Joseph's, West Durham; hat and two pairs stockings, child's velvet suit, and overcoat, L. P. Tyree, Jr., Winston-Salem; bale of goods, Nokonis Cotton Mills, Lexington; one quilt, C. S. S. L., Christ Church, Cleveland; large box, containing clothing, comforter, candy and apples, games and books, St. Matthew's Guild, Maxton; coat and jacket, Mrs. W. H. Tucker, Charlotte; one pair stockings, Oleta Deal, Miss Nancy D. Lee, Raleigh; package of clothing, Mrs. J. R. Johnson, St. John's Church, Winterville; box containing nine books, clothing and shoes, Mrs. J. M. Wright, Wilmington; box of apples, S. S., Church of the Transfiguration, Saluda; one ham, Grace Church, Lawrence; one comforter, Mrs. S. M. Selby, Columbia, N. C.; pantry supplies, Miss Fannie Whitley, Route 6, Charlotte; candy, cake and nuts, Mary and Margaret Edmondson, from their grandmother, Mrs. Carrie Howell, Speed; fruit and groceries, from all the public schools of Charlotte; box of candy for Frank and Lillian Melton, from their sister, Mrs. C. H. Parker, Savannah; box of candy, cake, fruit, for Lillie Nash, from her grandmother, Mrs. Savannah Hawes, Raleigh; great quantity of pantry supplies, turkeys, etc., for Thanksgiving dinner, collected from friends in Charlotte by Rev. W. J. Smith and Mr. J. G. Shannonhouse; outfit for Floyd Foster, W. A., Swan Quarter; dress, stockings and candy for Inez Simpson, from her mother; one pair shoes, Miss B. Savage, St. Paul's School, Beaufort; one box clothing, Mrs. J. P. Smallwood and Miss Louise Norfleet, East Falls Church, Va.; one bag peanuts, Grace Church, Lawrence; box pantry supplies and few yards cloth, W. A., St. Stephen's Church, Duke; box clothing, shoes and Indian head, W. A., St. Luke's Church, Salisbury; one barrel pantry supplies, Church of the Holy Cross, Aurora; one comforter, W. A., St. Andrew's Church, Canton; one box of clothing for Ellie Parish, from Mrs. H. F. Booker, Rocky Mount; one barrel Irish potatoes, Mr. T. J. Davis, Charlotte; one barrel apples, Mr. William H. Peeps, Charlotte; box of clothing for Dorothy Parish, from Mrs. J. A. Bailey, Raleigh; large quantity of pantry supplies, St. Peter's Church, Washington; one dress, Mrs. J. H. Holt, Charlotte; one bundle odds and ends, scraps of cloth, etc., for use in sewing-room, Mrs. Fred Nash, Charlotte.

"EVERYMAN" FOR LENT

Last year in a London theatre a performance of "Everyman" was given every Tuesday in Lent. This suggests a possible community undertaking for a Lenten observance in addition to church services. A short introductory address was given each week, by various speakers, among them Bishop Gore, Alfred Noyes, Clemence Dane, John Drinkwater, Dr. Dearmer, Dr. Orchard.

The Prince of Peace: Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The PRINCE OF PEACE.—Isaiah 9:6.

The Friend of Sinners: Their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.—Luke 5:30-32.

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THE RECTOR'S WIFE

Who list's to sermons, good and bad.
And parish tidings, joyful, sad,
With patient countenance, and glad?
The rector's tutelary:

When telephones and door-bells ring,
When bishops call or choir-boys sing,
To say I'm pleased is just the thing
To say, it's most becoming.

If Johnnie Jones contracts the mumps.
If Sister Brown is in the dumps.
If Mrs. Smith's domestic jumps,
I should extend condolence.

And I must lead the Women's Band,
And missionary meetings, and
Dress stylishlike and speak so grand
Parishioners will marvel.

If parish calls I should neglect,
Church membership I would expect
To suffer, and the church select
Another rector promptly.

Of course, my strong and lusty five
Quite test my strength as I contrive
On father's pay to make them thrive—
And dress with much refinement.

In writing thus I don't complain,
But strive to make the matter plain
That limitations, in the main,
Account for my dilemma.

Effulgence may, or may not, be
A quality inborn in me.
Because my spouse is domine
Is not sufficient reason

That in one woman you should see
The strength and vigor meant for three,
So, if you please, extend to me
Your very kind indulgence.

—*The Ministers' Monthly.*

BIBLES FOR THE BLIND

The American Bible Society prints twelve different editions for the blind. In English, it uses four different systems. In Arabic it uses two systems, and in Spanish, Armenian, Armeno-Turkish, Japanese, Korean and Siamese, one system each. It has been furnishing Bibles for the blind since 1835.—The Church Times.

RECORD ATTENDANCE IN HONOLULU

Iolani school opened this year with an enrollment of 415 pupils, this number being 95 more than have ever attended the school at any previous date.

"A house is built of bricks and stones,
Of sills and posts and piers;
But a home is built of loving deeds
That stand a thousand years."
—Victor Hugo.

If Ye Obey: If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.—Exodus 19:5, 6.

IN REGARD TO LYNCHINGS

Dear Sir:

I send you the following concerning lynchings for the past year as compiled at Tuskegee Institute in the Department of Records and Research, Monroe N. Work in charge. I find, not including those killed in strikes, riots, etc., that there were 57 persons lynched in 1922. This is 7 less than the number (64) for the year 1921. Thirty of the persons lynched were taken from the hands of the law; 13 from jails, and 17 from officers of the law outside of jails.

I also find that there were 58 instances in which officers of the law prevented lynchings. Fourteen of these instances were in Northern States and 44 were in Southern States. In 54 of the cases the prisoners were removed or the guards were augmented or other precautions taken. In the 4 other instances, armed force was used to repel the would be lynchers. In 10 instances, convictions carrying penitentiary sentences were secured against alleged lynchers.

Of the 57 persons lynched in 1922, 51 were negroes and 6 were whites; 19, or one-third, of those put to death were charged with rape or attempted rape; 6 of the victims were burned to death; 4 were put to death and then their bodies burned. The charges against those burned to death were murder, 2; rape, 4.

The offenses charged against the whites were: murder, 2; fighting, 1; charges not reported, 3. The offenses charged against the negroes were: murder, 9; murderous assault, 4; rape, 14; attempted rape, 5; killing officer of the law, 3; horse stealing, 2; being intimate with woman, 2; no special charge, 2; killing man in altercation, 1; striking man in quarrel, 1; robbing and striking a woman, 1; cattle stealing, 1; using insulting language, 1; for being a strikebreaker, 1; mistaken identity, 2; indecent exposure of person and frightening woman and children, 1; intimidating officer of the law, 1.

The nine States in which lynchings occurred, and the number in each State, are as follows: Alabama, 2; Arkansas, 5; Florida, 5; Georgia, 11; Louisiana, 3; Mississippi, 9; Oklahoma, 1; South Carolina, 1; Tennessee, 2; Texas, 18.

Very truly yours,
R. R. Moton, *Principal.*

CHINA'S "CHRISTIAN PARTY"

Commenting on the distinguished graduates of St. John's University, Dr. Pott, the president, writes in the parish paper of Calvary Church, New York: "In fact some of our graduates are becoming so prominent in the government that the Chinese press already begins to talk of the St. John's clique or the Christian party."

The Christ in Bethlehem a thousand
times he born,
If He's not born in thee thy soul is
still forlorn.

THOUGHTS OF EMINENT MEN

Railway traveling is not traveling at all; it is merely being sent to a place, and very little different from becoming a parcel.—Ruskin.

* * *

A single word is often a concentrated poem, a little grain of pure gold, capable of being beaten out into a broad extent of gold leaf.—Trench.

* * *

I wish not to plunder my enemy; but there are things I wish to take from him—not his honor, his wealth, or his life, but his ill will.—Tasso.

* * *

A great number of our wants are simply special wants of the imagination; we want them because we think that we want them; they give us no enjoyment when we obtain them.—Fichte.

* * *

Tears, to speak in the style of figure, fertilize the soil in which the virtues grow. Indeed, the faculties of the mind, as well as the feelings of the heart, are meliorated by adversity.—Dr. Knox.

* * *

With respect to the goods of this world, it might be said that the parsons are preaching for them—that lawyers are pleading for them—but that true philosophers alone are enjoying them.—Colton.

* * *

Good thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose-leaves, they give out a sweet smell if laid up in the jar of memory.—Spurgeon.

* * *

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body.—Dr. Franklin.

Deliverance Amid Trials: When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43:2.

Finding the Right Way: Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55:6, 7.

A Strength and Refuge: O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things. . . . Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.—Isaiah 25:1, 4.

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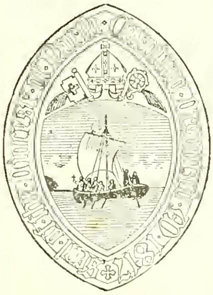
Vol. XIII RALEIGH, N. C., FEBRUARY, 1923 No. 12

Published in the Interest of the Diocese of North Carolina



Jos B Cheshire Jr
Sept 1923

LENTEN NUMBER

The Life of Love

"Come ye, yourselves, apart with Me," and reason:
—Beyond your striving, is futility;
Around ambition, clings mortality;
What can it profit, to have gained the world,
When you are dust, that passing winds remove?
Come unto Me and live: for I am Love!

"Come ye, yourselves,"—not loath, or blindly driven:
Man's unfixed aspirations, float away;
Ideal seems to advance, on feet of clay;
Yet sympathy, new-born within your breast,
May claim a sonship, cradled amid strife:
Come unto Me, through love: for I am Life!

—*Lilla Vass Shepherd.*

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The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

CONVOCATION OF RALEIGH MEETS IN WARRENTON

The Convocation of Raleigh met in Warrenton on the 23d of January. After Evening Prayer, Bishop Penick delivered a very strong and interesting sermon.

Wednesday morning there was a celebration of the Holy Communion at 9:30, followed by a business session. The archdeacon read the report of his year's work, as follows:

Report of the Archdeacon of Raleigh

Rt. Rev. Father in God and Brethren of the Convocation:

Your archdeacon took charge of his work on the first day of January. During the year he has traveled about 12,000 miles, preached 116 times, baptized one adult and five children, and officiated at three weddings and four funerals.

The travel, office and incidental expenses have been $452.34, and the offerings at the several churches $473.31.

The house formerly occupied by the archdeacon was sold for $7,000 and the present one bought for $6,900. The difference in cost was used in the adjustment of the insurance and in screening the house.

The building, at the time of purchase, was in need of covering, and needed a new bathroom downstairs. A substantial slate roof was put on the building at an expense of $252.50, and repairs to the plumbing and gas amounted to $55 more, making a total of $307.50. The archdeacon asked for special offerings and secured enough to meet this expense and to leave a balance in the bank of $33.08.

Changes in the clergy list and in the fields of labor are noted in the address of the bishop, but we may note that there has been an increase of three clergymen in the Convocation; that all the fields are filled but one, and that the archdeacon has begun services in Lillington and Carthage, as well as at the State Farm, the State Sanatorium for Tuberculosis, and at Samarcand, the State institution for delinquent girls.

The church and parish house at Duke were burned on the first day of the year. The contract has been let for a nice brick structure to replace the burned wooden one, and, together with a gift of $1,000 from the Church Building Fund Commission, enough cash and pledges are in hand to complete it, free from debt.

Respectfully submitted,
Morrison Bethea,
Archdeacon of Raleigh.

The report of the archdeacon was followed by the report of the executive committee, recommending the appropriations for the work of the year

(Continued on page 4)

OPTIMISM CHARACTERIZES ANNUAL MEETING OF CHARLOTTE CONVOCATION

A fine spirit of optimism based on faith and fact marked the annual meeting of the Convocation of Charlotte, which convened in St. Paul's Church, Monroe, on February sixth, and the well-planned program, was attended with unusual interest. Twenty-one clergymen, including Bishops Cheshire and Penick, and Archdeacons Hardin and Bethea, together with six or more lay delegates were in attendance. The Rev. Cortez R. Cody, the rector of St. Paul's, and his congregation delightfully entertained the delegates.

The Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor, stressed faith in his splendid sermon delivered at the opening session Tuesday, 7:30 p. m. His text was chosen from St. John 10: 24. "If thou be the Christ, tell us plainly." The Bishop's sermon was so forceful that, at a later session of the Convocation upon a motion of the Rev. Mr. Cody, the *Carolina Churchman* was asked to print the sermon in full. After the sermon the Bishop confirmed a class of three, and delivered a beautiful and helpful instruction to the candidates.

Wednesday's program began with a celebration of the Holy Communion by Archdeacon Hardin, assisted by the rector of the parish. After Morning Prayer was said, the Convocation was duly organized, the archdeacon presiding. The Rev. Mark H. Milne read the minutes of the preceding meeting, and was re-elected Secretary of the Convocation. The archdeacon and treasurer, Ven. W. H. Hardin, made two most interesting and optimistic reports. He said that so many good things had taken place in the Convocation during the past year that it was impossible for him to include them all in his reports. These reports were received "with enthusiasm," and the archdeacon was re-elected treasnrer.

Miss Bettie Gordon, who is doing missionary work under the supervision of her brother, Rev. W. J. Gordon, rector of St. Luke's, Spray, read a report of the splendid work that is being done there. She made an earnest appeal for the prayers and support of the Convocation in their great undertaking, the erection of a new church building. Rev. Mr. Gordon and Mr. Seekins, a layman from St. Luke's, spoke further concerning the work and needs of the church in Spray. Other interesting missionary reports were made by Rev. Mr. Mazyck, of Mayodan, and Rev. Mr. Trott, of Salisbury, and Rev. Mr. Auschutz, of Charlotte.

The needs of the Thompson Orphanage were graphically presented to the

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REV. DR. HUNTER RESPONDS TO OUR REQUEST

Florence, Jan. 25, 1923.

My dear Mr. Hughes:

I gladly respond to your request for a letter. We did not live for thirty-two years in North Carolina without having some of the tar stick to our heels, and we are deeply interested in the people of the diocese and of the State of which I am proud to be a citizen.

We have been in Italy since October of 1920. This is my third year as priest-in-charge of St. James' American Episcopal Church in Florence. There is a small American colony here, and there are many tourist visitors, and it has been my pleasure to receive many people from Raleigh and from North Carolina.

We have lived through the bloodless revolution in Italy, and we are all watching the movements of Mussolini, the Fascisti premier, with feelings of hope. When we came into Italy in October, 1920, the workmen had just taken possession of the factories and the government was too weak to eject them by military force. During the two years that followed, the Fascisti movement grew and gave tone to the entire public life of Italy, for in many places the city government was in possession of the Socialists, who refused to fly the national flag. At the end of October of 1922 came the Fascisti march on Rome, the request of the then government to declare martial law, the refusal of the king, and the appointment of the Fascisti leader as head of the new government.

We have had friendly relations here with the arch-priest of the Russian Church. He has a number of congregations in Italy under his care. At my invitation he was present at the last Thanksgiving Day service at the American Church, and met there the clergy of the English Church. In his turn he invited the clergy of the English and American Church to attend the Epiphany service at the Russian Church in Florence. The Rt. Rev. R. Leroy Harris, bishop of Marquette, was in Florence at the time, and he and three other clergymen of the Anglican communion were in the sanctuary of the Russian Church during the Liturgy and the Blessing of the Waters. We were received with a friendly hospitality, and our presence was one more step in the approach to friendly relations with the Greek Orthodox Church.

The Epiphany service in the Russian Church was held on the 19th day of January, according to our reckoning, but on the 6th day of January according to the Russian reckoning, which is thirteen days now behind the reckoning of the Gregorian calendar. I have

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Convocation of Raleigh Meets in Warrenton

(Continued from page 3)

1923. The total budget adopted amounted to $13,225.

Mr. W. L. Wall, the efficient treasurer, then read his report, showing a balance of over $1,500 in the treasury.

After prayers for Missions, the Convocation adjourned until the afternoon session.

At 3 o'clock the various ministers serving mission fields made a report on the work under their charge. These reports were particularly interesting, and showed a healthy growth in the work of the Church in the bounds of the Convocation.

A resolution was adopted pledging the support of the Convocation to the building of a new church at the splendid mission at Roxboro, and the archdeacon was directed to ask each church in the Convocation to give an amount at least equal to the number of communicants last reported. It was suggested that the Easter offering be used for this purpose.

At the evening session splendid addresses were made on "Work Among Young People in the Church," by the Rev. Milton Barber and the Rev. Henry G. Lane. The subject was then thrown open for discussion, and many valuable suggestions were made by several of those present.

On Thursday morning, after a celebration of the Holy Communion, the Convocation finished all the business on hand, and elected officers for the year, as follows:

Secretary — Mr. William H. Ruffin, Louisburg.

Treasurer Mr. William L. Wall, Hillsboro.

Executive Committee (in addition to the Bishop and Archdeacon) — Rev. Sidney S. Bost, Mr. W. W. Robards, and Mr. Samuel Lawrence.

After prayers and benediction by the bishop, the Convocation adjourned.

It was felt by those present that this had been one of the best and most helpful meetings of the Convocation held in many years. The splendid hospitality of the people of Warrenton contributed no little to the general enjoyment of the occasion, and it was with a feeling of regret that your scribe saw the meeting close and the delegates depart for their several homes.

Optimism Characterizes Annual Meeting

(Continued from page 3)

Convocation by the superintendent, Rev. William H. Wheeler. He displayed two diagrams, the one showing the orphanage as it is today, and the other, as he hopes to make it. Mr. Wheeler is very anxious to have the old Thompson Hall, which is wholly inadequate, replaced at once by two cottages. He suggested that these buildings be called "Osborne Hall" and "Smith Cottage," in honor of the two former superintendents. Other proposed plans were as follows: A modern laundry, a gymnasium, an administration building at the entrance of the orphanage, and the removal or rebuilding of the chapel on a more central location. It was evident to all who heard Mr. Wheeler that the church has the right man in the right place.

The Rev. Warren W. Way, rector of St. Mary's School, Raleigh, reported for the school and conducted a conference on Religious Education. Mr. Way asked the clergy to express themselves with regard to continuing the St. Mary's Conference. Several stated that they had been greatly benefited by the conferences in the past, and would not like to give them up. Bishop Penick suggested that the conference would be more helpful of it dealt intensely with one theme—for example, Social Service, or Religious Education.

Bishop Penick outlined a plan for harnessing the services of the Church's young people that was heartily endorsed. He said the Diocesan Board of Religious Education would submit the plan to the parishes at an early date. Briefly, the plan is: Each parish will be assigned a quota of young people to attend a Young People's Diocesan Conference. At this conference they will elect their officers and plan a program to be followed in the various parishes.

In the absence of the Rev. S. S. Bost, Rev. John Long Jackson was called upon to conduct the conference on the Nation-Wide Campaign. He discussed the work of the Committee on Apportionments and Budgets, and answered questions with the enthusiasm of a schoolboy and the confidence of a Jackson.

The new rector of St. Peter's, Charlotte, Rev. George Floyd Rogers, preached the sermon at the Wednesday evening service. His text was the 12th verse of the 90th Psalm: "So teach us to number our days, that we may apply our hearts unto wisdom." It was a strong message and especially fitting for the times. He stressed the fact that our God is a God of reality, and that things are not necessarily getting better and better day by day in every way, just because we say so. We must "apply our hearts unto wisdom" and deal with facts, not camouflage.

Perhaps the most helpful session of the Convocation was held Thursday morning, when the Revs. Messrs. Milne, Bowne, and Way led a conference on Lenten Activities. Many of the clergy were moved to speak, and much mutual benefit resulted.

Upon motion of the Convocation, it was decided that the last day of the next annual meeting be devoted to a Quiet Day for the clergy, Bishop Penick being the leader.

Rev. Dr. Hunter Responds to Our Request

(Continued from page 3)

in my possession a letter written to my first American ancestor on my mother's side, who settled in Burlington, New Jersey, in 1727, by his father in England. The letter is dated "March ye 19th, 173½." This meant that March 19th might have been in either the year 1731 or the year 1732. According to the old style—that is, the Julian calendar—the year began with Lady Day, the Annunciation of the Blessed Virgin Mary, on March 25th. According to the new style, the year began with January 1st. The Gregorian calendar, or N. S., takes its name from Pope Gregory XIII, who, by a Bull in 1582, added ten days to the calendar. The nations of Northern Europe, being Protestant, did not accede to the Gregorian calendar until some years afterwards. The act of Parliament in England was not passed until 1745, but even before that date the change was gradually being made, which explains the date of my letter in 1731 or 1732. In looking the matter up, I find that the year in England began with March 25th from 1155 until 1745. I have been interested in Florence to find and to acquire a manuscript which has the date of 1580, and which contains the proposal for a new calendar. This was just two years before the Bull of Gregory XIII in 1582.

Florence is not only interesting as the seat of the Renaissance in Art, but it is also full of antiquities of all kinds, and I have been greatly interested, during my leisure time, in acquiring some old books and manuscripts. I have already secured some sixty books which were printed before 1500, printing having been invented in 1450. The first printing press in Italy was set up near Rome in 1467; the first in Venice, in 1469, and Venice became the fruitful fountain in the printer's art. I am hoping that these books may be of some useful interest to generations to come. The library of the Divinity School in Philadelphia has kindly consented to give them shelf room for the present.

The Carolina Churchman and the *Journal of the Diocese* are always awaited with eager interest, bringing to us, as they do, the news of work in which we were deeply interested in time past.

Very sincerely yours,
A. B. Hunter.

HERE AND THERE AMONG OUR FOLKS

St. Stephen's, Oxford, has just begun its new $10,000 rectory.

In the recent Every-Member Canvass in Holy Comforter Parish, Burlington, twice as much money was pledged for the year as has been previously pledged, many parishioners doubling, some trebling, and at least one quadrupling his annual contributions.

We are to hear more later of a movement to establish a summer camp for boys in Western Carolina, for the boys of our three dioceses.

The idea of establishing a Church summer colony at Valle Crucis has gained favor. If there are any who would like to express their opinion on the subject, they should write to the Carolina Churchman.

MY TASK

Maude Louise Ray

To love some one more dearly every day,
To help a wand'ring child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls.

To follow Truth as blind men long for light,
To do my best from dawn of day till night:
To keep my heart fit for His Holy Sight
And answer when He calls.

—*The Antidote.*

NO OTHER RIVER LIKE JORDAN

In one matter Palestine enjoys an advantage obvious at once to the student of her maps. The River Jordan, which Joshua crossed dryshod, in which Naaman the Syrian bathed away his leprosy, and where John the Baptist preached is unique.

Among the rivers of the world there is no other like it. The source of the Jordan is 900 feet above sea level. From that source to its overflow, the distance is only sixty miles, but it is a distance which the river itself, by the frequent winding, more than trebles.

The outflow is not into any open sea but into a lake surrounded entirely by mountains and exhausted only by evaporation or soaking of the water into its bleak and desolate shores. This lake is so charged with various salts that to sink in its water is impossible, while bathing severely tests the complexion.

Most remarkable of all is the fact that the lake, supposed to contain the ruins of Sodom, Gomorrah, and other cities of the plain, is situated 1,300 feet or thereabouts below the level of the sea.

Nowhere, not in the Grand Canyon itself, is there a phenomenon so mysserious and so sensational.—*World's Work.*

FATALITY AMONG COAL MINERS

Seventy men killed by an explosion five hundred feet underground in a Pennsylvania mine—the newspapers tell the terrible story on the front page, and the public gasps. That is news. The public does not know, and the newspaper editors do not tell them, that this was only a little worse than any one day's toll in the coal mines. In September of this year 153 men were killed in American coal mines—and that was thirty less than the ten-year average. Despite the long strike and the months of idle mines, accidents killed 1,186 coal miners between January 1 and September 30 of the year 1922. That is not news. We do not blame the editors for not printing these figures on the front page; they lack the heroic quality of the struggle to rescue the imprisoned miners. But the public should not forget them when the miners strike for better working conditions. Not even in the union mines have the miners yet won the right to share in supervising enforcement of the safety laws.—*The Nation.*

BETTER MINISTERS, NOT BIGGER CHURCHES, ARE NEEDED

That the need of the average American community is not more church buildings but better men to fill them is the conviction of Bishop Lawrence, of Massachusetts who heads a Nation-Wide Campaign to raise $1,000,000 for the endowment of the Episcopal Theological School in Cambridge.

"We need leadership rather than church buildings," says Bishop Lawrence. "We must strengthen theological schools so as to put them on a par with the graduate schools which train men for the professions of law and medicine. Once the standards are up and the young men are made to see that the service they can give in the ministry demands the best educational preparation as well as spiritual consecration, and offers a life of the fullest expression for vigorous, forceful personalities, we will get the sort of men we need in sufficient numbers.

"This particular movement is toward an investment of $1,000,000 in the production of a certain type of man: a man who for many years is the leading and most respected citizen of his community; whose word is always trusted; who helps with his counsel the poor and rich, the successful and the forlorn; who is known and welcomed in every home; who serves in public offices without pay or partiality. Such is the village parson, or the missionary who rides from hamlet to hamlet on the western prairies; such are the rectors of city parishes, deans of cathedrals, headmasters of schools—public servants.

"If it is necessary the Church of Christ can live without parish houses, organs, or even church buildings. It cannot go forward without these trained and consecrated men to lead. For years we have been contributing to build up the material fabric of the churches; it is time now to contribute to strengthen the spiritual forces. For the vital need of this country, racked as it is with moral and spiritual problems, is men of force, character, education, and vision—spiritual leaders."

MEMORIAL PEWS FOR OLD FAMILY SERVANTS

Memorial pews in memory of old faithful servants of the South and elsewhere, is an idea conceived by the Rev. J. Henry Brown, vicar of St. Augustine's Church, (colored) Savannah, and towards the completion of the idea, four pews have already been promised for this mission, one to be given by the Bishop of Georgia as a tribute to the "Mammy" who lives in Macon, and who pays an annual visit to the family of Bishop Reese.

The idea underlying these gifts is to have a perpetual memory of good-will that existed between the races in the South before the war between the States and during the Reconstruction period, and now as promoted by the racial relationship commission.

It is proposed by Archdeacon Brown to have the gifts not only as a memorial of old "mammies" and others who have gone, but as tributes to those who are living. Among others who have promised pews besides Bishop Reese, are the employers of "Mother Precilla Hammond" who has been in one family for over sixty years, and who is the only living member of the first confirmation class held in St. Augustine's Church, by the late Rt. Rev. John W. Beckwith, D. D., when he was Bishop of Georgia. This faithful old soul is an active worker in the mission, and takes care of the sanctuary work.—*The Witness.*

PUBLICITY DEPARTMENT TO CUT EXPENSES

In making the report for the Publicity Department at the Council Meeting the Executive Secretary announced that in compliance with the desire of the General Convention for retrenchment wherever possible the Department had decided to suspend the publication of Exchange of Methods. This suspension will be permanent unless there should come from the field such a demand as to require a renewal of publication. The Department had decided also to suspend its clipping bureau service. He reported also that there would be considerable saving in the printing of *The Church at Work* under a new contract, and that through care and economies during the year there would probably be an unexpended balance of about $30,000 in the budget of the Department for this year.—*The Witness.*

DISINTERESTED VIEWS ON MISSIONARIES

A keen eyed, sharp featured business man, employed by some of the biggest firms in the Ohio valley, was talking to an old friend, a clergyman, of two years spent in China introducing American goods.

"Did you see any missionaries?" asked the clergyman timidly. "Yes," said the business man, "going up the Yangtze River, I ate with them and lived with them. I found a refuge in their compounds and saw their work in Mission, in school and in hospital, and I truly believe that any man or woman who has done such work in such a country for ten years is entitled to retire on a pension of one and a half times his regular salary for the rest of his life." — *Southern Ohio Church Messenger.*

BURLINGTON RECTOR HANDSOMELY TREATED

Rev. Thos. F. Opie was recently given a Buick Six roadster by members of his congregation, attesting their affection for and belief in him.

GLEANINGS FROM THE WARRENTON MEETING

The annual meeting of the Convocation of Raleigh, held in Emmanuel Church, Warrenton, on January 23d, 24th, and 25th, was unusually well attended, twenty-three clergy and seven parishes attending. A majority of the clergy was present. The archdeacon's report, made in detail, showed all mission fields filled and work progressing. The report of the executive committee showed active oversight in supervising the work. The treasurer's report showed all paid and a small balance in the treasury. The committee appointed to arrange program for the next Convocation made report, containinging suggestions for an interesting program.

Missionaries made reports of their work and showed faithful services rendered by all. The missionary work around Calvary Parish, Tarboro, was carried on by the clergy and twenty-five laymen and laywomen, serving seven country churches and one suburban one. Calvary Parish had originated a novel work in getting the co-operation of the superintendent of public schools and the other churches in having religious instruction given once a week in the several churches to the public-school scholars, and the work was well received. Moving-picture shows were utilized in the town once a week for evening services and on one week service and pictures of a religious nature were specially adapted to the children.

Plans for new churches at several points were reported as arranged for and progressing. Young people's societies and the Church School Service League were meeting with great success at Roanoke Rapids.

A committee was appointed to arrange for a Church Boys Camp during the summer, following addresses on the subject of the work among young people by Rev. Milton A. Barber and Rev. Henry G. Lane, of Raleigh.

Report of the work among deaf-mutes showed steady progress and a most interesting field.

Altogether, it was a most interesting and well attended meeting, and Warrenton, noted for its hospitality, entertained the Convocation handsomely. One feature of the social entertainment was a dinner given the Convocation at the Warren Hotel, the new and modernly equipped hostelry there, by Mr. Walter G. Rogers.

SEWANEE THEOLOGICAL DEPARTMENT ON A BOOM

Increase in Student-body and Equipment Forecasts Coming Success

Sewanee's Theological Department is at last getting over the effects of the war. A glance at the statistics will prove that Sewanee is again on the upward path. In 1919 there was only one senior in the department; in 1920 there were no seniors at all; in 1921 there were two seniors; last year, three; and this year, seven will go out into active work at Commencement. The increase is further evidenced by the fact that in 1919 there were only four "theologues," while this year there is a total of twenty.

Under the able leadership of the dean, the Rev. Charles Luke Wells, Ph.D., the class work has been intensified and the curriculum greatly strengthened. The equipment of the building has been decidedly benefited by several additions and improvements. To the faculty have been added two strong professors, namely, the Rev. R. McD. Kirkland, professor of New Testament, and the Rev. George B. Myers, professor of Religious Philosophy.

Other improvements have been made in the library, which has been greatly enhanced by the addition of the services of a librarian and the donation of many valuable and much-needed volumes. These improvements have certainly secured the desired effect of gaining for the library a frequent and unprecedented attendance.

Many will be inclined to think that all we do here is to go first to class, and then to study. There was once a lady who came here with that idea, and when she passed by St. Luke's, in company with another, who had lived on the mountain for some time, she turned to the resident lady, enthusiastically, and remarked: "St. Luke's is such an angelic place. Just listen: you can hear the flutter of angels' wings."

"Angels' wings, your eye," replied the resident: "they're playing bridge!"

So, gentle reader, be not misled; we're only human. There are residents of the mountain who know us for what we are, and who take us into their dining-rooms, knowing full well that we haven't sufficiently overcome the flesh to be able to refuse palatable food. The genial inspiration of calls at the homes of the professors and the residents here on the mountain has always been an influence which members of the department have valued as next to the influence of the chapel.

Thus, summing up, the outlook this year is very bright. If we can keep on increasing the number of the students, both in the department and in the university, we feel that Sewanee is on the upward road. The vice-chancellor, Mr. Ben Finney, is putting in new improvements and better equipment all along the line. The million-dollar endowment has been practically secured. The next drive that Sewanee will make is one for 500 students in the college and 100 in the theological department.

They say that a man-hunt is the most exciting of all. When Sewanee starts on her 600-student man-hunt, we want you all to join us. Next month we will tell you all about our preparation for it.

What are some of God's manifold and marvelous blessings?

—Psalm 18: 25-32.

THE FEAST OF LIGHTS

The Feast of Lights, that festival of mystical beauty, which for more than twenty years has symbolized at St. Augustine's School the deep spiritual meaning of the Epiphany, again on Saturday night filled the chapel with a worshipful congregation of students, teachers and friends.

It is due to Mrs. Hunter, who was impressed by the beauty of this service, as she saw it many years ago in a parish near New York City, that it has become a fixed part of the Evensong on the night of the Epiphany.

The Christmas greenery of holly and cedar and magnolia added a softened grace to the chancel, through which, upon the altar, gleamed a single candle typifying the "Light of the World," while the chapel was in semi-darkness.

In the reverend hush that followed the seating of the large congregation the familiar notes of the old carol, "We Three Kings of Orient Are," came nearer in the distance, while suddenly upon the darkening chapel, from a height above the altar, where the single candle burned, a brilliant star flashed forth—emblem of that "Star of royal beauty bright," which led the sages of old on that first Epiphany night to the cradle of the infant Christ.

To the measured cadence of the carol the procession of choristers, led by the Magi, bearing their threefold gifts, passed up the aisle to the chancel, where the ceremony of presentation took place.

The kingly character of the wise men in their rich oriental robes and turbans was well portrayed as each in turn, to the words of the music of the carol, presented his gift—gold, for royalty; frankincense, for worship; myrrh, for sacrifice—the rich voices of the men adding to the beauty of the ritual.

The usual service for the Evening of Epiphany was followed by an address by the rector, the Rev. Edgar H. Goold, who in a few carefully chosen words made clear the deep spiritual truth veiled under the outward symbols, the spreading of the true Light of the Gospel throughout a darkened world.

At the conclusion of the service wax tapers were distributed to every member of the congregation, and the Magi, receiving in turn from the priest at the altar his light from the One Light, communicated it to the waiting congregation in the darkened chapel, each lighting his taper from the other until every part was aglow.

The beautiful service was ended, as, to the 62nd hymn, "From the eastern mountains," we passed down the aisle through the white-robed choir, out into the night, each bearing his little light, until the whole campus gleamed with the tiny points of flame, even to the farthest cottage in the distance.

This simple but impressive ritual is bound to make a varied appeal, but to one returning to St. Augustine's after many years, the thought uppermost was that wherever the Star of our faith may rest in this our earthly pil-

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Diocese of Western North Carolina

THE MOUNTAIN PEOPLE AS AN ASSET TO THE NATION

The mountaineers form a class by themselves. They belong to the pioneers who went West in the early days but for various reasons settled down in the mountains while others passed on to the plains and prairies beyond.

In the Revolutionary War, according to John Fiske, the historian, they made a valuable contribution towards the creation of the new nation, for at the battle of King's Mountain, North Carolina, which has been regarded as a turning point in the great struggle, they formed the principal part of the American army.

They were also one of the decisive factors in the Civil War, for the issue involved did not interest them and many of them were in favor of the Union as against secession.

In the case of these mountain people the pioneer stage has been protracted for several generations, whereas those who went further West soon passed out of this stage and shared in the benefits which came to the people generally through the march of progress.

The mountaineers have stayed pretty much where they were, and this continuous struggle against the difficulties and obstacles which their life in the mountains involved has had a marked effect upon their character. Independence of mind and the dogged determination which sometimes manifests itself in deeds of desperate daring may give them a place of leadership some day in the outside world, when they have been educated and trained for a larger life.

President Wilson, in an address made at Berea College some years ago, said that in the mountains there was a reservoir of power which only needed tapping to bring great benefits to the nation. As an illustration of this, the name of Sergeant Yorke, of the Tennessee mountains, may be mentioned, who in the World War distinguished himself by capturing a German machine gun battery almost single-handed.

Another example of the way in which young men from the mountains manifest power of leadership is that of Martin Littleton, who some years ago came from a mountain cabin to New York and soon rose to the position of district attorney of the Borough of Brooklyn. He also gained national reputation as an orator.

On the other hand, there are instances of men who have manifested the same indomitable will, but in wrong directions. The energy was misdirected, and one cannot but feel that they might have been a benefit to the State if they had only been trained and educated.

I remember the case of an old man of whom stories were told about his hairbreadth escapes during the Civil War. His sympathies were with the North and he deserted from the Southern Army several times. It is said that whenever he was captured as a deserter he always managed to make his escape. On one occasion he jumped from the window of a train and got away. On another occasion he was imprisoned in a house, but pulled up the floor of the room in which he was confined and got back to the mountains. He was followed by soldiers, who shot at him and thought they had killed him. He was, however, only "playing 'possum," and when they had passed by he got up and instructed some of his friends to dig a grave and then fill it in, with a mound on top, so that the soldiers would think that he was buried.

Another illustration of the way in which life in the mountains produces strength of character which nevertheless is developed in a wrong direction through lack of education, is shown in the case of a young man whose daring exploits are giving concern to the authorities at the present time. This youth, who is only twenty-two years of age, two or three years ago shot down a magistrate in the courthouse of the county-seat and then quietly walked away through the streets of the village and escaped. After hiding for some weeks, he was captured, tried and sentenced to eighteen years imprisonment. The latest news is that he has succeeded in making his escape from a convict camp and has returned home, where the neighbors are kept in constant fear, as he uses his pistol freely, firing through the cabin roof where he may be making a visit, sending a bullet through a clock on the mantel, and otherwise "running amuck." The sheriff and a party of men surrounded his father's house, where he was staying, but he succeeded in eluding them and making his escape.

One can easily see that such courage and resourcefulness, properly directed, would have enabled this young man to become a most valuable citizen and a leader in some useful walk of life instead of a criminal and a charge upon the State.

President Wilson's remarks, above referred to, with regard to the mountaineers, ought to have great weight, and I may add that on the same occasion he commended highly the work of those who were trying to give the mountain people the opportunities which have been so long denied them.

It is a kind of mission work, which is not only badly needed, but is bound to repay the Church a hundred or even a thousandfold in time to come. Already in the Diocese of Virginia we have two young men from the mountains preparing for the ministry, and I have no doubt that in a few years there will be a number of others. In addition to these, there will be a great many others who as laymen and laywomen will show that the mountain stock is capable of developing as fine men and women as can be found anywhere.

I myself have invested thirty-five years of service in the mountains, and I am very thankful to God that He led my steps in 1888 to Albemarle County, where I found this work waiting to be done. I do not know of any other way in which I could have used these thirty-five years to better advantage. I expect, from this time on, to devote my whole time and energy to it, and I hope that our Church people in Virginia will come to look upon the mountain work in the same way that I do, though perhaps only a few may be able to take an active part in it. They can, however, by their prayers and gifts, make it more and more of a success as time goes on.—*Frederick W. Neve, in The Virginia Churchman.*

AN APPEAL WORTHY TO BE LISTENED TO

3260 River Road,
Columbus, Ga., Jan. 27, 1923.
Editor Carolina Churchman,
Raleigh.

Dear Sir and Brother:—Will you kindly publish the attached notice in your paper at least one time for me? I hope and believe you will, for which I thank you in advance. My husband has been down sick about a year with tuberculosis and an abscess on his lungs, with but little hopes of recovery, and it now devolves on me to try to make us a living, notwithstanding the fact that I am in a very low state of health myself, and have been for several years. I am enclosing certificates from three reputable physicians of Columbus, including the president of the board of health, which shows the condition myself and husband are in. I went to work several months ago in a cotton mill to try to make us a living, notwithstanding the condition of my health and my age, 48 years, and the fact that my feet were all cracked open and bleeding from pellagra. But I gave out, a few weeks ago, and have been in bad shape ever since, and am hardly able to leave my room now. We have lived in Columbus more than twenty-two years, and my husband has always made us a good living, though he has been a cripple all his life. For three and a half years prior to 1921 he was in the drug business here, being proprietor of the River Road Pharmacy, which he lost in 1921 when he failed in business, together with our other property. I have the general agency for the embroidery needle mentioned in the notice, and have about one hundred of the needles on hand and can get more when these are sold. But I am not able to get out and sell them from house to house. But if I can get orders for them, the profits, though small, will, with my other work, enable us to live. Each and every publisher that I have asked to publish the notice has complied with my request, and I am already receiving orders. Some of our friends have

(Continued on page 8)

The Woman's Auxiliary

RALEIGH, N. C., Feb. 2, 1923.

MY DEAR FRIENDS: Again the holy season of Lent approaches, with its opportunities and its obligations. I trust that we may study prayerfully the life and teachings of our blessed Master at this time, and keep our Easter with joy in our risen and ever-present Lord.

The Woman's Auxiliary at Portland pledged anew its efforts in prayer and service towards maintaining a high moral standard in our homes and society, and particularly such practical directions as prison reform, adequate care for disabled veterans, proper laws for women and children, Christian and Inter-Racial Limitation of Armament, and Christian Unity.

February 16th has been appointed by the Federation of Women's Missionary Societies as a day of united prayer. Will you not do your part to thus exemplify Christian unity by a service participated in by all denominations?

Our district meetings are proving most helpful. I trust each district may have one meeting before the annual meeting. We are hoping to hold two institutes, one in Charlotte, and one in Wake District for training in Religious Education.

We are asked to help complete the Bishop Rowe Foundation Fund which lacks $27,000.00 of the $100,000.00 goal. We are responsible for the fund for Adelaide Smith's training. We are pledged for the first $1,000.00 of the Hoke-Ramseur Memorial. We are asked to make our U. T. C. this year the best we have ever made it and we are asked to do our part in raising the $75,000.00 during the next three years for the training houses at New York and St. Augustine's, Raleigh. I know that you will do your part gladly for these great undertakings.

I trust that you are having your study classes and social service activities, that you are doing your part towards the Box Work, the Church Periodical Club and active work for Christian Unity and Inter-Racial good will.

Let us do our work faithfully, and in prayer and service prove ourselves faithful, loving servants of our blessed Master.

May the Holy Spirit dwell in your hearts bringing forth in you those things that are pure and lovely and of good report.

Your friend,
FANNIE N. BICKETT,
President W. A. Diocese N. C.

CO-OPERATION WITH STATE URGED

On the afternoon of January 25th a meeting of the women of the various branches of the Auxiliary of Christ Church and of the Church of the Good Shepherd was called to meet Mrs. J. S. Holmes, chairman of the Social Service Committee, Diocese of North Carolina, at the parish house of Christ Church. There were present a number of representatives from Raleigh, Durham, Wadesboro and other places in the State, some of whom were here attending the sessions of the Social Service Conference.

Mrs. Holmes was introduced by Mrs. F. H. Busbee, who has been for some years president of the senior branch of Christ Church Auxiliary.

Mrs. Holmes expressed much pleasure at the large number of women who had responded to the call for the meeting. She first stated that she was much interested in the social service work of the conference, which was then in session in our city; that she thought all Christian women should be members of the conference, working for the uplift of humanity. She called attention to the institutions in our State—Samarcand, the School for Feeble-Minded at Kinston, and the Jackson Training School at Concord—each and all of which appeal to our hearts and conscience, and an appeal was made to visit these places. She particularly wished each person present could visit Samarcand and talk with the good woman at the head of it, or it might be more practicable if she could address the branches of the auxiliary and make the women in the diocese and State acquainted with her work.

Mrs. Holmes also made an appeal to those present—the women of the Episcopal Church—to visit the rooms of the executive committee of women in conference with the legislative body. These rooms are now kept open, with a secretary ready to welcome any woman or body of women. As yet, there has been no representation from any denomination on that committee, and it is particularly desired to have the Episcopal Church to be the first to express a wish to be connected with the fine work in which this committee is now interested, namely, the passing of several bills before the Legislature for the betterment of conditions affecting women and children, especially that of age of consent and the mothers' aid bill. This would be a splendid expression from the women of the Episcopal Church in behalf of all women, and an evidence of the proper Christian spirit in their hearts.

LIZZIE H. MONTGOMERY.

An Appeal Worthy to Be Listened To

(Continued from page 7)

helped us by sending us donations of from one to ten dollars each, amounting to a total of about one hundred and twenty-five dollars, and my husband's lodge, the Woodmen of the World, has given us about sixty dollars. But we cannot depend on our friends for a living always.

Again thanking you in advance for your kindness in publishing the notice.

MRS. RACHEL V. THOMAS.

(Copy)

NOTICE TO THE LADIES

Owing to the continued illness of my husband, who has been down sick about a year with tuberculosis and an abscess on his lungs, with little hopes of recovery, it devolves on me to make a living for us, though I am in a low state of health myself. Therefore, I am offering the celebrated New Perfected Parisian Art Embroidery Needle, the ladies' pride, at one-half price, fifty cents, instead of one dollar, the regular price, as I need the money. Parcel-post charges prepaid. Show a Christian spirit and a desire to follow the Golden Rule by patronizing me. Agents wanted. Address Mrs. Rachel V. Thomas, 3260 River Road, Columbus, Ga.

[This lady has sent us three letters from reputable physicians, saying that this appeal is *bona fide*. So there is no need to publish the letters. It certainly seems like a very worthy case.—THE EDITOR.]

THE TRIENNIAL REPORT OF THE UNITED THANK OFFERING, 1922, DIOCESE OF NORTH CAROLINA

THE TREASURER'S FOREWORD

As we enter upon another triennium, a brief foreword to this triennial report may not be amiss.

It was not the privilege of your treasurer to go to the General Convention in Portland, but I have kept up as best I could, through our Church papers, with the work done there by the Woman's Auxiliary, especially the United Thank Offering.

You would be much gratified to read the letters to your treasurer from Mr. Tompkins, the assistant treasurer, on the receipt of the U. T. O. from this diocese. He congratulated us on our "magnificent" offering.

"All glory to you and the endeavors of the women of the Diocese of North Carolina in their magnificent offering." But most gratifying of all was the following resolution, which was adopted by a standing vote at a joint session of the General Convention:

"Whereas, the Woman's Auxiliary to the Presiding Bishop and Council has just presented, in the Triennial Thank Offering Service, an offering of nearly seven hundred thousand dollars for the work of the Church's mission, in addition to the other generous offerings of the members of the Woman's Auxiliary, during a Triennium noted for its distressing depression and its irresistible appeals for relief; and yet, also, its greater missionary activity and its larger missionary offerings have been in some instances five-fold and even ten-fold greater than those ever made before in the history of this American Church. Therefore, be it

"Resolved, that the House of Bishops and the House of Deputies, Clerical and Lay, in joint session assembled in the City of Portland, herewith express their sincere appreciation of the great devotion and constant loyalty and valued assistance of the members of the Auxiliary to the Cause of Christ and His Church. That this joint ses-

(Continued on page 10)

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DIOCESE OF NORTH CAROLINA
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Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor————Charlotte
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Mr. Henry M. London, Treasurer of the Diocese————Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte

Entered as second-class matter at the postoffice at Raleigh, N. C.

SUBSCRIBERS, TAKE NOTE

Greensboro now becomes the home of The Carolina Churchman. For the present the paper will be printed in Raleigh, but all matters pertaining to finances and to "copy" should be mailed to Carolina Churchman, Greensboro, N. C. Labels indicating expiration of subscription have not been changed up to date. They will be by our next issue.

WHY NOT?

All the women in the Church, especially members of the Woman's Auxiliary, should read the account of Mrs. Holmes' address before the Raleigh members of the auxiliary. Mrs. Holmes' desire that the Woman's Auxiliary become more closely identified with certain important movements brought before the Legislature is in keeping with the onward progress which the Church is making, as well as with her practical ideas as to our mission to every phase of society. By the election, or appointment, of one or more members of the Woman's Auxiliary of the Diocese, to a place, or places, on the Legislative Council of Women, this Church organization will be given equal rights and opportunities now enjoyed by the leading State organizations of women. "Watchmen on the wall" can see the enemy approaching. Whether he come in the form of one indifferent to the evil of child labor, or one who is desiring of letting down the bars in the matter of divorce, at the same time new legislation can be initiated by women who have the interests of women and children so close to their hearts.

KEEP THE CHILDREN AT HOME WHEN POSSIBLE

Orphanages are a great blessing. We are very thankful for them, particularly when they are like our own. But the normal, natural development of a child should be in its own home when such is possible. So we trust the present Legislature will see fit to pass the Mothers' Compensation Act, whereby the State and county will contribute equal amounts toward the maintenance of children whose fathers are delinquent, afflicted, or dead. It will greatly bless many young mothers, who will develop in character through the responsibility devolved upon them in rearing their children, instead of sending them to an orphanage.

ANOTHER ATTEMPT TO WEAKEN DIVORCE LAWS

Our own bishop took the lead in crying out against the recent bill introduced in the Legislature whereby insanity might become a legal cause for divorce. After such an able presentation of the obvious breaking-down of the moral tone of society, should such a law be passed, it seems fruitless to us here to further have a lengthy "say," especially as our columns are almost entirely limited to our own communion, which has very definite laws on the subject of divorce. But we do feel that it is a shame that representatives are willing to help push through laws that in a general application would be so disastrous to society and home, merely because they want to favor some particular isolated person or persons whose case, or cases, deserve pity. Also, it is difficult to understand why a representative should endorse in special committee meeting merely out of respect for the promoter—a measure which he says he will later strongly oppose. Should his loyalty to his friend be above that to his State?

AN APPRECIATION

On the 11th of January, 1923, Sallie Grimsley Taylor, resting from her labors among us, entered the more abundant service of her Master. When we think of her wonderful qualities and splendid virtues, the one outstanding trait can best be summed up in the word "faithful." Her faithfulness expressed itself in all that had to do with her Church, its creed, its services, and its deeds of mercy. A well-balanced mind, a consecrated soul, and a personality that always gained a following, made her for years the outstanding leader among the women of her parish. Her willingness to undertake any task, no matter how disagreeable, difficult or insignificant, made all work to her a joy. She had very positive convictions, which she was always ready to defend, faithfully, confidently, fearlessly. She bequeathed to us the legacy of an example hard to emulate, but inspiring us to greater deeds of usefulness. We, as an auxiliary, hope to carry on some of the many plans with which she had to do. Our deepest sympathy goes forth to her bereaved family.

Katharine Coles Gregory.
(For the Committee, Holy Trinity Auxiliary, Greensboro, N. C.)

FAITH AND LIFE

Feeling the need for brief articles on the fundamentals of our faith, such articles as busy people need either to "set them straight," or else to lead them onward toward a more comprehensive study, a series of short papers has been edited by a group of graduates of the Episcopal Theological School, Cambridge, Mass. These editors are Dean Rousmaniere of St. Paul's Cathedral, Boston, Professors Drown and Addison of the Seminary, and Rev. Mr. Sherrill, a leading young presbyter of the Diocese of Mass. Below is a list of the articles which we are to print in the future. Copies in booklet form can be secured from the Editor of the *Carolina Churchman* at $5.00 per hundred, or six cents each, postpaid.

FAITH AND LIFE

(A series of short papers edited by Very Rev. E. S. Rousmaniere, D. D., Rev. Edward S. Drown, D. D., Rev. James Thayer Addison, and Rev. Henry K. Sherrill.)

*I. The Church and the Individual. By Rt. Rev. Theodore Irving Reese, D. D., Bishop Coadjutor of Southern Ohio.

II. The Baptism of Children. By Rev. Edward S. Drown, D. D., Professor of Systematic Divinity, Episcopal Theological School, Cambridge.

III. Confirmation. By Rev. Anthur Rogers, D. D., Rector of St. Mark's Church, Evanston, Ill.

IV. Why Go to Communion? By Rt. Rev. Herman Page, D. D., Bishop of Spokane.

*V. The Holy Communion: Its Meaning. By Rev. Samuel McComb, D. D., Professor of Pastoral Theology, Episcopal Theological School, Cambridge.

VI. The Modern Attitude Toward the Bible. By Very Rev. Howard C. Robbins, D. D., Dean of the Cathedral of St. John the Divine, New York.

VII. How to Pray. By Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston.

VIII. Life Eternal. By Rev. Charles L. Slattery, D. D., Bishop Coadjutor of Massachusetts.

* In preparation.

God troubleth not Himself,
Nor is by work oppressed;
His rest is in His work
And all His work His rest.
—*From an old Breviary.*

TRIENNIAL REPORT OF THE UNITED THANK OFFERING

(Continued from page 8)

sion proudly and gratefully rejoices with the Woman's Auxiliary in the presentation of the large Thank Offering of the Women—the largest in the history of the Auxiliary—and that this joint session offers devout thanksgiving to Almighty God for the great devotion, abundant labors, and generous gifts of the devoted women of this American Church, and prays that God in His infinite love may grant them His richest blessings, through our Lord and Saviour, Jesus Christ.

"Resolved, further, that the secretary of the joint session be hereby directed to convey to the Woman's Auxiliary, at their next regular meeting, a copy of these resolutions."

It is true that we did not reach our goal of eleven thousand dollars, but we did our best. "Not failure, but low aim is sin." We set a high mark for ourselves, and when we have conscientiously given all we could, we must not reproach ourselves.

We have read Mrs. W. J. Leoaring Clark's account of what joy rang through the women on that Thursday morning, September 7th, the most important of all days to the women of the Church—"United Thank Offering Day." The bearer of our offering, Miss Claudia Hunter, tells us how it feels to be the chosen one to place on the great, golden alms-basin, the three years' results of the prayers, sacrifices and thanksgivings of all our women—young and old, rich and poor. This is what she says:

"I did not know it would impress me so to present the offering of the diocese. I knew I wanted the amount to be eleven thousand dollars as much as anybody could, but I didn't care who laid it on the alms-basin. When the moment came, a representative feeling came over me that was quite wonderful—all the earnest, willing, eager givers seemed to be there pressing close about me; really and actually sharing in that service in which their offering was presented to their Lord.

"It makes me think more strongly than before, that we ought never to insist upon people giving to the United Thank Offering or to any other offering. Of course our task is to help every woman to *want* to give."

You all have heard that the total United Thank Offering was $670,229.28. Of this amount, North Carolina gave $9,823.32. You will see below what each parish in our diocese gave. You want to know, of course, just what was done with this offering—so to refresh your minds, read the following resolution:

"Resolved: That the United Thank Offering of 1922 be given to the Board of Missions or any organization which has succeeded, or may hereafter succeed to its functions, for women's work in the mission field, including the training, sending and support of women workers and the care of such workers when sick or disabled—provided that one-tenth of the offering be set aside as a permanent trust fund to be invested and administered by the Board of Missions, or any organization which has succeeded or may hereafter succeed to its functions, the income to be applied to the support of retired United Thank Offering workers—also provided that the sum of not less than $10,000 be devoted to the erection, completion or renewal of a building or buildings approved by the Board of Missions on the recommendation of the President of the Board of Missions and the Executive Board of the Woman's Auxiliary."

The goal for 1925 has not been fixed, but it is time now to begin our efforts, that we may have laid up in our Blue Boxes, offerings worthy of our glorious cause. I wish to give you the vital things in regard to the U. T. O. from the Portland Convention, so please read the following resolutions:

"Resolved: that the box in which the United Thank Offering of the women of the Church is gathered be called and spoken of as *The Little Blue Box.*

"That this title be changed in literature, plays, etc., which now mention it as a Mite Box.

"Resolved: that instructions on the Little Blue Box regarding the opening of the box to be changed to read as follows: 'It should be opened each Spring and Fall, and the contents sent to the Diocesan Officer, through the Parish Officer, for the United Thank Offering.'

"Resolved: that the United Thank Offering of 1925 be given to the Presiding Bishop and Council for Women's work in the mission field, including the training, sending, and support of women workers, whose appointment has been approved by the Executive Board, and the care of such workers when sick or disabled, provided that one-tenth of the offering be set aside and added to the permanent trust fund to be invested and administered by the Presiding Bishop and Council, the income to be applied to the support of retired United Thank Offering workers. Also provided, that the sum of not less than $25,000 be devoted to the erection, completion, or renewal of a building or buildings approved by the Presiding Bishop and Council, on the recommendation of the Executive Secretary of the Department of Missions and the Executive Board of the Woman's Auxiliary.

"Resolved, that to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves or of their substance to the work of the Master in the mission field."

I cannot close without quoting some words from our greatly loved and venerated Presiding Bishop of the Church, the Right Reverend Daniel Sylvester Tuttle, D.D., D.C.L.

"The dollars and cents gathered in the United Thank Offering is God's money, and being God's money, there is sanctity in it. With the women's help and the women's sympathy and the women's prayers and the women's sacred money, we thank God and take courage."

Some one says, "How do you account for the fact that as the years pass on, the United Thank Offering grows by such leaps and bounds?" Mr. John W. Wood gives the answer, when he pictures the scene in Portland on the morning of September 7th.

"All eyes and thoughts were fixed upon the altar. Presently there kneels before it the figure of our well-loved Presiding Bishop of the Church, lion-hearted still, in missionary zeal, though his body shows the weight of years. Then came the ringing hymns, the revered Service, the glad obedience to our Lord's request, 'Do this in remembrance of me.' There is the answer to every question about the Woman's Auxiliary and its Thank Offering."

But, as Miss Lindley suggests, we must not spend any more time congratulating ourselves upon what we have accomplished, but quickly turn our thoughts upon the work of the future, taking up our old, but ever new tasks of—"All that child-like love can render, of devotion true and tender, lowly acts of adoration, to the God of our salvation." Realizing our blessings and showing forth our thanksgiving, not only with our lips, but in our lives and by laying on His altar, gifts of our substance, and with hearts bowed down most lowly, crying, Holy! Holy! Holy! "The spirit of thanksgiving is an essential element of all genuine religious life and expression. It is the flower of religion: its beauty and fragrance."

With assurances of continued interest and co-operation in your *united* work, I am.

JULIA HORNER COOPER,
U. T. O. Treasurer.

Total—U. T. O., Portland......$670,229.28
Total—U. T. O., Diocese of N. C. 9,823.32

HONOR ROLL

Amount of offering for 1922 Triennial being double, or more than double, that of preceding Triennial of 1919.

	Triennial 1919	Triennial 1922
Roanoke Rapids, All Saints	$ 43.33	$ 184.64
Rocky Mount, Good Shepherd	220.57	594.75
Louisburg, St. Paul's	10.00	46.61
Pittsboro, St. Bartholomew's..	38.75	77.64
Burlington, Holy Comforter	118.65	246.58
Rockingham, Church of the Messiah	21.00	50.50
Mt. Airy, Trinity......	11.31	39.26
Charlotte, St. Martin's	142.55	301.05
Salisbury, St. Luke's	61.78	202.51

(Continued on page 11)

TRIENNIAL REPORT OF THE UNITED THANK OFFERING

(Continued from page 10)

	Triennial 1919	Triennial 1922
Salisbury, St. Paul's	$ 12.60	$ 34.76
Halifax, St. Mark's	12.50	34.00
Kittrell, St. James'	12.50	34.00
Franklinton	....	7.00
Raleigh, St. Mary's	....	33.05
Greensboro, Holy Trinity	63.12	243.34
Bristow, St. Mark's Mecklenburg	....	21.50
Sanford, St. Thomas'	....	49.61
Monroe, St. Paul's	....	6.77
Cooleemee, Good Shepherd	....	17.57
Kannapolis, St. James'	....	19.98
Middleburg, Church of the Heavenly Rest	4.00	10.00
Duke, St. Stephen's	7.80	15.67
Leaksville, Church of the Epiphany	17.64	39.75
High Point, St. Mary's	23.93	71.05
Winston-Salem, St. Paul's	69.92	222.02
Oxford, St. Stephen's	118.59	266.56

IDEAL HONOR ROLL—being the parishes where *every* woman in the parish has a Blue Box and understands its meaning.

IDEAL HONOR ROLL
Sanford—St. Thomas'
Oxford—St. Stephen's

MOTHERS' AID LEGISLATION

A bill to provide financial aid from State and county for mothers who are mentally, morally, and physically able to rear their orphan children, but who are prevented from doing so for reasons of poverty only, is one of the most important pieces of social legislation before the General Assembly of 1923. This measure is being strongly backed by the State Board of Charities and Public Welfare, the North Carolina Conference for Social Service, the North Carolina Orphans Association, the Legislative Council of Women, the North Carolina Press Association, the churches, and practically all the civic and fraternal organizations in the State.

The idea underlying such mothers' aid is that the home is the best environment for the rearing of children, and that the mother is the proper person to do it.

This bill calls for $50,000 to be appropriated annually by the State. Use of this fund is to be left voluntary with the several counties, but those which take advantage of it will be required to match their share of the State appropriation, dollar for dollar. Persons eligible for aid under this act include widows, divorced or deserted mothers, or women whose husbands are mentally and physically incapacitated to support the family or are confined to any penal or eleemosynary institution, provided no relative is able or willing to undertake sufficient aid.

General oversight of the administration of this act will be given to the State Board of Charities and Public Welfare. The county will be the unit of administration. After thorough investigation by the county superintendent of public welfare, the county board of charities and public welfare may recommend to the board of county commissioners the amount that is considered necessary for aid in any specific case, this amount not to exceed $40 a month nor $15 for any child under 14 years old. Careful supervision of the way the fund is administered will be particularly stressed by the State Board.

Provision of this kind to help keep needy orphan children in the homes of their own mothers, if the mother is worthy, is not a new idea. North Carolina is one of only six States which at present have no form of mothers' aid.

Officials of the State Board of Charities and Public Welfare base their argument for the need of mothers' aid in North Carolina on the following facts:

1. Mothers' aid preserves family life. Many a good woman, ambitious for her children and capable of rearing them, is persuaded to send them to an orphanage, when she can get them in, purely for financial reasons. Not only is the placing of children in institutions, under such conditions, unfortunate for the child, but it is often equally bad for the mother. Relieved of her responsibility, her interest in her children wanes, her moral fiber weakens, and often she herself becomes a problem.

2. Mothers' aid is economical. It is less expensive to help a mother and five children for twelve months in their own home for $480 than it is to send the children to orphanages at from $200 to $300 a year for each child.

3. The orphanages in the State approve mothers' aid. Officials of these institutions say that they could accommodate the children who have lost both father and mother and those from homes so immoral that they should not be allowed to remain in them, if the State would provide assistance for its capable but financially handicapped mothers. Hundreds of dependent children are denied admission to institutions each year because of lack of room.

Mothers' aid puts the woman with small means on an economic rather than a charity basis.

The grace of Christ is like the sunlight which brings fertility to the field which has been properly prepared and therefore is in a receptive state. The same sunlight will bake the very next field into hard unproductiveness. It is not enough to let the sunlight in—the ground must be broken up by penitence and irrigated by the waters of life, if the seed sown is to bring forth fruit. *The Bishop of Colorado.*

How did David express his confidence in God?

Psalm 25: 1-6.

"JUST LIKE A MINISTER'S SON"

Of 12,000 prominent men in the United States, 1,000 are sons of preachers. Of 2,145 notable men in England, 1,270 are sons of preachers. In 1910, ten out of every fifty-one persons in the Hall of Fame were sons of preachers. Five of our Presidents were sons of preachers.

Honestly, now, haven't you been of the opinion that preachers' sons never amounted to anything?

Nearly every time we check up an offhand opinion, we find that we've been wrong. We may not have control of the sources of our opinions, but we can refuse to let them lead us astray. One of the most dangerous things in the world is an untested opinion.—*Collier's Weekly.*

GET ON YOUR JOB

A Roman Catholic priest entered the manager's office of a large department store the other day. After the usual greetings, he asked, quite naturally, "Any new Catholic employees working here?" The manager called a clerk and gave him the desired information. There were four girls and one man reported. Later, I asked if this were a usual practice. "Oh, yes! He comes around about every three months." And then he looked at me with a smile, and said, "You Protestants don't know your business!" Evidently, our Roman Catholic brethren don't wait for a "Canonical Letter of Transfer."—*The Witness.*

"WHERE ART THOU, LORD?"

The parish priest
Of austerity
Climbed up in a high church steeple,
To be nearer God,
So that he might hand
His word down to his people.

And in sermon script
He daily wrote
What he thought was sent from Heaven:
And he dropped this down
On his people's heads
Two times one day in seven.

In his age, God said:
"Come down and rie!"
And he cried out from the steeple:
"Where art Thou, Lord?"
And the Lord replied:
"Down here among my people."
—*Ministers' Monthly.*

Aristocrats are the same everywhere, whether they have title or whether they have none. They are those that believe that they owe their best to God and men—and they serve.—*Price Collier.*

The Feast of Lights

(Continued from page 6)

grimage, there may we raise a manger-throne to the Child of Bethlehem, and at His feet pour out our heart's best oblations.—*E. M. H., in St. Augustine's Record.*

FAITH and LIFE

THE BAPTISM OF CHILDREN

By Rev E. S. Drown, D. D.
Professor of Systematic Divinity, Episcopal Theological School, Cambridge.

Why should children be baptized? The question can be answered only by understanding what Baptism means. And Baptism has two meanings. It means entrance into the Church, and it means a new birth. If we understand these two meanings and the relation between them, we shall have the answer to our question.

Take an illustration. A baby is born. Is he a member of the family? There can be no doubt what his mother thinks about it. And the law regards him as a member of the family, and holds his father and mother responsible for his support. Surely the child is at his birth a member of the family.

And yet not in the fullest sense. For the baby is not yet able to play his full part in the family life. He must grow into its responsibilities and duties, he must become a living member of the family, giving to it his love and loyalty. And such a result does not come by birth but by growth. In the fullest sense he becomes a member of the family not by his first birth, but by a new birth, through a process of moral and spiritual development.

How does that new birth take place? Only by the fact that the child grows up within the family. He learns how to live the life of the family just because he is a member of it. Suppose the father and mother were to say of him: "He is not yet a member of the family, and we will not regard him as such until he shows himself worthy to be so regarded. We will keep him by himself, we will separate him from all intercourse with us and with his brothers and sisters. Then, when he shows proper loyalty to the family, we will solemnly receive him as a member." Then he would never become a member, for the very influences that could produce that loyalty are lacking. The new birth that shall make him a full member of the family can be produced only through membership in the family itself.

Take another illustration. A baby is born in America of American parents. Is he an American citizen? He certainly is, according to the Constitution of the United States. The nation will protect his rights, the rights that belong to American citizenship.

And yet in the fullest sense his citizenship lies before him. He is only a baby, protected by the nation. But citizenship means loyalty, devotion, willingness to play one's part, willingness if need be to sacrifice even life itself. How can such loyalty be won? It cannot be given by birth, although that birth is that of an American citizen. It must be won by a process of education, a process of moral and spiritual development. The loyalty which marks the true citizen cannot be given by birth. It must come through a new birth, through the creation in the child of qualities which are potential but undeveloped.

How can that new life of loyalty be won? Only by the child growing up within the life of the nation and becoming a partaker of its spirit. Suppose the nation should say to him: "We do not regard you as a citizen. We shall keep you apart from all the influences of the country's life until you grow up. Then, if you show the loyalty and devotion that will fit you for citizenship, we will admit you into membership in the nation." In that way citizenship would never be achieved. And the nation is wiser than that. It tells the child as soon as he is able to learn that he is a citizen of the nation, and it leads him to rejoice and glory in the fact. Thus through his membership in the nation the child is reborn into true citizenship.

Now the most important fact about every child is his membership, not in the family or in the nation, but his membership in the kingdom of God. And as God, the Ruler of that kingdom, is revealed through Christ as our heavenly Father, we may properly speak of the kingdom of God as the family of God. Every baby born into the world is a member of God's family, is a child of God. Such is his birthright.

And yet, just as with the human family and with the nation, that birthright is of no avail unless it is recreated, re-made, by a process of moral and spiritual growth. Every man is in his essence, in his true being, a child of God. But in the actual condition in which he is born, the possibilities of that childhood are not achieved. It is a spiritual childhood, and can be brought about only by spiritual means. It can come not by the mere birth of the child, but by a spiritual birth, a second birth.

Now it is the task of the Christian Church to bring to men that spiritual power by which they shall be able to live as children of God, by which they shall be reborn, and become living members of God's family. Indeed the Church is itself the outward and visible sign and symbol of the family of God, the outward and visible token of humanity as it has been remade by the Spirit of God. It stands for that body of men and women in whom the divine sonship has been quickened into life, those who have been reborn by the Spirit of God.

Of course there are many unworthy members of the Church, those whose lives are not truly reborn by the Spirit. Even the early Church included an Ananias and a Sapphira. And of course also there are outside the Church men whose lives show that they are honestly living as children of God, and yet who for some reason, or for no reason, are not members of the Church. Nevertheless the Church throughout the world stands for the great company of those in whom the new-born life has become an effective power, in whom the sonship of God has become a living fact. It is the outward and visible sign of the inward and spiritual grace of the kingdom of God. It is the sign and symbol of the new-born life.

Now the essential thing about the Sacraments is that they are the Sacraments of the Church. We shall miss their meaning if we think of them as isolated acts, as mere performances. They derive their whole meaning from their relation to the Church. What the Church stands for, the Sacraments stand for. What is the meaning of the Church is also the meaning of the Sacraments.

Thus we come back to our starting point. Baptism has two meanings, entrance into the Church, and a new birth, or, as it is called in the Prayer Book, regeneration. And now we can see that these two meanings are essentially the same. Baptism is the sign of entrance into the Church. But the Church stands for the regenerate, the new-born life. Therefore Baptism is the Sacrament of the new birth. What does this mean? And, as we are discussing the Baptism of children, what does it mean in regard to the child?

The little baby is at his birth a child of God, a son of God. And yet that sonship is not yet brought to its true realization. It must be developed by a moral and spiritual process. It can come into true being not by the first birth, but only by a second birth, a spiritual re-birth, a birth from above. How shall that new birth be brought to pass?

Some persons maintain that the child should be kept outside the Church, unbaptized, until he shows that he is reborn, until he becomes consciously a Christian. Then he may join the Church. But that is not the way we act in regard to the human family, or in regard to the nation. Why should we so act in regard to the Church? How can we expect the child to become a true Christian if we bring him up outside the family of Christ? Is it not the more normal way to incorporate the child into the family of God, and thus to help him to grow up as a living member of that family?

Such is the attitude of our Church, as it is the attitude of nearly all Christendom. We incorporate the child by Baptism into the body of Christ's Church. We assure him that he is a member of Christ, the child of God, and an inheritor of the kingdom of heaven. The Church through his sponsors undertakes to treat him as a member of the family of God. And the child, growing up as such a member, is on the way to the new-born life of the kingdom of God.

Some persons are offended by the statement in the Baptismal Office, that "this child is regenerate," that is, new

(Continued on page 16)

QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

CHARLOTTE CONVOCATION	*Quota*	*Paid*
Ansonville—All Souls	$ 240.00	$ 240.00
Burlington—Holy Comforter	2,805.00	3,207.78
Charlotte—Chapel of Hope	150.00	161.00
Charlotte—Holy Comforter	2,629.00	1,932.84
Charlotte—St. Andrew's	104.00	105.40
Charlotte—St. Martin's	2,900.00	3,309.86
Charlotte—St. Mary	115.00	208.55
Charlotte—St. Peter's	7,000.00	8,377.68
China Grove—Asceusion	210.00	228.00
Cleveland—Christ	292.00	292.00
Concord—All Saints'	750.00	884.75
Cooleemee—Good Shepherd	353.00	418.51
Davie County—Ascension	326.00	220.55
Elkin—Galloway Memorial	5.00	213.00
Germantown—St. Philip's	81.00	82.00
Greensboro—Holy Trinity	3,253.00	3,349.45
Greensboro—St. Andrew's	1,500.00	1,085.58
Hamlet—All Saints'	120.00	4.55
High Point—St. Mary's	1,241.00	269.96
Iredell County—St. James'	104.00	10.11
Laurinburg—St. David's	210.00	127.60
Leaksville—The Epiphany	598.00	616.98
Lexington—Grace	1,196.00	1,220.06
Mayodan—Messiah	300.00	72.60
Mecklenburg County—St. Mark's	230.00	254.50
Milton—Christ	74 00	87.55
Monroe—St. Paul's	300.00	312.15
Mt. Airy—Trinity	300.00	264.75
Reidsville—St. Thomas'	811.00	200.00
Rockingham—Messiah	790.00	65.75
Rockingham County—St. Andrew's	96.00	17.28
Rowan County—St. Jude's	52.00	52.00
Rowan County—St. Matthew's	107.00	107.00
Salisbury—St. Luke's	3,502.00	1,714.63
Salisbury—St. Paul's	138.00	120.20
Salisbury—St. Peter's	56.00	56.00
Spray—St. Luke's	385.00	435.50
Statesville—Trinity	450.00	61.54
Stoneville—Emmanuel	18.00	8 60
Wadesboro—Calvary	1,594.00	176.74
Walnut Cove—Christ	216.00	145.85
Winston—St. Paul's	3,496.00	3,675.00
Woodleaf—St. George's	38.00	38.00
Kannapolis—St. James'	-------	10.50
Spencer—St. Joseph's	-------	8.00
RALEIGH CONVOCATION		
Battleboro—St. John's	225.00	287.50
Chapel Hill—Chapel of Cross	1,233.00	1,378.84
Duke—St. Stephen's	537.00	542.00
Durham—St. Philip's	2,980.00	4,343.88
Enfield—Advent	532.00	550.00
Halifax—St. Mark's	292.00	301 10
Henderson—Holy Innocents'	3,552.00	4,150.78
Hillsboro—St. Matthew's	1,300.00	1,606 72
Jackson—Our Savior	464.00	23.45
Kittrell—St. James'	125.00	69.00
Lawrence—Grace	22.00	22.00
Littleton—St. Alban's	407 00	245.00
Louisburg—St. Paul's	520.00	181 21
Middleburg—Heavenly Rest	131.00	-------
Northampton County—St. Luke's	202.00	202 22
Oxford—St. Stephen's	1,634.00	1,685.37
Pinehurst	500.00	500 00
Pittsboro—St. Bartholomew	391.00	391.30
Raleigh—Christ	6,298.00	6,665.41
Raleigh—Good Shepherd	4,517.00	4,517.00
Raleigh—St. Mary's	980.00	1,287.09
Raleigh—St. Savior's	319.00	267.36
Ridgeway—Good Shepherd	197.00	68.50
Ringwood—St. Clement's	62.00	48.35
Roanoke Rapids—All Saints'	1,466.00	1,485.09
Rocky Mount—Good Shepherd	2,316.00	2,804.75
Sanford—St. Thomas'	100.00	135.07
Scotland Neck—Trinity	1,637.00	525.65
Smithfield—St. Paul's	419.00	55.69
Southern Pines—Emmanuel	200.00	-------
Speed—St. Mary's	61.00	61.00
Spring Hope—St. Jude's	186.00	186.00
Stovall—St. Peter's	145.00	145.00
Tarboro—Calvary	1,853.00	2,172.18
Townville—Holy Trinity	425.00	-------
Wake Forest—St. John's	141.00	-------
Warrenton—Emmanuel	1,474.00	889.63
Weldon—Grace	1,365.00	965.00
Wilson—St. Timothy's	2,418.00	1,343.55
Franklinton	-------	5.00
Speed—St. Matthew's	-------	6.00
COLORED CONVOCATION		
Charlotte—St. Michael and All Angels	234.00	38.00
Durham—St. Titus	70.00	70.00
Greensboro—Redeemer	10.00	-------
Henderson	10.00	-------
Littleton—St. Anna's	15.00	15.00
Louisburg—St. Matthew's	45.00	1.00
Monroe—Holy Trinity	42.00	8.00
Oxford—St. Cyprian's	19.00	16.75
Pittsboro—St. James'	13.00	20.70
Raleigh—St. Ambrose	236.00	269.76
Raleigh—St. Augustine's	600.00	1,100.67
Rocky Mount—Holy Hope	18.00	12.50
Salisbury—St. Philip's	5.00	5.00
Satterwhite—St. Simeon's	13.00	14.25
Statesville—Holy Cross	20.00	20.00
Tarboro—St. Luke's	150.00	100.00
Warren County—St. Luke's	1.00	1.00
Warrenton—All Saints'	57.00	57.00
Wilson—St. Mark's	85.00	85.00
Winston—St. Stephen's	6.00	6.00

48 churches and missions have overpaid apportionments.
11 churches and missions have paid apportionments.
31 churches and missions have not paid apportionments in full.
5 churches and missions have paid nothing on their apportionments.

J. RENWICK WILKES, Treasurer,

THOMPSON ORPHANAGE ENDOWMENT AND BUILDING FUND F. O. CLARKSON, TRUSTEE, CHARLOTTE, N. C., STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR TWELVE MONTHS ENDING DECEMBER 31, 1922.

Balance on Deposit January 1, 1922		$ 925.92
Receipts:		
Interest and Dividends	$ 4,036.51	
E. A. Osborne Memorial Fund	3,067.69	
Sadie Tucker Williamson Memorial Fund	1,101.37	
Loans Repaid	3,000.00	
Liberty Bonds Sold	4,886.44	
Liberty Bonds Cashed	5,500.00	
Certificate of Deposit Cashed	2,500.00	
W. H. Gibson, Trustee, Mary McDonald Estate	1,437.43	
Annuity Stephen F. Lord	200.00	
Miscellaneous Cash	1.00	
Total Receipts		25,730.44
Total		$26,656.36
Disbursements:		
W. J. Smith, Treasurer Orphauage	$ 2,217.88	
W. H. Wheeler, Treasurer Orphanage	1,818.63	
E. O. Osborne Memorial Building	3,185.04	
Certificate of Deposit	9,824.85	
Loans Made	8,700.00	
Tenement House (Permanent Improvements)	821.00	
Total Disbursements		$26,567.40
Balance on Deposit December 31, 1922, Merchants & Farmers National Bank, Charlotte, N. C.		88.96
Total		$26,656.36
Balance December 31, 1922:		
Thompson Orphanage Endowment Fund	$51.19	
E. A. Osborne Memorial Building Fund	37.77	
	$88.96	

ANNUAL BUDGET, 1923

THOMPSON ORPHANAGE AND TRAINING INSTITUTION, CHARLOTTE, N. C.

Salaries and wages (not including farmer and farm hands)	$11,670.00
Household, schoolroom, and farm supplies, repairs and other general expenses	3,000.00
Food	9,000.00
Clothing, shoes and shoe repairs	1,000.00
Lights and gas	400.00
Water	17.00
Telephones	70.00
Medicine and infirmary supplies	500.00
Repairing glasses	250.00
Office supplies	250.00
Laundry (including allowance to workers for laundry)	1,560.00
Wood and coal	750.00
Traveling expenses	200.00
Insurance	2,043.00
Playground equipment	30.00
Farm expenses (including salary of farmer and farm hands)	3,600.00
Pension Fund	211.70
Total	$34,551.70

VITAL NEEDS IN WAY OF EQUIPMENT

Two modern and homelike cottages to replace old Thompson Hall.

A central laundry plant.

---

8 Via Venezia, Florence, Jan. 31, 1923.

My dear Mr. Hughes:—If you have not already published my letter, you can add to it the following paragraph:

Very sincerely yours, A. B. HUNTER.

I was called to Siena recently for the burial service of an old American clergyman who had lived there for many years. The body was borne through the streets of the ancient city by members of the Misericordia in their black vestments and with the black mask drawn over their faces. There were perhaps fifteen members on duty, in order that there might be extra relays to relieve those who were carrying the body on their shoulders. Members of the Misericordia are drawn from all ranks of society, and they not only bury the dead, but carry sick people to the hospitals and do other acts of charity, and the mask is intended to hide their good deeds. The order was founded by Pietro Borsi in 1244. He was a porter in Florence, who induced his fellow-porters to renounce profane swearing, imposing a fine upon themselves in case they broke the rule, and they also resolved to give themselves to acts of charity. The Misericordia has been perpetuated in Italy from that day to this.

Thompson Orphanage

And Training Institution

REV. W. H. WHEELER, Editor.

JANUARY AT THE ORPHANAGE

New Year's Day was marked by the coming of Miss Fannie Urquhart, of Virginia, to be matron of Bronson Hall, Mrs. Wooldridge transferring to the charge of Thompson Hall. Both cottages are doing splendidly under the direction of these two matrons. The superintendent celebrated the New Year by taking all his big family on a long hike. Early in the month Susie Beasley, one of the older girls, went to Raleigh to take a position in the home of Mr. and Mrs. S. Wade Marr. It is gratifying to report that Susie has been making good.

On January 6th, Miss Leila Cannon came from Marion, N. C., to assist Mrs. Wharton in the Baby Cottage. January 15th, James Edward and Hugh David Coats, of Duke, N. C., were admitted to the orphanage.

January 16th, Bishop Darst arrived, a very welcome guest at the superintendent's home, to attend the meeting of the board of managers. At the regular chapel service next morning he gave a splendid address to the children—one which they greatly enjoyed and will long remember. The annual meeting was fairly well attended, with three bishops in attendance and a goodly number of the other members of the board. The reports of Mr. F. O. Clarkson, trustee of the Endowment and Permanent Fund, and of the superintendent and treasurer, are appended to these notes.

On January 18th, Jasper Turlee, of Charlotte, joined the orphanage family, and on the 20th Cora Elizabeth and Caroline Jones, of Goldsboro, were admitted. January 21st, the superintendent spent in Greensboro, speaking to the Sunday school and preaching to the congregation of Holy Trinity Parish, and much enjoying the splendid choir and fine congregation and cordial reception.

January 23d, Mr. and Mrs. Thornton returned from their month's vacation, looking much benefited by the change and happy visit with their children.

January 26th, school exercises were held, following the regular monthly examinations.

On the 27th, all went to see Douglas McLean, in "The Hottentot." That afternoon Miss Ellen Lay, the recreational director, arrived, and has taken up her work with unbounded energy, and she has won the enthusiastic co-operation of the children for all her programs.

A FEW EXTRACTS FROM THE REPORT OF THE SUPERINTENDENT

The new Edwin A. Osborne Memorial Building, opened this past year for the reception of babies from one to four, a modern building in every respect, and thoroughly equipped, is proving quite an expensive addition to our plant. It is a great joy, however, to be able to take undernourished and improperly-cared-for babies and see them grow well and happy, and I know the financial support, or endowment for this cottage, will be forthcoming.

The Sadie Tucker Williamson Memorial Infirmary, when completed, will beautifully round out the semicircle of buildings. It will be a great safeguard and comfort to the health of our growing family for many years. Certainly it was a generous act on the part of Mr. Williamson to supplement the amount of the bequest, that the plans as drawn by Mr. Asbury, the architect, might be carried out in detail.

Most of the buildings are in pretty good shape, but a number of them took advantage of the coming of the new superintendent to demand considerable attention. It seemed as though all the numerous stoves and stovepipes decided to go to pieces at once. Federation Cottage began to crumble, a fireplace fell in, and great pieces of plaster fell off, and paint had to be applied in copious quantities. It was necessary to paint Bronson Hall entirely for preservation, and new bathrooms were added here and in Thompson Hall. Half a hundred mattresses required cleaning and re-covering, and the end is not yet.

The next step—and one which, in my judgment, should be taken immediately is the replacing of old Thompson Hall, which is badly overcrowded, ventilated, heated, and lighted, with two modern and homelike cottages—one for the younger boys and girls, the other for the older girls; and in this cottage there should be included a well-lighted and well-equipped sewing-room. The older boys, at present crowded in a ground-floor dormitory, damp and cheerless, could then be grouped in Bronson Hall, converting it into a boys' dormitory. The present mob of children, of all ages and both sexes, in this building, is far from conducive to happy, wholesome and contented living. We cannot train up a beautiful character in an ugly environment. (The members of the board heartily approved this recommendation of the superintendent and authorized him to take steps to carry it into effect.)

* * *

The laundry problem is a serious one. The present uneconomical and inefficient method of four separate laundries, with our few older girls very possibly impairing their health by endless scrubbing of grimy overalls and blouses, is very distressing. "The other day, the worst of the winter, as we passed along, we saw our girls carrying out baskets of wet clothes to hang in the yard. It was a biting wind, the rain soon began to fall, and then it froze. For three days the clothes had to hang there. This sort of work jeopardizes the health of our girls. Our heart goes out to the children, and our prayer goes up to God for this laundry. If only our people could realize our need!" This laundry problem has been made bigger by the addition of the Baby Cottage, where there are no older girls to do any laundry, and where the babies' dresses and bedclothes have to be changed daily. Our laundry is costing us over $100 a month. Are there not some good friends of the orphanage who will see that we get this modern laundry plant?

* * *

The two cottages will cost probably $25,000 each. What finer memorial could one leave for a loved one than one of these cottages?

The central laundry plant will cost approximately $10,000.

Your orphanage is asking you, therefore, for a building program costing $60,000. The building program for this year at a neighboring orphanage, not much bigger, calls for $150,000.

Thomasville Baptist Orphanage Thanksgiving offering was $75,000; our offering, about $7,500.

Practically every Baptist Sunday school makes a monthly offering toward sthe support of the Thomasville Orphanage. Nine of our Sunday schools make a regular offering for our support.

RECEIPTS FROM VARIOUS PARISHES AND MISSIONS IN THE DIOCESE

Carolina Churchman,
Raleigh, N. C.

Dear Sir:

I herewith enclose receipts on account specials made by the following churches during year ending December 31, 1922, from Woman's Auxiliary, Sunday Schools and other sources:

CHARLOTTE CONVOCATION	
Burlington—Holy Comforter	$ 20.00
Charlotte—Holy Comforter	248.92
Charlotte—St. Martin's	382.75
Charlotte—St. Mary's	4.36
Charlotte—St. Peter's	70.00
Concord—All Saints'	10.00
Greensboro—Holy Trinity	101.90
Greensboro—St. Andrew's	34.03
High Point—St. Mary's	7.70
Leaksville—The Epiphany	7.00
Meck. Co.—St. Mark's	12.50
Rockingham—Messiah	5.50
Salisbury—St. Luke's	49.00
Salisbury—St. Paul's	13.95
Salisbury—St. Peter's	3.90
Spray—St. Luke's	18.92
Wadesboro—Calvary	20.55
Winston—St. Paul's	60.00
Spencer—St. Joseph's	7.00
RALEIGH CONVOCATION	
Battleboro—St. John's	$ 35.80
Chapel Hill—Chapel of Cross	140.74
Durham—St Philip's	115.00
Henderson—Holy Innocents'	206.01
Hillsboro—St. Matthew's	249.84
Kittrell—St. James'	8.25
Lawrence—Grace	6.00
Littleton—St. Alban's	32.60
Louisburg—St. Paul's	20.00
Oxford—St Stephen's	73.98
Pittsboro—St Bartholomew	1.00
Raleigh—Christ	651.54
Raleigh—Good Shepherd	19.20
Raleigh—St. Mary's	94.50
Roanoke Rapids—All Saints'	74.00
Rocky Mount—Good Shepherd	105.80
Sanford—St. Thomas'	26.00
Scotland Neck—Trinity	9.45
Smithfield—St. Paul's	9.00
Tarboro—Calvary	100.30
Warrenton—Emmanuel	1 00
Weldon—Grace	23.79
Wilson—St. Timothy's	69.00
COLORED CONVOCATION	
Charlotte—St. Mich. and All. Ang.	$ 25.00
Durham—St. Titus'	2.00
Louisburg—St. Matthew's	5.00
Raleigh—St. Ambrose	10.00

(Continued on page 16)

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, INC.

President—The Bishop of Virginia. Episcopal Church ownership. Beauty of environment; health; scholarship; culture; Christian idealism

FOR BOYS

ST. CHRISTOPHER'S SCHOOL, Rte. 2, Richmond, Va., $600. Catalog—Rev. C. G. Chamberlayne, Ph.D., Headmaster. CHRISTCHURCH SCHOOL, Christchurch P.O., Middlesex Co., Va., $400. Catalog—Rev. F. E. Warren, Rector.

FOR GIRLS

ST. CATHERINE'S SCHOOL, Rte. 2, Richmond, Va., $800. Catalog—Miss Rosalie H. Noland, B.A., Principal. ST. ANNE'S SCHOOL, Charlottesville, Va., $500. Catalog—Miss E. E. Winegar, Principal. ST. MARGARET'S SCHOOL, Tappahannock, Essex Co., Va., $450. Catalog—Miss Emma S. Yerby, Principal.

LEGAL TITLE FOR WILLS: *"Church Schools in the Diocese of Virginia (Inc.)."* About gifts and bequests for equipment, enlargement, scholarships, endowment, address Rev. E. L. Woodward, M.A., M.D., Dean, Diocesan Offices, 400 Old Dom. Tr. Bldg., Richmond, Va.

VIRGINIA EPISCOPAL SCHOOL

LYNCHBURG, VIRGINIA

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As a shepherd, what will the Lord do?

—Psalm 23: 1-6.

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We have purchased 122,000 pairs U. S. Army Munson last shoes, sizes 5½ to 12, which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

This shoe is guaranteed one hundred per cent solid leather; color, dark tan; bellows tongue; dirt and water proof. The actual value of this shoe is $6.00. Owing to this tremendous buy, we can offer same to the public at $2.95.

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Who is the King of Glory?

— Psalm 24: 8-10.

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"All That The Word Implies"
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CHURCH WORK AT SOUTHERN PINES

The mission at Southern Pines has taken on new life. The mission has made the Nation-Wide Campaign for the first time, has secured pledges for local support, and has prepared the papers necessary to apply for admission into union with the Convention as a parish at the meeting in Oxford in May.

The organization was effected and the canvassers appointed at a meeting held Sunday night, January 28th. At this meeting Archdeacon Bethea, who has been in charge of the work since November 15th, explained the Nation-Wide Campaign movement and told of the benefit that it brings to every parish and mission that makes an honest effort to carry it out. The Treasurer of the Diocese of Pittsburgh, who was present, also made a fine talk upon the same subject. Rev. J. V. Chalmers, late of Holy Trinity Church, New York, who has just assumed charge for the tourist season, also made a fine impression. After these addresses, the archdeacon appointed Dr. Mudget, Mr. C. L. Hayes, Mr. Tom Kelly, Mrs. Gaily, and Mrs. Ruggles as the Nation-Wide Campaign Committee. The committee met at once and began its work, and there is every reason to believe that the results will even exceed the expectations of those in charge.

EDITOR CALLED TO GRACE CHURCH, NEW YORK

Grace Church, New York City, has called the Rev. W. Russell Bowie, D. D., of Richmond, Virginia, to its rectorship in succession to Bishop Slattery. Dr. Bowie is at present rector of St. Paul's Church, Richmond, and editor of the *Southern Churchman*. He was a member of the late General Convention and is a member of the Department of Social Service in the national administration of the Church.

Grace Church is unique among American parishes and one of the best known churches in the country. It is said that nearly or quite half a million dollars is raised annually in the parish for all purposes, while its work among Italians and other foreigners contiguous to its east side chapel, as also its choir and its choir school, are famous throughout the country. Dr. Wm. R. Huntington and Dr. Henry C. Potter were former rectors.

RECRUITING FOR THE MINISTRY

"In China," wrote the Rev. S. H. Littell in *The Spirit of Missions* some months ago, "we keep our eyes open for the very best of the young men and women in our schools and congregations and lay upon them the duty of considering the call to the ministry, or to study medicine, or to become teachers, or nurses, or catechists, or Biblewomen, or deaconesses, and the result is that we are rapidly training the future leaders of the Church."

Writing of a South Carolina clergyman who had marked success in winning men for the ministry, a writer in *The Holy Cross Magazine* says: "History tells us that when the great St. Bernard used to pass through the country on his journeyings, mothers hid their sons until he had gone by lest the power of his word and presence should draw them to leave all and follow Christ."

"Does any one think for a moment that this Bernard of the Nineteenth Century contented himself with an occasional sermon of an impersonal quality on the subject of the ministry? Far from it. Like a lion of the Lord he went forth and fell upon the young men of his little parish and bore them away in happy captivity to the power and service of the Holy Ghost."

BUSINESS MAN BECOMES A CATECHIST

In 1917, an earnest Japanese Christian of the Upper (healthy) Village, who had been converted by the lepers, offered himself to the Church and went to Tokyo for training at Bishop McKim's Catechetical School. He is a middle-aged man with a wife and child, but he sold his prosperous little business and went to study for three years, graduated and returned as catechist in 1920. He is a man of steadfast faith and great missionary zeal, and is doing good work with untiring faithfulness. The bishop hopes ere long to ordain him deacon and subsequently priest for Kusatsu.—*Church Work for Lepers in Japan (Department of Missions)*.

FIRST SPIRIT OF MISSIONS PICTURE

Looking over the countless photographs reproduced in a year's volume of *The Spirit of Missions*, we were wondering what was the first picture ever printed in that paper. The magazine began in 1836, and in May, 1840, appears the first illustration, a drawing of our mission in Africa, then at Bathurst, Sierra Leone. In 1940 it might be printed again, facing a page of pictures of the new hospitals (?) and industrial schools (?) and churches (?) and other things we must have long before that year.

ONE HOSPITAL'S FIELD

St. James' is the only hospital of our Church in the missionary district of Anking, with a population of about 31,000,000, not much less than that of all the Atlantic states. From 18,000 to 20,000 patients are treated in a year.

AFTER LENT

N. has been giving her children questions to answer about Lent. One writes that, "In Lent we ought to try and live better," etc., and then, struck by the arbitrariness of such a limitation of goodness, she adds at the end, "In fact we always ought."—*Illingworth Letter*.

RECEIPTS FROM VARIOUS PARISHES AND MISSIONS IN THE DIOCESE

(Continued from page 14)

Raleigh—St. Augustine's	$ 60.00
Wilson—St. Mark's	5.00

We have paid on our quotas for 1922 as follows:

	Quota	*Paid*
General Missions	$ 32,000.00	$ 37,122.50
Raleigh Conv.	10,500.00	10,078.17
Charlotte Conv.	10,500.00	10,118.23
Colored Conv.	1,000.00	999.89
Thompson Orph.	12,000.00	13,479.91
Work at U. N. C.	1,275.00	1,275.00
Executive Com.	500.00	250.00
Campaign Exp.	2,000.00	755.35
Interest on Debt, Univ. of South		592.71
Office expense		1,287.24
Specials		3,811.08
		$ 79,770.08

Faith and Life

(Continued from page 12)

born. How, they ask, can a little baby be regenerate? The trouble is that they do not read far enough. They stop in the middle of the sentence. The whole phrase is "regenerate, and grafted into the body of Christ's Church." A shoot is grafted into a tree. And therein it is put into possession of the life of the tree. It receives its sap. It draws sustenance from its roots. It receives from the tree the life which comes from the sunshine and the rain. And thus the shoot becomes a living member of the tree. In one way the shoot is no different from the moment after it is grafted from what it was the moment before. In another way it is vastly different, for it is put into relation with a new source of life.

So it is with the little baby who is grafted into the body of Christ's Church. There is no sudden, magical change. But the child is put into relation with a new source of spiritual life. He is made a member of God's family, and through that membership there are brought to bear on him the new creative powers of the kingdom of God. Through that membership we trust that as he grows in age he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

IN MEMORIAM

By the death of S. T. Daniel, January 3, 1923, St. Stephen's Church, Duke, N. C., has lost one of her most valuable members, and the Erwin Cotton Mills Company a loyal and faithful worker.

Mr. Daniel was superintendent of the Church school, and one of the vestrymen of the parish. He was a loyal and faithful Churchman, whose faithfulness will be missed, not only by the school and Church, but also by all of the mill force, who loved him for his genial, kindly helpfulness: and all join in extending sympathy to the widow.

Signed by

COMMITTEE FOR THE VESTRYMEN.
W. A. ERWIN, JR.,
E. H. BOST,
T. V. BRANNOCK.

If we truly seek the Lord, what will he do in time of trouble?

—Psalm 27: 4-8.